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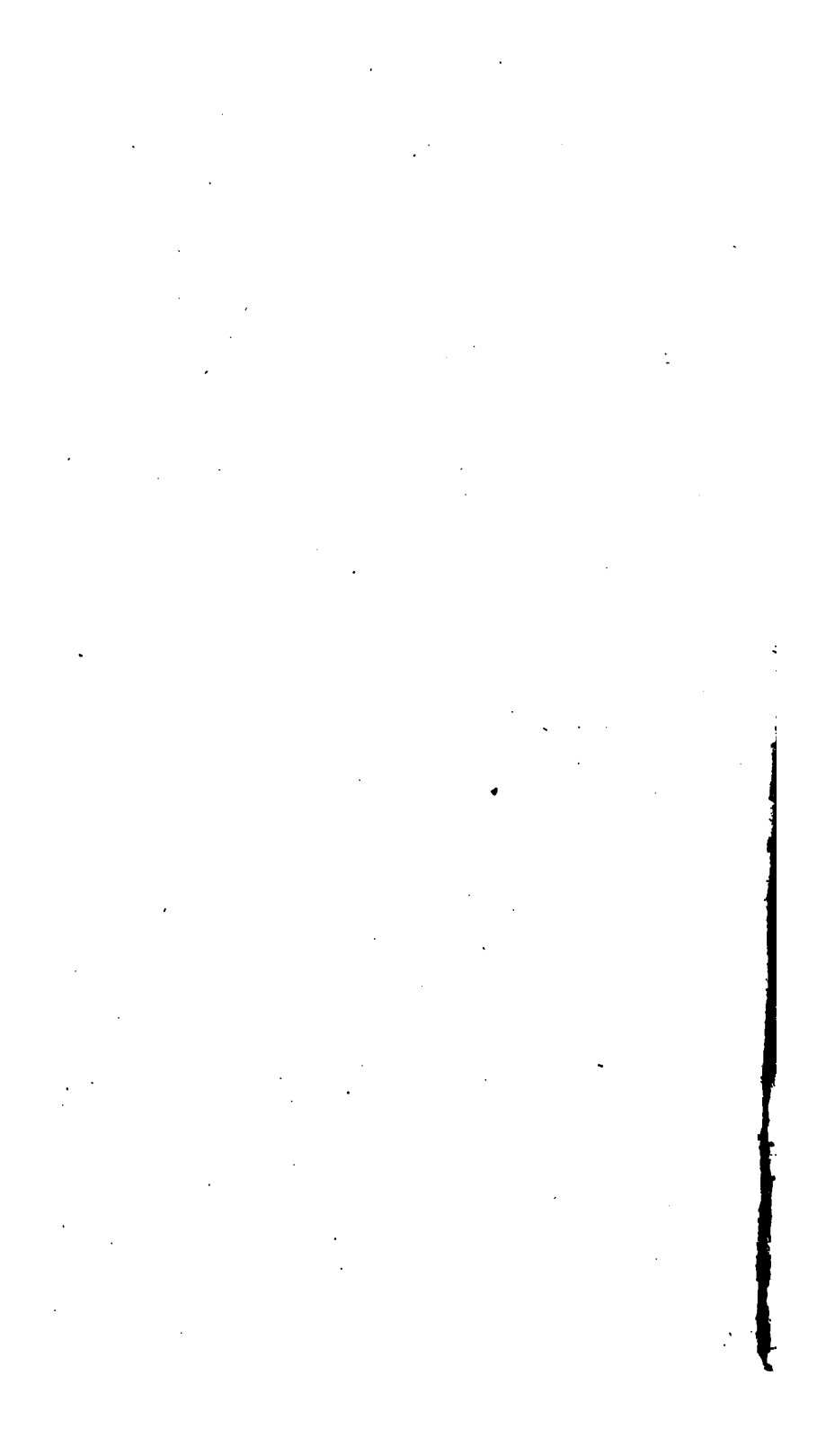
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THE
MONTHLY REVIEW;
OR
LITERARY JOURNAL,
ENLARGED:

From JANUARY to APRIL, *inclusive*,
M,DCC,XCVIII.

With an A P P E N D I X.

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VOLUME XXV.



L O N D O N :
Printed for R. GRIFFITHS;
AND SOLD BY T. BECKET, IN FALL MALL.
MDCCXCVIII.

240118

UNCLASSIFIED

T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

✧ For the Names, also, of those Writers who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see our *Index*, printed at the End of each Volume.

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ERRATA in Vol. XXV.

P. 17. l. 16. for 'an hexameter,' r. a pentameter.

129. l. 1. for '1784,' r. 1787, and l. 2. for 1787 r. 1784.

201. l. 3. for 'find it,' r. find them.

l. 11. for 'accederit,' r. acciderit.

246. l. 15. for 'Shadoam,' r. Shadcam.

l. 19. for 'lest island,' r. lost island.

283. note * the quotation should run thus:

"*Expende Annibalem: quot libras is Duce summo*

"*Invenies?*"

306. note * l. 3. for 'ascetics,' r. writings.

346. l. 37. for 'as far (as we know),' r. (as far as we know).

347. l. 7. dele 'with.'

In some copies, the following errors occur:

188. l. 24. for 'Sp—C.' r. Sq—C. and the same in l. 27.

200. l. 13. for 're-dimensions,' r. three dimensions.

l. 20. put a semicolon after 'quadratic;' and a comma after 'cubic.'

MONTHLY REVIEW,

For JANUARY, 1798.

ART. I. *M. Musuri Carmen in Platonem. Isaaci Casauboni in Josephum Scaligerum Ode. Accedunt Poemata et Exercitationes utriusque Linguae. Auctore S. BUTLER. Appendicis loco subjiciuntur Hymnus Cleanthi Stoici. Clementis Alexandrini Hymni duo. Henrici Stephani Adhortatio ad Lectionem novi Fœderis. Conscripsit atque edidit SAMUEL BUTLER, A. B. Coll. Div. Joann. apud Cantabr. Soc. 8vo. pp. 116. Cantabrigiæ, Deighton; Londini, T. Payne. 1797.*

THIS collection is dedicated to the Earl of Exeter, and is farther introduced by a preface; in which Mr. Butler, the author and editor, informs us that, meeting lately with the poem of Marcus Musurus, prefixed to the Aldine and to two of the Basil editions of Plato, he determined to re-publish it with short notes; and that the whole was nearly printed when he discovered that it had been recently edited by Foster, in his Essay on Accents.

When Mr. Butler had once seen Foster's edition of this poem, with his prose translation, it appears surprising that he did not reprint that editor's notes, and those of Jeremiah Markland, which are placed at the bottom of the page. They undoubtedly merited this attention from Mr. Butler; and they would have been of much service to his readers, on account of the explanations, the proposed corrections, and the illustrations from the antient writers, which they contain. The whole might easily have been printed separately, and placed at the end of the poem, or of the volume; together with the remarks on Musurus which are to be found in Dorville's commentary on Chariton.

The Latin translation of Zenobius Acciaiolus, in hexameters and pentameters, has been inserted, on the pages opposite to the Greek, by Mr. Butler; who has transcribed it from the second Basil Plato, 1556. It was also published with the original, in a separate tract, by Philip Muncherus, at Amsterdam, 1676; as Foster informs us, who does not appear to have been acquainted with any other Basil edition of Plato than the first

of 1534*. This book of Muncherus is very rare; and we are not surprised that it escaped the researches of Mr. Butler.

The poem of Marcus Musurus is followed by Isaac Casaubon's sapphic ode to the memory of JOSEPHUS JUSTUS† SCALIGER, transcribed from his notes on Æneas Poliorctes ‡.

Whoever contributes to perpetuate the memory of so profound a scholar, and so able a critic, as Scaliger, confers an obligation on the learned world, and may boast high claims to their gratitude and their commendation.

Casaubon's ode, however, when viewed with a critical eye, will not be found faultless. It is a composition which will scarcely add one sprig of laurel to the wreath with which the commentary on *Athenæus* decked his brow. In v. 30, the first syllable of *Κνήσις* is improperly made short. In v. 48,

Δωκ' ἐπαίειν,

which is intended for an Adonic, the quantity assigned to *ἐπαίειν* is unwarranted. In Homer we have, *Iliad* K. 160,

'Οὐκ αἶσις, ὡς Τρῶες—

and in Sophocles, *Ajax*. 1263,

Τὴν ἐχέρβαρον γὰρ γλώσσαν ἐκ ἐπαίω.

Nor are these the only faults. The ode seems to have been an hasty production; and the verses appear to have flowed promptly from his heart §, while he laboured under real affliction for the loss of so valuable a friend. *Carmen repente effudimus* are his own words, and their truth cannot be doubted. Mr. Butler's notes are very short; and though we are advocates for brevity in all critical remarks, we wish that they had been longer.

Casaubon's Sapphics are followed by a Greek and a Latin inscription, from the poems of Daniel Heinsius. The death of the great Scaliger was celebrated by Daniel Heinsius in two orations. The first was delivered *statim ab exequiis*, xxv. *Januarii*, c15.15.c.1x. and the second was addressed *ad Academia Curatores et Urbis Consules*, on their decree for erecting a monument to his memory. These orations were printed at the Plantin press, 1609, with the same author's *Manes Scaligeri*, in Greek and Latin verses of various metres; and with *Epicedia*

* The date at the bottom of the title is MDXXXIII. Mr. Butler gives it, *Præfat.* p. viii. 1535; as he does that of the second Basil 1551, instead of MDLVI, as it stands at the end of the book; and that of the Aldine Plato, 1515 instead of 1513. The three editions are now before us.

† Mr. Butler omits the second name, JUSTUS.

‡ III. p. 566, seq. ed. Ernest. Polyb.

§ *Quo non fuit lenioris nature Criticus.* D. Ruhnken. *de Casaubono.* *Elog.* Tib. Hemsterh. p. 46. 'Οὐκ ἐπαίειν begins a Trochaic, *Arist.* Σ. 516.

Diversorum: the first of which are the production of Hugo Grotius, and the last of Janus Rutgersius. The intermediate names need not be recapitulated. These effusions are succeeded by *Judicia de Josepho Scaligero ex infinitis pauca*. From these we should have perused any extracts with pleasure; and if, in addition to them, Mr. Butler had collected *Testimonia de JOSEPHO JUSTO SCALIGERO* from the writings of the critics in the last and the present century, they would have greatly enriched his publication. Our respect for the memory of departed genius, and our admiration of solid erudition, would easily induce us, if the nature and limits of our work could permit, to supply this deficiency*, as a votive offering to the MANES of JOSEPHUS JUSTUS SCALIGER.

The reader is next presented with *Pœmata et Exercitationes utriusque Lingue*, by the editor of the volume. They are the following:

- | | |
|--|--|
| I. PRÆSTANTIA <i>Græcæ Poeseos.</i> | <i>Græcè.</i> Sapphics. |
| II. BRITANNIÆ <i>Gloria Navalis.</i> | <i>Græcè.</i> Sapphics. |
| III. ASTRONOMIÆ <i>Laus.</i> | } <i>Latine.</i> Alcaics. |
| IV. CELEBRATUR <i>Pax et Mercatura.</i> | |
| V. RARI <i>quippe boni.</i> | <i>Græcè.</i> Hexam. & Pent. |
| VI. THOU <i>soft flowing Avon.</i> | <i>Græcè</i> <i>reditum.</i> Hexam. |
| VII. EREMITA (Dr. Beattie's Hermit). | } { <i>Latine</i> <i>reditum.</i> Hex- |
| VIII. MILTON, Sonnet VII. | |
| IX. ORATIO, <i>habita in Scholis Publicis.</i> 1796. <i>Utrum ludus</i>
<i>Animo debeat aliquando dari.</i> | } { am. et Pentam. |

These nine compositions form the original part of the volume; and for the first, third, and last, the author was honoured by receiving three prizes in the university of Cambridge. When considered as juvenile productions, much praise must be given to them, particularly to the oration. They are not, indeed, faultless: but from such blossoms we venture to augur that good fruit will, in due course of time, appear; and we may exclaim:

— *Nec longum tempus, et ingens*
Exiit ad cælum ramis felicibus arbor!

VIRGIL, Georg. II.

We must, however, in consequence of perusing these Greek and Latin odes, beg leave to suggest two metrical canons, which demand Mr. Butler's serious attention; as well as the observation of all future writers of Greek or Latin Sapphics and Latin Alcaics. They are likewise recommended, with respect and deference, to those Heads of Houses and Professors in our Universities, who, from their rank and station, or from

* Mr. Butler has judiciously given TESTIMONIA DE M. MUSURO.

other causes, are entrusted with the delicate and important duty of distributing prizes.

CANON I.

In the composition of the SAPPHIC stanza, in Greek or in Latin, a word may be divided so that the former part of it shall close the third line, and the remainder shall form the beginning of the fourth, or ADONIC. The antient poets afford no instance of such a division at the termination of the *first*, nor of the *second*, nor of the *fourth* verse.

EXAMPLES.

SAPPHO

Apud Dionys. Halicarn. Περὶ συνθ ὄνομ. II. p. 48. edit. Huds. V. p. 177. edit. Reiskii.

V. 11. Πύρνα διδύνῃς πλερ' ἀπ' ὤραν ὠθέ-
ρος διὰ μέσσω.

Apud Longinum Περὶ Ὑψ. p. 42. edit. Toup.

V. 3. Ἰσθάνει, καὶ πλασίον αὐτὸ φωνεύ-
σας ὑπακούει.

V. 11. Ὀππάτεσσι δ' ὀδυρὲν ὄρημι, βομβεῦ-
σιν δ' ἀκοαί μοι.

Toup wishes to read:

— βομβεῦσ'
ἐν δ' ἀκοαί μοι.

That is: ἐμβομβεῦσί μοι. This correction cannot be allowed, as δὲ ought not to follow ἐν, but to precede it.

CATULLUS.

*Gallicum Rhenum, horribilesque ultimi-
mosque Britannos.*

A scabrous and rugged verse.

HORATIUS, *ex edit. Bentley.*

I. II. 19. *Labitur ripa, Jove non probante, u-
porius amnis.*

II. XVI. 7. *Grosche, non gemmis, neque purpura ve-
nale nec auro.*

There are also two other instances, which are of a different class:

I. XXV. II. *Thracio bacchante magis sub inter-
lunia vento.*

III. XXVII. 59. *Pendulum zonæ bene te secuta e-
lidere collum.*

In these, the prepositions are allowably detached from the verbs, as they frequently are in other metres, which Bentley, in his note on Horace, IV. 8. 17., and after him Dawes, in his Misc. Crit. p. 20. have justly observed.

In the last instance, the common reading is :

—— *te secuta*

Ledere collum.

This *divisio vocis in fine versus* does not occur in the Sapphics of Seneca, Statius, Ausonius, Prudentius, Sidonius Apollinaris, nor Boethius ; and it is admitted, as has been observed, only at the close of the third and beginning of the fourth verse, by Sappho, Catullus, and Horace. The careful reader will note, in the *two former* * writers, the elision of the final vowel at the end of the third verse ; and at the end of the first, second, and third, in Horace †. The figure *Synalæpha*, indeed, as the grammarians term it, exerts its power at the end of other metres in Greek and in Latin poetry. It may, for example, be seen in the hexameters of Virgil, and in the iambics of Sophocles.

Modern writers have neglected the judicious caution of the antients. Casaubon improperly adopts this *divisio vocis* in verse 14 of his ode on Scaliger's death, which is the second of the stanza,—but rightly in v. 71, which is the third. Mr. Butler has assigned it a place in his ode *de Priestantia Græce Poeseos*, v. 4 and 52, in the Adonic, without authority ; nor do we approve even of the elision, v. 16, at the end of the concluding line of the stanza. In v. 18, the *divisio* occurs in the second : but it takes its right place in verses 23. 39. 47. 55. 75. In the second Greek Ode, *Britannia Gloria Navalis*, the *divisio vocis* is properly admitted in v. 7. 11. 23. 27. 51. 71. 91. 95. but improperly at the end of the first line in v. 53. and of the second, in v. 22. 58. 62.

We have written more fully than usual on this point, from a persuasion that the nature of this licence is not perfectly understood. It has never, as far as our memory extends, been illustrated by any of the grammarians, critics, or writers on the versification of the antients. The Sapphic verse is one of the *Horatian metres* which is not explained by Terentianus Maurus. It probably formed part of the conclusion of his learned work, which is lost, and will scarcely now appear, as the *editio princeps* was published from a single manuscript in 1497, and as no second has yet been discovered. We have also been influenced, in our promulgation of this Canon, by the consideration that the Sapphic measure is appointed by the will of Sir William Brown for the metre of the Greek Ode, for which he bequeathed one of his medals. Other Odes, which have obtained this prize, besides those of Mr. Butler, have met our

* Sappho apud Dionys. Halicarn. V. 15. Catullus XI. 19.

† Horace II. 11. 18. XVI. 34. IV. 11. 23 & 24. Carm. Scæcul. 47.

view; and in them we have observed the same metrical infringement, which our Canon proposes to abolish. Where the subjects continually vary, this confinement to one metre seems a strange and unjustifiable restriction; especially as so few Greek stanzas, written in it, have been preserved.

The third Sapphic line and the Adonic might possibly be considered originally as forming one verse: *Metrum asynarteton, ex Epichoriambo trimetro catalecto, et Choriambico Penthemimeri.*

CANON II.

In the composition of the LATIN ALCAIC STANZA, the THIRD verse should not terminate with a trisyllable, followed by an enclitic, or other monosyllable; nor with a word of four syllables; and as seldom as possible with two disyllables.

The number of Odes contained in the four Books of Horace is one hundred and three, to which, if the seventeen *Epodes* and the *Carmen Seculare* be added, the sum will be one hundred and twenty-one. Of these, thirty-seven are in the *Alcaic* metre. In the *first* Book, ten: in the *second*, twelve: in the *third*, eleven; and in the *fourth*, four. These thirty-seven Odes contain twelve hundred and sixty-eight lines, or three hundred and seventeen stanzas. There are, of course, in Horace, three hundred and seventeen verses written in the metre to which this Canon refers. In the whole number, there is no example of a monosyllable at the end, following an hyperdisyllable, except in cases of elision. In the single instance in which a word of one syllable closes the line, a disyllable precedes: II. VII. 19. *Depone sub lauru meâ; nec.* As to Elisions, in I. XXXV. 11. there is, *barbarorum et*; and in the same Ode, 39, *retusum in.* II. XIII. 23. *piorum et.* In III. I. 71. and VI. 3. *Deorum et.* XXIX. 3. *rosarum et.* In III. I. 39. *triremi et.* There is also in III. IV. 59. *Matrona Juno et*; and in XXIX. 7. *contempleris arvum et.*—These, however, will not justify Mr. Butler's [*Pax et Mercat.* 39.]

Princepsve Ganges, Æthiopsve aut.

Nor Buchanan's

Iras remittas, servulisque. Psalm cxxiii.

Sonore rauco grandinisque. Psalm lxxvii.

With respect to quadrisyllables at the end of the third line of the Alcaic stanza, there are only three instances to be found in Horace:

I. XXXV. 11. *Regumque matres BARBARORUM, et.*

II. III. 3. *Ab insolenti TEMPERATAM.*

XIX. 19. *Nodo coerces VIPERINO.*

Yet in Mr. Butler's first Ode are found:

75. *Ultraque mundi puriores.*

83. *Mentemque pennas impotentem.*87. *Nascentis horam, pręgravati.*

In the two latter, indeed, *some* defence may be found in the preposition in composition. So in the second Ode :

59. *Serumque depexa arboretis.*

In Buchanan, verses ending in a *Ditrocheus* formed of a single quadrisyllabic word continually occur. We shall only mention that one short Psalm, the hundred and fortieth, of thirty lines only, exhibits as many as are to be found in all the Alcaic Odes of Horace :

*Vibratque linguam virulentam, et.**Deusque : tu me liberasti.**Virusque lingę pestilentis.*

It may be right also to caution the writers of *Latin* Alcaics against the frequent admission of two disyllables at the end of the verse. There are only eight instances in Horace :

I. XVI. 4. *Pones Iambis sive flamma.*XXVI. 7. *Gaudes, apricos nocte flores.*XXIX. 11. *Pronos relabi posse rivos.*II. I. 11. *Res ordinaris grande munus.*XIII. 27. *Alcæ, plectro dura navis.*XIV. 11. *Enavigandâ, sive neges.*XIX. 7. *Latatur Eux ! parce, Liber.*II. *Cantare rivos, atque truncis.*

Mr. Butler's first Ode has two such terminations : 55. *Sera-que vesper noctis astrum* ; and 99. *Murmura aureis*. The second has three : 11. *Quale narrant*. 63. *Quasve tellus*. 87. *Quosque montes*. Horace never adds an *enclitic*, in this part of the verse, to a monosyllable.

In Buchanan, these double disyllables are very frequent. Examples will readily be found by those who search for them ; as will instances of lines terminated in words of even five syllables.

Those verses will be the best, and will approach nearest to the rhythm that Horace appears to have intended, which are considered by the writer, in composing them, as consisting of three feet, a *BACCHIUS*, a *MOLOSSUS*, and an *ANTIBACCHIUS*, each comprehended in a distinct word, thus :

Aūdītā | Mūsārūm | Sācērdōs

The first foot may also be an *AMPHIMACER*, as :

III. I. 71. *Referre sermones Deorum et **.

* So Alcæus, *apud Athen.* X. 430.

Μετὰ τὸν, αὐτὰρ ἀμφὶ κόρσῃ.

The first and second of these feet are formed by Horace in different ways, without any particular attention to the number of the syllables in the words which he uses. In the third foot, he admits the following varieties: I. It is composed of a *trisyllable*, as:

I. ix. 7. *Depræne quadrimum Sabina.*

15. *Adpone, nec dulcis amores.*

11. *Depræliantis, nec cupressi.*

II. Or of a *disyllable*, followed by an enclitic, as:

I. ix. 3. *Silvæ laborantes geluque.*

III. Or it is composed of a *disyllable* preceded by a monosyllable, or by an enclitic, or by a final short syllable, at the end of an hyperdisyllabic word:

I. xxvi. 3. *Portare ventis; quis sub arcto*.*

xxvii. 3. *Morem, verecundumque Bacchum.*

xxvi. 11. *Hunc Lesbio sacrare plectro.*

The solitary instance of a *disyllable* followed by a monosyllable, II. xviii. 9. and the eight lines which close with two *disyllables*, have been just quoted.

The learned reader, it is hoped, will pardon the minuteness of this disquisition, which has been occasioned by the total inattention of grammarians to this metrical law, and the frequent neglect of it which is observable in the *Alcaic stanzas* of most modern Latin poets.

It has been specified that these remarks relate *only* to the third line of the *Latin Alcaic stanza*. In the Greek, the verse is of a nature and rhythm totally different.

In Horace, the *FIFTH* syllable of the line is always *LONG*; in *Alcæus*, it is always *SHORT*; or, in other words, in Horace the verse is an *Iambic dimeter hypercatalectic*, with a *spōdeus* invariably † in the third place; in which *Alcæus* always places an *Iambus*. Horace in three instances only, closes his line with a *quadrisyllable*, or a *Ditrocheus* of one word; which

* In the first and third of these classes, also, must be numbered the following examples of an elision at the end of this verse:

II. iii. 27. *Sors exitura, et nos in æternum*

Exilium—

III. xxix. 35. *Cum pace delabentis Etruscum*
In mare.

† The fifteenth verse of *Carm. XIX. Lib. II.* from some editions of Horace, might be added in contradiction to this rule, in which the lection *non LEVI ruina*, has been rightly corrected from MSS. by Bentley,

Disjecta non leni ruina.

Alcæus,

Alcæus, from the nature of his metre, might have admitted without hesitation.

A few examples from Alcæus shall be added : •

Alcæus ap. Athen. X. 430. B.

Μελιχρόν, αὐτὰρ ἀμφὶ πόρσῃ;

and in the same page :

ὦ Βακχί. Φάρμακον δ' ἄριστον.

Alcæus also ap. Heracl. Pont. Allegor. Homer. p. 413. edit. Amstel. 1588.

Τὸ μὲν γὰρ ἔνθεν κυμα κυλίνδεται,
 Τὸ δ' ἔσθεν ἄμμες αὖ τὸ μέσον ναῖ
 Ναῖ φορήμεθα σὺν μελαίνα,
 Χειμῶνι μοχθεύντες μεγάλῃ. Καλὰν
 Παρ μὲν γὰρ ἄλλος ἰσλοπίδαν ἔχει,
 Λαῖφος δὲ πᾶν ζῶδ' ἔχλον ἦδ' ἔχον
 Καὶ λακίδες μεγάλαι καὶ ἀνὴρ.

Χαλαῖσι δ' ἄγκυραι. — — —

The whole passage has been quoted, in order to give the true metrical arrangement of the verses; the second and third of which are printed in all the editions that we have seen, and in all the collections of Lyric fragments, thus:

Τὰ δ' ἔσθεν ἄμμες δ' αὖ τὸ μέσον ναῖ
 Φορήμεθα σὺν μελαίνα.

as if the *α* in ναῖ were short; and as if the *third* verse of the Alcaic stanza, and the first and second syllables of the *fourth*, were lost. It merits record that this metrical correction was suggested by the late Dr. Samuel Johnson *.

It must not be omitted that there are two Greek lines, which seem to contradict the assertion that has been made with respect to the difference of the third verse of the Alcaic stanza, in Greek and Latin poetry. In these two examples, the *fifth* syllable is long. The first is in a fragment of Alcæus preserved by 'Ezetzes in his commentary on Lycophron, 212.

Ὅϊος γὰρ ἀνθρώποις δίοπλον.

This, however, is a single line, and deserves little attention. Its metre is doubtful, as it may or may not be complete verse.

* It appears that the necessity of this emendation did not escape Bentley, who gives this line :

Ναῖ φορήμεθα σὺν μελαίνα. ALC.

at the end of his edition of Horace, among the examples of the Horatian metres, *Archilochi, Alcai, et Sapphus versibus expressa*. Yet Janus, in Argum. ad I. 14. preserves, and even adds to the old blunders of Gale's edition of Heraclitus Ponticus, and of the collectors of the Lyric Fragments.

If it ever stood as the last line but one in a stanza in Alcæus, it is corrupt: but it may be easily corrected:

Ὅϊνος γὰρ ἀνδράσιν δίοπλον.

If, however, ἀνθρώποισι be the lection, the verse may have been the first or the second of the Alcaic stanza:

Ὅϊνος γὰρ ἀνθρώποισι δίοπλον ἦν.

The claims of the other instance are not much stronger:

Ἐπεὶ δὲ κ' ἐν πόνῳ γένηται.

This verse occurs in an anonymous *Scolion*, or song for the table, preserved by Athenæus, XV. p. 694. A. and may be found in some of the collections of Lyric fragments, and in Brunck's *Analecta* I. 154. IV. It appears mutilated, as well as corrupt, and may be thus emended:

[Ἄδηνον] ἐκ γῆς χρὴ καλεῖν πλόον

Ἐἰ τις δύναϊ' ἂν, καὶ παλάμην ἔχοι·

Ἐπεὶ δ' ἂν ἔμπορος γένηται,

Τῷ παριόντι τρέχειν ἀνάγκη.

We have added Ἄδηνον at the beginning, which completes the verse, and may easily have been lost in the καὶ ταδε which precedes; and we have changed δύναϊο into δύναϊ' ἂν, and δὲ κ' ἐν πόνῳ into δ' ἂν ἔμπορος. It must be remembered, however, that the age and the author of this *Scolion* are equally uncertain. It is not clear even that the Alcaic stanza was intended. The first line might have been a *Glyconic Antispastic dimeter acatalectic*. So Simonides ap. *Plutarch. Consolat. ad Apollon.* Vol. I. p. 297. edit. Wyttenbach.

Ἀπρακτοὶ δὲ μελιδόνηες.

And so Horace, I. III. 1.

Sic te Diva potens Cypri.

In the third verse, also, the *Spondeus* may have been an allowable license in a *Scolion*.

This distinction between the 3d verse of Alcæus and Horace has been marked more particularly, and discussed more fully, than may appear requisite, from our having observed, in a late publication of the *Musa Etonenses*, some Greek Alcaics written on the model of Horace's stanza, with the fifth syllable long, or a *spondeus in tertia sede*. The Ode, to which we allude, when considered as a youthful production, possesses uncommon merit; and we could not but lament that our pleasure in perusing it should have been diminished, by the admission of a metrical enormity of such magnitude, so defective in taste, and so repugnant to erudition.

Before we quit this subject, we wish to add a remark respecting the first and second lines of the Alcaic stanza. The metre of these two verses is the same:

EPIONICUM

EPIONICUM A MAJORE TRIMETRUM CATALECTUM.

1	2	3
υ - υ -	- - υ υ	- υ -
- - υ -	υ - υ υ	- υ υ

In GREEK, the FIRST place admits a *Diambus*, or a *third Epitrite*: the SECOND, an *Ionic a Majore*, or a *second Pæon*; and the THIRD, a *Dactyl*, or an *Amphimacer*, or *Catalectic Ditrocheus*.

In LATIN, the first and third feet are the same as in the Greek verse: but the second receives only an *Ionic a Majore*.

In this as in almost every species of Latin verse, the *Cæsura* takes place at the fifth syllable. Thus writes the great Bentley:

Omne versuum genus suam habet CÆSURAM, sive Incisionem; qua verbum terminatur, et vox in decursu paulum interquiescit. Illa ferè Cæsura Romanis placuit, quæ in prioris tertii pedis syllaba fit.

DE METRIS TERENTIANIS.

Alcæus does not appear to have regarded this law of the *Cæsura* in his Odes, as may be deduced from the following passages:

Apud Athenæum. X. 430. B.

Χειμῶν, πεπαίγασιν ὀυδαῖων βοαί.

Καῖσαλλε τὸν χειμῶν' ἐπὶ μὲν τιθείης.

Apud. Heracl. Pontic. 413.

Χειμῶνι μοχθεῖντες μεγάλῳ· καίλασ.

In Horace, the place of the *Cæsura* is accurately observed, except in two instances:

I. XXXII. 14. *Mentemque lymphatam Mareotico.*

IV. XIV. 17. *Spectandus in certamine Martio.*

In three verses, the *Cæsura* is preserved by the separation of a preposition in a compound word:

I. XVI. 21. *Hostile aratrum exercitus insolens.*

XXXVII. 5. *Antehac nefas depromere Cæcubum.*

II. XVII. 21. *Utrumque nostrum incredibili modo.*

Examples of an Elision in the *Cæsura* are very frequent, and may be easily collected.

A strict attention to the *Cæsura* is recommended to modern writers of Latin Alcaics. This has been neglected, in the following verses, by Mr. Butler.

ASTRO-

ASTRONOMIÆ LAUS.

1. *In lucis aeternæ penetralibus.*
 10. *Informium certamina seminum.*
 45. *Tandemque te felicior auspice.*

PAX ET MERCATURA.

54. *Britannus, hac felicior auspice.*
 90. *Nilus, nec Extremus Tanais fluit.*

The two following, for the reason already assigned, are more admissible:

25. *Hinc dissitis commercia gentibus.*
 61. *Quascunque sol inviserit occidens.*

It was observed that in Greek a second Pæon was found in the second place, which gives a short syllable in the Cæsuræ: Bentley mentions this practice in the *primus hujus metri auctor*, in his note on *Carm. III. II. 1*. The following are examples, if in the first *κακῶσι* be read for *κακίσιν*; which, however, is by no means necessary.

Οὐ γὰρ κακῶσι θυμὸν ἐπιτρέπειν,
 Προκόψομεν γὰρ ἔδην ἀσώμενοι *.
 Πὰρ μὲν γὰρ ἄνθρωπος ἰσότηταν ἔχει.

The two latter examples Bentley cites, and adds,

Ἐἰ τις δύνασθι καὶ παλῶμεν ἔχοι,

where we would read: *δύνασθ' ἄν*.

There are three verses in Horace which may, apparently, be produced as instances of the admission in Latin Poetry of the *Pæon secundus* in *secundæ* sede, or of a short syllable in the Cæsuræ or Penthemimer:

Lib. III. II. 1. *Angustam, Amice, pauperiem pati.*

v. 17. *Si non periret inmisericabilis.*

xxiii. 18. *Non sumtuosa blandior hostia.*

Each of these lines, as it thus stands, exhibits a violation of the general practice of Horace — This is not a proper place for a discussion of the remarks which have been written on these three verses, by various critics. We must content ourselves with reminding the reader that Bentley has thus published the first, “*duobus libris Pulm. et plerisque editis*.”

Angustam, AMICI, pauperiem pati;

while Baxter reads *AMICÈ*, with several MSS. and the old editions; whom Gesner follows. They consider *Amicè* as an adverb, “*cum longam ultimam postulet carminis ratio*.”

In the second, Glareanus (whom Bentley styles “*Vir sua ætate doctus*”) conjectures:

* Sic Bentleius pro ἀσώμενοι.

*Si non perirent immiserabilis
Captiva pubes.*

as Virgil: *Pars in frustra secant.*

Bentley, however, though he gives this conjecture in his note, publishes *periret*; which is also the reading of Baxter, according to Gesner's edition, in which the short syllable in the *Casura* is not mentioned either in the notes or various readings. Bentley also proposes *immiserabiles*, and Janus, *immiserabile*.

In the THIRD, some commentators read *sumtuosâ bestiâ* in the ablative case:

Non sumtuosâ blandior bestiâ.

Thus, indeed, they preserve the metre entire: but some difficulty attends the explanation.

Bentley says of the later critics, in his note, that they desert the ancient scholiasts, "*et miras turbellas tum in sententia, tum inter se concitant.*" This is true: but we do not agree with him, when he thus proceeds: "*Quid autem? An quia versus syllabam longam efflagitat?—brevis syllaba producitur, quia blandior a duabus consonantibus incipit; ut apud Catullum passim, et Martialem.*" V. 69.

"*Quid gladium demens Romana stringis in ora?*"

The instances of a final short vowel being lengthened before a mute and a liquid, in Catullus, are these:

IV. 9. *Propontidâ trucemve Ponticum sinum.*

18. *Et inde tot per impotentiâ freta.*

XXIX. 4. *Habebat uncti et ultimâ Britannia.*

The verses are *pure Iambics*. These Poems with the *twentieth* are the only three which appear, at present, in the works of Catullus, written in that limited measure.

There is also a fourth instance in one of his *Galliambs*.

50. *Patria O meâ creatrix, patria O mea genetrix.*

The licence, however, introduced by Catullus from the Greek poets into so restricted a metre as the *pure Iambic*, or into so wild a measure as the *Galliambic*, ought not to be considered a reason for supposing that Horace would indulge himself with admitting such a liberty in his *Epionics*; especially as no similar instance can be produced from any of his odes.

Bentley, when he published *amici* for *amicâ* in III. II. 1. did not remember the other two passages; and, though he mentioned on III. v. 17. Glareanus's emendation *perirent*, he left *periret* in the text. His note on III. XXIII. 18. seems to have been written *currente calamo*, with little deliberation, and with-

out

out his usual perspicacity. It is remarkable, indeed, that he corrected in his Manilius the two instances in which this power was given to an initial mute and liquid by former editors, for he reads, II. 254,

Singulaque in propriis parentia membra figuris ;
instead of *Singulaquē propriis ;*—and his note says :

“ *Libri univērsi melius : Singulaque in propriis.*”

In III. 277. also, his text has,

Ne magna in brevibus pereant compendia dictis ;
with this remark :

“ *Ne magna brevibus careant c. d.] Sic Scaliger ; et versu contra morem auctoris scabro, et sensu perverso aut nullo. Libri omnes :*

Ne magna in brevibus. Reponē :

Ne magna in brevibus PEREANT compendia dictis.”

It must likewise be added that the example produced from the old editions of Tibullus is thus edited by Heyne, I. vi. 34.

Servare, ab frustra clavis inest foribus.

It used to stand :

Servare frustra —

In addition to the instances from Catullus, others may be collected from the later Latin poets, Ausonius, Sidonius Apoll., and Prudentius:—but what are these to Horace?

When Bentley wishes to defend *sumtuosā blandior* by Martial's — *Romanā stringis in ora*, he deserts his old companion and faithful guide THE MOOR: “The noble Moor,” whom he used to call “all-in-all sufficient.” Terentianus Maurus has illustrated copiously, and with his usual perspicuity, the power of an initial S joined to another consonant, in lengthening a final short vowel at the end of the preceding word: but he does not teach that a mute and a liquid, in the same situation, possess the same influence. Dawes has ably vindicated the truth of Terentian's Canon against the innovations of modern* Latin versifiers. From the perusal of the grammarian and his commentator, Mr. Butler will discover that he has admitted a *cretic* into the fifth place of the first line, p. 70, in his translation of Dr. Beattie's Hermit :

“ *Undique cum pagus silet, atque oblivia spargens ;*”

* Some remarks on the power of the initial *Συμμετα*, joined to another consonant, may be found in our criticisms of Mr. Huntingford's *Monostrophics* and *Apology*; and particularly in that for June 1785, vol. lxxii. p. 425.

which foot Obertus Gifanius labours diligently to find admitted into dactylic hexameters, in his *Collectanea in Lucratium*. Of Terentian's rule, however, Dawes, p. 6, correctly observes: "*Noli tamen hanc ἀκριβειαν in comicorum fabulis expectare. Nec vero mirari subest eam minus integram servari in illis Horatii scriptis, quæ sermoni propria ipse est professus. Illud porro monendum est, hanc ἀκριβειαν, quæ apud Græcos perpetua est, apud Latinos non nisi post Lucretii tempora obtinuisse* *."

There are also two other lines in this Epionic metre which merit notice:

III. IV. 41. *Vos lene consilium et datis et dato.*

III. VI. 6. *Hinc omne principium, huc refer exitum.*

In the words *consilium* and *principium*, the *i*, which precedes the final *um*, must be pronounced like *j*, and considered a consonant, in the measure of the verse. Thus in Virgil, in the *Æneid*:

II. 16. *Ædificant, sectæque intexunt ABJETE costas.*

IX. 674. *ABJETIBUS juvenes patriis et montibus equos.*

II. 890. *ARJETAT in portas, et duros objice postes.*

XII. 706. *Mænia, quique imos pulsabant ARJETE muros.*

instead of *abiete*, *abietibus*, *arietat*, and *ariete*. Thus, for *parietibus*:

Georg. IV. 297.

PARJETIBUSQUE premunt arctis, et quattuor addunt.

In Catullus is found *aquinjos*, XIV. 18; and *camerjum* seems necessary in LV. 10. of which poem, however, the metre is very irregular.

Mr. Butler's Odes are followed by some smaller Poems. The first is an Epigram, of which the subject is, RARI QUIPPE BONI. The taste and spirit of it are more to be commended than the purity of the language.

V. 5. — πλεόσιν κακὰ μὲνέλαι ἔρσα.

Pluribus mala opera curæ sunt.

* In 1778, two additional odes to the first book of Horace were said to be found in the Palatine Library at Rome. They are not good imitations; and, if there were no other reason for rejecting them, the following Sapphic,

"*Jam vides curas Aquilone sparsas,*"

and the following third verse of the Alcaic stanza,

"*Huic ara stabit, fama cantu,*"

proclaim them to be no productions of Horace. *e* is short before *sp*, and *a* before *st*. The odes are preserved at the end of Wilson's edition of Longus.

This

This is not Greek. *Μηδوماί* is not used in a passive sense. It signifies *Curo. Molior.* Homer's *Iliad* B. 38.

Νήπιος. οὐδὲ τὰ ἤδη, ἃ ἔα Ζεὺς μῆδεῖο ἔρσαι.

Æschylus, Agam. 1102. edit. Porsoni.

Τι πόλε μῆδεσαι;

Τι πόλε νῖον ἄχθος μέλαι,

Μέγ' ἐν δόμοισι τοῖσδε μῆδεσαι κακόν—;

Sed hac sunt infinita.

In V. 9.—*κακά δ' οὐκ ἐχθροῖς περ ἀμείβει.*

Mala autem ne inimicis quidem retribuit.

Αμείβομαι signifies *Remuneror: Gratiam rependo: Vises refero: Par pari refero.* These interpretations are from H. Stephéens. To the illustrations and passages quoted by the learned lexicographer, may be added, *Euripides, Cyc. 311.*

Πολλῶσι γάρ

Κέρδη πονηρὰ ζῆμιαν ἡμετέρω.

Dativus persone et accusativus rei.

Mr. Butler's next poem is a translation of Mr. Garrick's song, "*Thou soft flowing Avon,*" into Greek hexameters. The metre does not seem happily chosen; nor does

ἱερὰ γὰρ ἐφ' ἧς κείνος δράθε, γαῖα.

convey to our minds,

"For hallow'd the turf is which pillow'd his head."

The number of lines is eighteen; and it is rather remarkable that the Greek *article* is used only twice, and not before the *seventeenth* verse.

The next is a Latin translation, in hexameters and pentameters, of Dr. Beattie's *HERMIT*. In many parts it is entitled to a large portion of praise: but it is rather surprising that Mr. Butler should have omitted the two concluding stanzas, in which the sources of comfort that may be derived from religion are described, in the original, as opening on the mind of the hermit, with singular beauty and energy. The triumph of the Christian poet over the Heathen, in this respect, appears grand and remarkable, when the whole of Dr. Beattie's poem is contrasted with Horace's famous ode:

"*Diffugere nives: redeunt jam gramina campis,
Arboribusque comæ.*"

Some remarks have already been made on the *Creticus in quinta sede* of the first line:

Undique cum pagus silet atque oblivia spargens.

It may be added that the only authority which occurs to our recollection of a vowel shortened, in such a situation, before

sp, is in the luculent inscription of *Jo. Christoph. Wolfius*, under the print of the great *Fabricius*, prefixed to *Riemar's Dion Cassius* :

“ *Qui vetera illustri novitatis luce respergit,
Atque vetustatis mactat bonore nova,
Fabricius veterum gnarissimus atque novorum,
Nonne apud doctos paginam utramque facit.*”

It will not be an easy task to find four verses with which these can be compared.

Mr. Butler's twenty-fourth line also is not an hexameter :

Eheu et precipites in sua damna rapit.

It should be *HEU ET*. The final syllable of *EHEU* cannot suffer elision.

A translation of *Milton's* seventh sonnet, in the same measure as *the Hermit*, is the last of the poems ; and the original part of the volume closes with, "*ORATIO, habita in Scholis Publicis VI. ID. Mart. 1796. Utrum ludus animo debeat aliquando dari.*" We shall not obscure the general merit of this composition by doubts and objections. It is the vigorous and spirited production of a reflective mind, and must be read with considerable advantage by the younger students at our universities.

The Appendix follows. It contains: I. The Hymn of *Cleanthes* to *Jupiter*, with *Duport's* version. Mr. Butler, we think, has been again unfortunate in his selection. This Hymn has lately been printed too frequently for a mere republication to be thought necessary. It should, at least, have been accompanied with various readings and the notes of the editor ; as the *bare Greek* has appeared twice recently in *Brunck's Collections*, which are in the library of every scholar. In the *Göttingen Stobæus*, now publishing by *Heeren*, it is also to be found restored to its proper place, with some account of the alterations which have been made in the text.—As Mr. Butler, therefore, has not consulted all the printed copies of this Hymn, and has not given any *Varia Lectiones* : as *Brunck* has preserved a complete silence with respect to his corrections ; and as *Heeren* is far from accurate in his notes on *Stobæus* ; we have been tempted to take the trouble of collecting, from the margin of our copy of *Brunck's Analecta*, vol. iii. in not. ad vol. ii. p. 225. an enumeration of the editions of *Cleanthes*, with a list of the various readings, whether trifling or important. Those, therefore, who may in future peruse this celebrated Hymn, will be enabled to distinguish the readings of MSS. from the conjectures of critics.

CLEANTHIS HYMNUS IN JOVEM. EDITIONES.

I. This Hymn was first published by FULVIUS URSINUS, in his Collection, p. 272, of the fragments *Novem illustrium feminarum et Lyricorum*, ANTVERPIÆ, 1568. He transcribed it from a MS. of the *Eclogæ Physicæ* of Stobæus in *Biblioth. Farnesiana*. When Gulielmus Canterus, in 1575, first published an edition of this part of Stobæus's Collections, at the same place; and by the same printer, (Plantin,) he omitted this Hymn among numerous other fragments which he might have added from various manuscripts. F. U. *

II. The second publication of this Hymn was by HENRY STEPHENS, in his *Poesis Philosophica*, p. 49, printed by himself 1573. He merely transcribed Ursinus's copy, but added four corrections by Joseph Scaliger, p. 217. H. S.

III. The third, as far as our researches have extended, was by CUDWORTH, in his *Intellectual System*, p. 432, LONDON, fol. 1678. He follows, in general, H. Stephens; whose *Poesis Philosoph.* is named on the margin. There are, however, some omissions, and some slight variations observable in his transcript. The first English edition of Cudworth has alone been consulted. C.

IV. The fourth is in MOSHEIM's admirable Latin translation of Cudworth, JENÆ, 2 vol. fol. 1733. He, for the most part, agrees with Cudworth, vol. i. p. 515. M. 1.

V. The fifth is in the third Dissertation, p. 405, added to DANIEL *secundum Septuaginta*, published by a learned but anonymous Editor, ROMÆ, fol. 1773.† *e singulari Chisiano Codice Annorum supra 10000*. This critic, who affords some various lections, and an additional line, v. 18, says: "*Cleanthis Hymnum, neque vulgarem, pauloque auctiorem, ut e MSS. servamus libet adscribere.*" Δ.

VI. The sixth is in the second edition of MOSHEIM's translation of Cudworth, vol. i. p. 622, published after his death. LUGD. BAT. 1773. 2 vol. quarto. *ex autographo Mosheimiano emendatior et auctior*. This is mentioned because it does not wholly correspond with the first edition of Mosheim. M. 2.

VII. The seventh is in BRUNCK's *Analecta*, 3 vol. ARGENTORATI, 1776. He omitted it in its proper place in the first volume, but has inserted it in vol. iii. p. 225. no longer *mendorum colluvie inquinatus*, in the notes to the second volume.

* These and the other initials are used as marks of distinction in the *Varia Lectiones* which follow.

† At the bottom of the title, the year stands thus: cId Idcc LXXI, which is 1773, not 1772, as Mr. Butler gives the date in his *Prefatio*, p. ix.

Jacobs has not admitted it into his republication of the *Analecta*. When Brunck printed this volume, he had never seen the Rome edition of the Septuagint Daniel. Br. 1.

VIII. The eighth is also by BRUNCK, in his edition of the *Gnomici Poeta*, p. 141. ARGENTORATI, 1784. Here is added the additional verse. It is followed by the *Latin* version of Duport; the *French* of De Bougainville; and the *Italian* of Pompei. Mr. Butler might also have given our countryman West's English translation. Br. 2.

IX. The ninth exhibits the Hymn of Cleanthes in its original and proper station, in the *Eclogæ Physicæ* of JOHN STOBÆUS, *Lib. I. Cap. iii.* p. 32. published at Göttingen, in Octavo, 1792, by A. H. L. HEEREN. In praise of this edition we have little to advance: but this is not a place proper for examining its merits, though it may be for commending the restoration of Cleanthes*.

This Hymn has been translated into German by GEDICKE, and published at *Leipsic*, 1785, by STURZ: at *Göttingen*, 1786, by CLUDIUS.—In 1783, in *Latin*, by WEISS;—and in *Greek* by HARLES in an *Anthology*, *Bariuthi*, 1792. These we have never seen, nor do we expect much information from them: Heeren thus mentions Cludius: *Hymnum copioso commentario oneravit Rev. Cludius*. It may be observed that Snedorf has described this Hymn, in a little treatise *De Hymnis Græcorum*, p. 32.

VARIE LECTIONES.

1. *Cant. habet κῆδος*, Heeren observes in *Stob.* p. 31, which is unintelligible. *Cant.* in his notes stands for *Canter*: but this Hymn of Cleanthes is omitted in Canter's edition of Stobæus, *Eclog. Phys.* as Heeren himself informs us, p. 28 and 30.

2. *Zeus*. F. U. H. S. C. M. 1. 2. Δ. and Butler: but Brunck 1. 2. and *Stob.* Heeren, more accurately, *Ζεῦ νόμου* for *νόμου*, err. typ. H. S.

3. *Χαῖρε. σὲ γὰρ πᾶσι θεμὺς θνητοῖσι προσαυδᾶν*. Thus F. U. H. S. C. Δ.: but J. J. Scaliger, in the notes added to H. Stephens's *Poesis Philosophica*, p. 217, proposes *πάντεςσι*, which Brunck 1. 2. whom Heeren follows, silently publishes. Mosheim 1. 2. reads: *σὲ γὰρ καὶ πᾶσι*, apparently from conjecture; which lection Mr. Butler adopts.

* It is impossible to help noting that, in p. 35. V. S. *Heynius*, as Heeren styles him, would read in the Monostich,

Γινᾶ τὸ θεῖον ἐνλογῇ δ' αἰ ἥμας,

instead of *δωρημαίος*, which gives a *Bacchius in quinto loco*, in which not even an Anapest is admissible, if it be a tragic Iambic. Heeren puts the alteration into the text.

4. — γένος ἴσμεν, ἥχου μίμημα λαχόντες. So F. U. H. S. C. M. 1. Δ. Scaliger corrects it: "*Lege ὄχου μίμημα. Corpus enim ὄχημα ψυχῆς;*" which emendation appears in Mosheim's second edition, and is in the text of Mr. Butler, who, without mentioning Scaliger, calls it in his note: "*Lectionem, quam protulit Henr. Stephanus.*" Brunck, however, in 1. and 2. tacitly reads ἱῆς μίμημα, which in Stob. Heeren adopts and explains.

5. Μοῦνοι. Stob. Heeren ἔ Cod. V. which lection Δ had before edited. All the rest Μοῦνον.

7. Σοὶ δὲ πᾶς ὕδε. So F. U. H. S. C. Scaliger corrects Σοὶ δὴ, and δὴ is in Mosheim 1. 2.; in Δ.; in Brunck 1. 2.; in Stob. Heeren, who gives the correction to Brunck; and in Butler.

8. ἦ κεν junctim F. U. H. S. C. M. 1. 2. Δ. Butler, separatim ἦ κεν Brunck 1. 2. Heeren.

9. ἀνικητοῖς ὑπὸ χερσίν. Mosheim 1. ἀμινητοῖς, which seems to be a typographical mistake, as in M. 2. ἀνικητοῖς with all the rest. For Ὑπὸ, Brunck 1. 2. reads ἐνί, from conjecture; so Stob. Heeren. All the rest, Ὑπὸ, which is also the lection of the MSS.

11. πληγῆς F. U. H. S. M. 1. 2. Δ. Stob. Heeren. Butler: but πλῆγης C. and πλῆγης Brunck 1. 2.

φύσεως πᾶν' ἐρρίγασιν. So Brunck 1. 2. and Stob. Heeren; but ἐρρίγασι F. U. H. S. C. M. 1. 2. Δ. Codd. V. A. says Heeren mendose ἐρρηγα. These editors thus all give a plural verb after the neuter plural πᾶντα. The MSS. seem to point out the mode of correction:

Τοῦ [scil. κερωνν] γὰρ ὑπὸ πλῆγης φύσεως
πᾶν' ἔργ' ἐρρίγει.

13. Φοίῳ μεγνύμενος μεγάλων μικροῖσι φαέσσι. Thus F. U. H. S. Δ. Butler. The three latter words are omitted in C. and M. 1. 2.—Brunck 1. 2. and Stob. Heeren, after him, read: μεγάλοις μικροῖς τε φαέσσιν.

14. After παντός F. U. H. S. place a comma, but C. M. 1. 2. Δ. and Butler, a colon. Brunck 1. 2. suspects an hiatus: but Heeren reads ex Codd. V. A. Ὡς for Ὅς, not for Ὁ, as his note states, probably by an error of the printer.

15. Γίγνεται omnes, prater Brunck, qui Γίνεαι, quod mirum! in Analect. at in Gnom. Poet. Γίγνεται. In fine versus: Δαίμων, omnes ante Brunckium, qui melius in 1. 2. Δαίμον, quem contra codices sequitur Heeren.

16. οὐτ' ἐνὶ πόλῳ Brunck 1. 2. and Stob. Heeren: but all the rest, and the MSS. ἐπὶ πόλῳ.

18. Ἀλλὰ σὺ καὶ τὰ περισσὰ ἐπίσταςαι ἄρτια θεῖναι. This verse, which is omitted by F. U. H. S. C. M. 1. 2. Brunck

in *Anal.* was first published by the learned dissertator on *Daniel*; after whom Brunck inserted it in *Gnom. Poet.* and Butler published it. Heeren also adds it in his *Stobæus*, but neglects to mention whether his MSS. have it or not, and supposes that Brunck left it out of his *Anal.* by mistake.

19. Heeren in his note says: "Κοσμεῖς Br. *pro* κοσμεῖν. *rectè!*" This we do not understand; for κοσμεῖς is the lection of all the editors, without variation, from Fulvius Ursinus to Butler. Heeren seems determined, at all events, to find opportunities for praising *Ill. Brunck*.

20. εἰς ἑν πᾶνλα. So all; except Brunck in *Gnom. Poet.* who improves the verse by reading ἀπανλα, which *Stob.* Heer. adopts.

21. γίνεσθαι F. U. H. S. C. Brunck 1.: but γίνεσθαι M. 1. 2. Δ. Br. 2. *Stob.* H. and Butler. Brunck corrects ἐόνλα for ἐόντων, at the end of the line, in 1. 2. and is followed as usual in *Stob.* Heeren. The others ἐόντων.

22. εἰσι Br. 1. 2. *Stob.* H. The rest εἰσιν.

23. Δύσμοροι, οἱ τ' ἀγαθῶν μὲν αἰεὶ κλῆσιν ποθέουσιν. So Ursinus: but H. S. Br. 1. 2. *Stob.* H. οἱ τ'—C. ὅτ' *err. typogr.*: but Mosheim 1. 2. Δύσμοροι, οἱ τ' ἀγαθῶν τὴν μὲν κλῆσιν; and the editor of *Daniel*: Δύσμοροι, οἱ τ' ἀγ. τὴν μὲν κ. π. Whence this change proceeded, we know not: Heeren does not notice any variation in his MSS.

24. Cod. V. *Stob.* Heeren has οὐτ' ἐκλύουσιν, for οὐτε κλύουσιν.

25. ἄνευ F. U. Ὡς Δ. *Alii separatim.* H. S. et *Stob.* H. *Ω *sine iota subscript.* In Br. 1. σὺν *err. typ.*

26. *Stobæi Codd.* V. A. κακῶν for καλῶν *malè*: but *rectè* αὐθ' *pro* αὐ; which Heeren has published. All the preceding editors, and with them Butler, read αὐ.

27. δυσέριστον Butler *err. typogr.* for δυσέριστον.

30. This mutilated verse is omitted in Br. 1. 2. and in Cudworth and Mosheim 1. 2. More than the beginning of this line appears to be lost.

31. Τῶν δὲ F. U. Cudworth and Mosheim 1. 2. have left out this verse also in their copies.

31. Ζεῦ Br. 1. 2. *Stob.* H. but all the others as in v. 2. Ζεῦς.

32. Ἀνθρώπους ἔφου ἀπειροσύνης.—Thus F. U. H. S. *in textu*, but J. J. Scaliger *in not.*: "Αὐτὸ μὲν ἔφου, αὐτὸ ἔφασθαι." *ἔφου also C. M. 1. 2. and Δ. Brunck, however, ἔφου, in 1. 2. and Butler proposes δὴ ἔφου, one of the two emendations which he mentions with great modesty in the Preface. *Stob.* Heeren of course follows Brunck: but in his *Var. Lectiones* mentions ἔφου as the lection *Urs. et Codd.* These typographical errors, in this part of his work, are unpardonable. The readings of MSS. and editions should be delivered most accurately

rately, in order to prevent trouble, mistake, and misrepresentation.

34. *πάληρ* M. 1. 2.

35. Cudworth *in textu* ἀμε.βώμεθα, but in the *Errata*, ἀμει.βώμεθα. The error, however, is continued in Mosheim 1. 2.

37. *ἐόντα* F. U. H. S. The rest *έόντ*.

38. οὕτε βροτοῖς γέρας ἄλλοτε μεῖζον. Thus all the editors [and not as Heeren in *Stob.* states: ἄλλο τε] before Brunck, who gives in 1. 2. ἄλλο τι. Mr. Butler also proposes the same conjecture, in his notes; and it stands in the text of *Stobaeus Heeren*.

It must be observed that Heeren has been unjustifiably lavish of his praises on Brunck's emendations. The vocative cases, *Ζεῦ* and *Δαῖμον*, are right: but such corrections are obvious. His *Ἰης* for *ἦχον* in v. 4. appears nugatory, when compared with Scaliger's *Ὀχον*. In v. 21. *έόντα* for *έόντων* is wrong; and Mr. Butler is entitled to some of the commendation acquired by reading *ἄλλο τι* for *ἄλλοτε* in v. 38. As for Brunck's *παλαιοσι*, and *ένι*, and *ρύσιο*, they seem to accord very ill with the general style and simplicity of language observable in the Hymn of CLEANTHES.

The HYMN is succeeded by four Iambics of Cleanthes, preserved by Epictetus, with Seneca's Latin version.—If Mr. Butler had subjoined a collection of all the fragments of this Philosopher, which are to be gleaned from the various authors who have quoted him, his learned readers would have perused them with pleasure; and he might have thus shewn his extent of reading, as well as his critical sagacity.

The editor has then given some very admirable observations of Mosheim on the doctrines of the Stoics; which are added to the last line of Dr. Dupont's version of Cleanthes, in his spirited, elegant, and perspicuous translation of Cudworth's Intellectual System. Mr. Butler omitted the name of MOSHEIM at the end of the note, but gives it in his *Addenda*; where he adds: *in notis ad CUDWORTHII sup. interpretationem Latinam*, p. 516. edit. 1723. Mr. B. is very unfortunate in recording the dates of books; for Mosheim's Latin Cudworth did not appear till the year 1733*. This is the edition from which we imagine he transcribed the note. There is also another, in quarto†, with the posthumous corrections of the translator.

It occasioned much surprise when we discovered several variations, on collating Mr. Butler's transcript of Mosheim's remarks with the original: Page 89. l. 13. Mosheim

* *In duobus Vol. Folio. Jena. 1733.*

† *In duobus Vol. Lugd. Bat. 1773.*

writes *decedit* : but Mr. Butler publishes *decedet* : l. 21. M. *caussis*. B. *causis*. l. 24. M. *exstant*. B. *extant*, In p. 90. MOSHEIM : *Numquam* : *caussam* : *umquam* : *exstitit* : *quorundam*. BUTLER : *Nunquam* : *causam* : *unquam* : *existit* : *quorundam*. The translator's mode of spelling should not have been altered, especially as it is more correct in these words than that of his editor.—In line 28 also, M. *euim*. B. *etiam*. In l. 36. M. *sententia*. B. *sententiis*.

In p. 91. l. 12. *Mosheim* : *quæ* voluisset ; which Mr. Butler has changed into *quæ* vellet. In the same page also, and in the next : *Antonius* and *Antonium*, for *Antoninus* and *Antoninum*. These are the printer's blunders.

In p. 92. l. 23. *Mosheim* : *saltem*. Butler : *saltem*. An improper alteration. Priscian gives *saltem*, in 1M, like some other adverbs, such as *mixtim*, *cursum*, and *strictim*.

In p. 93. l. 20. *Mosheim* : *quibus* hic *gavisi*. Mr. Butler omits *hic*.

In p. 94. l. 15. *Mosheim* : *quid* de *præmiis* et *pænis* *ejus* fiat ? which Mr. Butler alters into : *quid* de *præmiis* *ejus* et *pænis* *fieri* possit ?—L. 28. M. *posita*. B. *positas*.

In p. 95. B. *Causa* and *quicquam*, for *Mosheim's* *caussa* and *quidquam* ; and so in p. 96. B. *causam* and *quanquam*, for M. *caussam* and *quamquam*. The alterations and omissions of stops, *Italics*, and *capitals*, are innumerable.

Cleanthes is succeeded by : HYMNUS CHRISTI SERVATORIS, *Clementis Alexandrini*, with a note * by Potter. Some slight alterations would reduce these verses to a regular anapestic system : under which form, if the Hymn were deemed worth republishing separately from the works of Clement, it should have appeared. In its present doggerel state, it might have been suffered to rest in the folio page of Potter, without disturbance.

The Iambics *Εἰς τὸν παιδαγωγὸν* follow. They are likewise taken from the same edition of Clement, to whom they are attributed (we know not on what ground) by Bishop Fell : a name which all scholars are bound to mention with respect. We were surprised at finding that the opening lines of the poem were not compared with the supplication of Hippolytus to Diana, in Euripides, *Hipp.* 73. especially as Valckenaer, in his note on the passage, has recorded this source of the Hymnist's address and as Villoison, in a letter to Beckius, obligingly informs us without mentioning Valckenaer, "*in Clementis Hymno in Padagogum clare expressum esse eum hymnum, quem apud Euripidem Hippolytus, a venatione redux, Dianæ canit.*" Thus Beckius in Eurip. Opp. III. p. 1088, though he had himself abridged and published Valckenaer's note, in the same volume, p. 253.

* The note next to Rotter's should have borne the signature of Sylburgius. Butler, p. 104.



The present volume concludes with Henry Stephens' *ADHORTATIO ad lectionem librorum N. Testamenti*. Mr. Butler has given a prose translation on the opposite pages.

At the close of his Preface, Mr. Butler informs his readers that he has been appointed by the University of Cambridge to publish a new edition of *ÆSCHYLUS*, which he thus describes: '*Operam dabo—ut hæc nostra editio Stanleianam referens, notisque tum aliorum, tum ipsius Stanleii quamplurimis hactenus ineditis locupletata, ex MSS. autographis in Bibliotheca nostra Regia conservatis, summa a me diligentia ac studio adornata, in publicum usum prodeat.*'

This annunciation of a new *Æschylus* urged us to review Mr. Butler's publication with more than common care, and to examine it in all its parts with a nicer accuracy, than so small a publication can often expect. He will excuse us, therefore, if we have appeared too scrutinizing and minute: for he may be assured that our observations have been produced merely with a view of quickening his spirit, and invigorating his diligence, in the great undertaking in which he is engaged. Let him not shrink from the toilsome-duty of collation; nor let him slacken his attention when he is transcribing the labours of others. Let him exert the utmost accuracy, when he is tracing conjectures to their genuine authors; and let him guard his mind against torpor and inactivity, when his invention is demanded to restore, or his judgment is summoned to decide.

Mr. Butler must also permit us to recommend to him as models for his emulation, in the style of his own notes, *THOMAS TYRWHITT*, and *DAVID RUHNKENIUS*: the *FORMER*, our honoured and lamented countryman; the *LATTER*, the sole but genuine survivor of the School of *Hemsterhusius*: the *FORMER* eminent for his acuteness; the *LATTER*, for the unbounded stores of his erudition; and *BOTH* admirable for their taste, for their perspicuity, for their judgment, and for the spirit of philanthropic urbanity which pervades their critical disquisitions.

As to the notes of other commentators, we should be glad to see them collected into a sort of *Corpus Æschyleum*, and placed at the end of the work, nearly in the same manner as *Ruhnken* has published the *NOTÆ VARIORUM*, at the end of his edition of *Velleius Paterculus*.

As to collations, we would advise Mr. Butler to submit to the task of examining for himself all the editions that preceded *Stanley*. He should not trust to the *Varia Lectiones* given by that editor, nor even to those of *Schutz*. The proper place for them is between the text and the scholia. Those readers, who have studied the editions of *Herodotus* and *Diodorus Siculus* by *Wesseling*, and have felt the convenience of having the text of the author, the variations of editions and manuscripts, and the

the notes of editors; at once before their view, will eagerly give a place in their libraries to the Father of Tragedy, published on a plan as far similar as the nature of the author, and the difference of the commentators and their notes, will allow.

We cannot omit also to recommend the metrical arrangements of the Choral Odes in Eschylus very particularly to the profound attention of Mr. Butler. The labours of former editors have contributed in some degree to correct them: but the idle and absurd dictates of the Greek metrical scholiast still hold an undue influence in too many instances. Some little progress to perfection has been made: but much more is required, and much more may be done. Will it be pardoned, if, by way of conclusion to this long and (it is feared) tedious review, we venture to offer a new arrangement of the concluding Chorus in Eschylus to the consideration of Mr. Butler and our learned readers? It may be considered as a specimen of what even "in these degenerate days" may be accomplished, in order to make these Odes, in some slight degree, approximate that pristine excellence, by which they delighted the audience of Athens!

The concluding Chorus in the *Supplices* of Eschylus begins, in Stanley's edition, at v. 1025: in that of Schutz, at v. 1031; and in the Glasgow folio, which should have been Mr. Porson's, at v. 1015. In the first and last of these the metre is named 'ΑΝΑΠΑΙΣΤΟΙ: but, instead of *Anapæstics*, the Chorus consists of four *Pentads*, in the *Ionic. a minore* measure, of which every fourth line is an *Ionica Basis*, and every fifth an *Ionic. a minore dimet.* ἀνακλώμενον, composed of the third Pæon and the second Epitrite.

SCHEMA:

υ υ - -		υ υ - -	<i>Ionic. a min. dim. acafal.</i>
υ υ - -		υ υ - -	<i>Idem.</i>
υ υ - -		υ υ - -	<i>Idem.</i>
υ υ - -			<i>Basis Ionica.</i>
υ υ υ		- υ - -	<i>Ionic. a minore dim. ἀνακλώμεν.</i>

The resemblance of these systems to the common Anapæstic is worthy of remark. The four *PENTADS* are followed by three *Hendecads* of the same metre. The first ten lines are regular *dimet. Ion. a minore*, and the eleventh is a *Versus ἀνακλώμενος*. The final line of the third *Hendecad* is lost.

The Play concludes with some short Trochaics, among which Choriambic and a Cretic are admitted.

The text of Mr. Porson's edition has been principally followed: but a few slight alterations have been venturously made, on account of the metre. There are some other passages which seem to require the hand of criticism: but these

must be left to a future editor, who may also fix what lines are to be assigned to the ἩΜΙΧΟΡΟΣ.

ἸΚΕΤΙΔΕΣ

ΧΟΡΟΣ.

ἸΩΝΙΚΟΙ ΑΠ' ἙΛΛΑΣΣΟΝΟΣ.

Πεντὰς Α'.

1. Ἴτε μᾶν, ἀστυάνακτας,
2. Μάκαρας Θεὸς, γαναιήεις,
3. Πολύχες τε, καὶ οἱ χεῖμ'
4. Ἑρασίνε
5. Περιναίει' ἐκ παλαιοῖς

Πεντὰς Β.

1. Ὑποδεξασθε δ', ὁπαδοί,
2. Μέλους. Ἄϊνος δὲ πολὺν τήν-
3. Δε Πελασγων ἐχέτω, μὴδ'
4. Ἐπὶ Νειάε
5. Προχόας σέσωμεν ὕμνοις.

Πεντὰς Γ.

1. Ποταμὸς δ', οἱ διὰ χώρας
2. Θελεμὸν πῶμα χέουσιν
3. Πολύτεκνοι, λιπαροῖς χεῖ-
4. Μασί γάϊας
5. Τοδε μειλίσσῃες ἔδας.

Πεντὰς Δ.

1. Ἐπίδοι δ' Ἀρίεμις ἀγνά
2. Στόλον ἐκτιζομένα· μὴδ'
3. Ὑπ' ἀνάγκας γάμος ἔλθαι
4. Κυθέρειος·
5. Στυγερόν πέλει τέδ' ἄθλον·

Ἐνδεκάς Α.

1. Κύπριδος δ' ἐκ ἀμελείας δεσ-
2. Μὸς ἔδ' ἑυφρων· δύναται γὰρ
3. Διὸς ἄγχιστα σὺν Ἑρμῇ·
4. Τίτται δ' αἰολόμῃεις
5. Θεὸς ἔργοις ἐπὶ σεμνότητι.
6. Μελαίκοινοι δὲ φίλαι μα-
7. Τρὶ παρειαίν· παθεῶν τ' ἔ-
8. Δεν ἄπαρνον τελεθεῖ Θεά-
9. Κλῆρι πειθεῖ· δέδοται δ' Ἀρ-

10. Μυνία μοιρ' Ἀφροδίτας
11. Ψευδαῖς, τριβοὶ τ' Ἑρώτων.

Ἑνδεκάς Β'.

1. Φυγάδας δητ' ἐπιπλοίας
2. Κακὰ τ' ἄλγη, πολέμους θ' αἰ-
3. Μαλίοεντας, προφοῦμαι.
4. Τί πύ' εὐπλοῖαν ἐπραξεν,
5. Ταχυπόμποισι διωγμῶσι;
6. Ὅτι τοι μόρσιμὸν ἐστίν,
7. Τὸ γενοῖ' ἄν· Διὸς ἔπαρ-
8. Βαλὸς ἐστίν· μεγάλα φρὴν
9. Απέραστος· μεία πολλῶν
10. Δὲ γάμων αἶδε τελευταῖ
11. Προίραν πέλει γονακῶν.

Ἑνδεκάς Γ.

1. Ὁ μέγας Ζεὺς ἀπαλέξει
2. Γάμον Ἀγυπιογενῇ μοι.
3. Τὸ μὲν ἄν βέλαιτον ἔη·
4. Σὺ δὲ θέλγεις ἂν ἄθελκτον.
5. Σὺ δὲ γ' ἐκ οἶσθα τὸ μέλλον.
6. Τί δὲ μελλῶ φρένα δῖαν
7. Καθορᾶν, ὅψιν ἄδυσσον;
8. Μέρριον νῦν ἔπος ἔυχε·
9. Τίνα καιρὸν με διδάσκεις;
10. Τὰ Θεῶν μηδὲν ἀγάζειν·
11.

ΤΡΟΧΑΙΚΟΙ.

Στροφή.

1. Ζεὺς ἀναξ ἀποσπείρει-
2. Ἡ γάμον δυσάνορα
3. Δαῖτον, ὅσπερ ἰώ
4. Πημονᾶς ἐλύσατ' εὖ
5. Χεῖρὶ παι-
6. Ωνία κατὰσχέθων,
7. Ἑμμενὶ βία κλισας.

Ἀντιστροφή.

1. Καὶ πρῶτος νόμοι γυναι-
2. Ζῖν· τὸ βέλκρον κακῶ,

3. Καὶ τὸ διμοῖρον αἰνῶ,
4. Καὶ δικὰ δικὰς ἔπεσ-
5. Θαι, ξὺν ευ-
6. Χαῖς ἐμαῖς λυηρίοις,
7. Μηχαναῖς Θεῷ πάρα.

The reader is requested to compare this copy of the Chorus with that which the editions exhibit. The corrections will be readily withdrawn, when any better are proposed. The unintentional length of this critique commands the suppression of the *Varia Lectiones*, Notes, Illustrations, and Metrical Strictures, which were prepared for the elucidation of this beautiful Ode, which closes the SUPPLICES of ESCHYLUS.

ART. II. *The Works of Sir Joshua Reynolds, Knt.* late President of the Royal Academy: containing his Discourses, Idlers, a Journey to Flanders and Holland, (now first published,) and his Commentary on Du Fresnoy's Art of Painting; printed from his revised Copies, with his last Corrections and Additions. To which is prefixed an Account of the Life and Writings of the Author, by *Edmond Malone, Esq.* one of his Executors. 4to. 2 Vols. 11. 16s. Boards. Cadell jun. and Davies. 1797.

FEW artists have been gratified with a larger portion of professional fame during life, and none, perhaps, ever lived more in the great world, was more associated with persons of rank and talents, and more amply enjoyed the esteem and friendship of men of genius, learning, and abilities, than Sir Joshua Reynolds. The life of this excellent man and great painter, which has been given in the present edition of his works by Mr. Malone, is "a plain unvarnished tale," not aiming at any great force nor elegance; nor do we meet with either information or reflections in this piece of biography, which will be very new to the many friends of this founder of a school of painting in our country, or to the public; so widely is his fame already extended by his works, and so strongly is his private life impressed by his virtues in the memory of his surviving acquaintance. It is for posterity alone that the account is drawn up by one of these friends; who was sufficiently in his confidence to be appointed one of his executors; and who naturally supposes that posterity, while they contemplate with delight and admiration these productions of his pencil, which place him on a level with Titian and Vandyck, will wish to know something of the man, as well as of the painter.

The life of an artist spent in so regular, diligent, and uniform a manner, is not likely to furnish any thing wonderful to relate, which

which can interest like the transactions of a hero, a statesman, or an individual rendered illustrious by his exploits or misfortunes. Sir Joshua may indeed be called a public character; and his death was lamented as a public calamity: for, besides his great powers as a painter, his conduct, conversation, gentleness of manners, and moral character, were so admirable, that no man's company was more sought and approved in all the friendly meetings of the first orders of society; nor has his loss been more regretted by judges and lovers of his art, than by men of wit, literature, and urbanity.

He was born at Plympton in Devonshire 1723, and on every side connected with the church; for both his father and grandfather were in holy orders, and his mother and maternal grandmother were daughters of clergymen. Having even in childhood manifested a disposition for drawing, his father placed him at 17 under Hudson, the most eminent English portrait-painter of that time; with whom he remained about three years. The late Lord Orford's pleasantry, inserted in a note by Mr. Malone on Hudson's "fair tied wigs, blue velvet coats, and white satin waistcoats," will lose a little of its force, when it is known that Hudson painted nothing but the heads of his portraits, having constantly a drapery-painter in his service; a place which was filled by the younger Tims, during many years. Sir Joshua, till he went to Leicester-square, had, we believe, a subaltern artist of the same kind in his service: but having raised his fame and his price, his good taste determined him ever afterward to dress his figures himself; which he did in so varied and admirable a manner, that his portraits were rendered as valuable by their garb and attitude, as by their resemblance. His biographer observes, with great truth, that

' In many of his portraits, particularly when combined in family-groups, we find much of the variety and spirit of a higher species of art. Instead of confining himself to mere likeness, in which however he was eminently happy, he dived, as it were, into the mind, and habits, and manners, of those who sat to him *; and accordingly the majority of his portraits are so appropriated and characteristick, that the many illustrious persons whom he has delineated, will be almost as well known to posterity, as if they had seen and conversed with them.'

* The various portraits of Mr. Garrick, those of Dr. Johnson, Dr. Robinson Archbishop of Armagh, Dr. Goldsmith, Mr. Burke, Mr. Fox, Mr. Sheridan, Mr. Gibbon, Lord Mansfield, Lord Thurlow, Lord Heathfield, Mr. Pott, Mr. Boswell, Mr. Windham, and Mr. Cholmondeley, are eminent instances of the truth of this observation.'

In 1749 he went to Italy, where he studied during nearly three years. Mr. Reynolds, who was no musician, relates a circumstance that will confirm the story which every one has heard, of the natives of Switzerland in a foreign country being seized with the *Maladie du pays*, on their hearing a vulgar national melody played, called the *Rene de vache*, a cow-keeper's tune. He says,

‘ When he was at Venice, in compliment to the English gentlemen then residing there, the manager of the opera one night ordered the band to play an English ballad-tune. Happening to be the popular air which was played or sung in almost every street, just at the time of their leaving London, by suggesting to them that metropolis with all its connexions and endearing circumstances, it immediately brought tears into our author's eyes, as well as into those of his countrymen who were present.’

Very soon after his return from Italy, his acquaintance with Dr. Johnson commenced, which soon mellowed into a close and uninterrupted friendship, as durable as their lives. His first residence in London, after his travels, was in Newport-street.

In 1759 he first began to exercise his pen, by furnishing his friend Johnson with three essays for the *Idler*, in the form of letters, on the subject of painting.

In 1761 he removed to Leicester-square, where he continued till the time of his death.

In 1769, on the institution of the Royal Academy of Painting, Sculpture, and Architecture, Mr. Reynolds, holding unquestionably the first rank in his profession, was nominated President, and soon afterward received the honour of knighthood. His situation in the Academy gave birth to his admirable DISCOURSES, which have gained him nearly as much reputation in literature, as the productions of his pencil obtained for him in painting.

Soon after the publication of his first seven Discourses, collectively,

‘ He had the honour to receive from the late Empress of Russia, a gold box with a *basso relievo* of her Imperial Majesty in the lid, set round with diamonds, accompanied with a note within, written with her own hand, containing these words: “ *Pour le Chevalier Reynolds, en témoignage de contentement que j'ai ressentie à la lecture de ses excellens Discours sur la peinture.*” Before he received this mark of her Imperial Majesty's favour, he had been commissioned to paint an Historical Picture for her, on any subject that he thought fit. The subject which he chose was, The Infant Hercules strangling the Serpents. For this picture, which is now at St. Petersburg, his Executors received from her Imperial Majesty, fifteen hundred guineas.’

Though no remarkable incident in his life is recorded by his biographer between 1770 and 1780, the productions of his

his pencil, which Mr. M. has enumerated, will sufficiently acquit him from the charge of indolence or inactivity during that period; and, indeed, till he was bereaved of sight, and consequently of his power of gratifying his passion for that art, which had not only been productive of fame and fortune, but which he had exercised with all the ardour of a voluptuous pleasure.

His biographer informs us that 'between 1769 and 1790, inclusive, he exhibited at the Royal Academy two hundred and forty-four pictures; at the Exhibitions previous to the institution of the Academy, between 1760 and 1768, twenty-five. Total 269. In the whole of this period, the year 1767 was the only one in which he exhibited nothing.'

The single portraits of this indefatigable artist are innumerable; and in the higher style of history-painting and fancy pieces, Mr. M. has given a list of nearly 100; with which, he truly observes, not only various Cabinets at home have been enriched, but the fame of the English school extended to foreign countries.

'In July 1781, in order to view the most celebrated productions of the Flemish and Dutch Schools, in company with his friend Mr. Metcalfe, he made a tour to the Netherlands and Holland, and the fruit of his travel was a very pleasing account of their journey, containing remarks on the pictures preserved in the various churches and cabinets that he visited; to which he has subjoined a masterly character of Rubens. His critical observations on the many excellent pieces that he viewed at Antwerp and Brussels, in the Dusseldrop Gallery, and at Amsterdam, are now for the first time given to the world.'

'In 1783, Mr. Mason having finished his elegant translation of Du Fresnoy's Art of Painting, our author enriched that work with a very ample and ingenious commentary *.'

'In 1784, on the death of Mr. Ramsay in the following year, our author was sworn principal painter in ordinary to his Majesty; which office he possessed to his death.'

Mr. Malone has inserted an inedited fragment of an intended discourse, in which his friend designed to comprise a history of his mind; which, indeed, all his printed discourses seem to have done so completely, as far as his art is concerned, that nothing is left to his biographer's ingenuity and penetration on the subject. The ingenuous manner in which Sir Joshua confesses, in this fragment, his inconstancy and frequent failures in colouring, is so characteristic of the frankness and probity of his nature, that we cannot resist the desire of citing his own words.

* See our Review for 1783, vol. lxxviii.

'I had

‘ I had not an opportunity of being early initiated in the principles of colouring : no man indeed could teach me. If I have never been settled with respect to colouring, let it at the same time be remembered, that my unsteadiness in this respect proceeded from an inordinate desire to possess every kind of excellence that I saw in the works of others ; without considering that there *is* in colouring, as in style, excellencies which are incompatible with each other : However, this pursuit, or indeed any similar pursuit, prevents the artist from being tired of his art.—We all know how often those masters who sought after colouring, changed their manner ; whilst others, merely from not seeing various modes, acquiesced all their lives in that with which they set out. On the contrary, I tried every effect of colour ; and by leaving out every colour in its turn, shewed every colour that I could do without it. As I alternately left out every colour, I tried every new colour ; and often, as is well known, failed. The former practice, I am aware, may be compared by those whose first object is ridicule, to that of the poet mentioned in the *Spectator*, who in a poem of twenty-four books contrived in each book to leave out a letter. But I was influenced by no such idle or foolish affectation. My fickleness in the mode of colouring arose from an eager desire to attain the highest excellence. This is the only merit I can assume to myself from my conduct in that respect.’

Those experiments in colouring, in which Sir Joshua so often failed, confirm an idea which has often recurred to us : that, among the important studies of a young painter, *Chemistry* should be included. This would inform him with certainty what colours destroy each other, and what are permanent. The leaving out or adding a colour in the preparation of the palette, different from the usual practice of artists, was submitting to conjecture a decision which might have been obtained from science. To ascertain the result of experimental colouring, however, requires many years' exposure to the corrosive and destructive operations of the air. Sir Joshua did not visit his pictures at different and distant periods of time, to examine the permanence of the colouring in any new manner ; otherwise, he might have found many among his early works of which the colouring remained as rich, vivid, and fresh, as when they were first taken from the easel. If he had recorded the colours which he used in these, he might have arrived at a *maximum*, and have adhered to it without requiring new experiments.

His biographer makes but an indifferent apology for his experimental colouring. ‘ Had he chosen (says Mr. M.) to walk in the common beaten path, he could have found no difficulty in following the ordinary method pursued by much inferior artists : by deviating from it, he caught that grace which sheds such a lustre on far the greater part of his works.’ With respect to the *mixture* of colours on his palette, it would certainly

tainly have been better for his fame, and for those who sat to him, if he had followed the ordinary method. It is not of the managing, but of the want of permanence in his colours, that even his friends and greatest admirers complain. The tone of his colours in all his pictures, when they came first out of his hands, was warm, rich, and admirably appropriate to the subject; it was often equal to the brilliancy of Rubens, and to the delicacy and harmony of Titian, without being made the principal object.

For a very long period, (says Mr. M.) Sir Joshua Reynolds enjoyed an uninterrupted state of good health, to which his custom of painting, standing, (a practice which, I believe, he first introduced,) may be supposed in some degree to have contributed; at least by this means he escaped those disorders which are incident to a sedentary life. He was indeed in the year 1782 distressed for a short time by a slight paralytick affection; which, however, made so little impression on him, that in a few weeks he was perfectly restored, and never afterwards suffered any inconvenience from that malady. But in July 1789, when he had very nearly finished the portrait of lady Beauchamp, (now Marchioness of Hertford,) the last female portrait he ever painted, he for the first time perceived his sight so much affected, that he found it difficult to proceed; and in a few months afterwards, in spite of the aid of the most skilful oculists, he was entirely deprived of the sight of his left eye. After some struggles, lest his remaining eye should be also affected, he determined to paint no more; which to him was a very serious misfortune, since he was thus deprived of an employment that afforded him constant amusement, and which he loved much more for its own sake than on account of the great emoluments with which the practice of his art was attended. Still, however, he retained his usual spirits, was amused by reading, or hearing others read to him, and partook of the society of his friends with the same pleasure as formerly; but in Oct. 1791, having strong apprehensions that a tumor accompanied with an inflammation, which took place over the eye that had perished, might affect the other also, he became somewhat dejected. Meanwhile he laboured under a much more dangerous disease, which deprived him both of his wonted spirits and his appetite, though he was wholly unable to explain to his physicians the nature or seat of his disorder. During this period of great affliction to all his friends, his malady was by many supposed to be imaginary; and it was conceived, that, if he would but exert himself, he could shake it off. This instance, however, may serve to shew, that the patient best knows what he suffers, and that few long complain of bodily ailments without an adequate cause; for at length (but not till about a fortnight before his death) the seat of his disorder was found to be in his liver, the inordinate growth of which, as it afterwards appeared, had incommoded all the functions of life; and of this disease, which he bore with the greatest fortitude and patience, he died, after a confinement of near three months, at his house in Leicester-Fields, on Thursday evening, Feb. 23, 1792.

As the company of Sir Joshua was sought in all social meetings at the houses of nobility and gentry who had a taste for the fine arts, and respected learning, wit, and talents, he in his turn scarcely ever suffered a week to pass without exercising rational hospitality, by assembling at his table, or evening parties, a considerable number of the most eminent persons of both sexes in the kingdom, for abilities and accomplishments of some kind; and Mr. M. in endeavouring to give his readers an idea of these Attic meetings, tells us that

‘ In consequence of being acquainted with a great variety of persons, he frequently collected a company of seven or eight at dinner, in the morning of the day on which they met : as the greater part of his friends were men well known in the world, they seldom found themselves unacquainted with each other ; and these extemporaneous entertainments were often productive of greater conviviality than more formal and premeditated invitations. The marked character of his table, I think, was, that though there was always an abundant supply of those elegancies which the season afforded, the variety of the courses, the excellence of the dishes, or the flavour of the burgundy, made the least part of the conversation : though the appetite was gratified by the usual delicacies, and the glass imperceptibly and without solicitation was cheerfully circulated, every thing of this kind appeared secondary and subordinate ; and there seemed to be a general, though tacit, agreement among the guests, that *mind* should predominate over *body* ; that the honours of the turtle and haunch should give place to the feast of wit, and that for a redundant flow of wine the flow of soul should be substituted. Of a table thus constituted, with such a host, and such guests, who would not wish to participate ?

‘ To enumerate all the eulogies which have been made on our author, would exceed the limits that I have prescribed to myself in this short narrative ; but I ought not to omit the testimony borne to his worth by Dr. Johnson, who declared him to be “ the most invulnerable man he knew ; whom, if he should quarrel with him, he should find the most difficulty how to abuse.” Johnson’s well-known and rigid adherence to truth on all occasions, gives this encomium great additional value.’

Our great Painter was not permitted to extend his existence to the full period allowed to humanity, when not cut off by accident or disease. He only reached his 69th year ! Mr. M. has very properly recorded, for the honour of our nation, the splendid and solemn manner in which Sir Joshua’s funeral obsequies were performed at St. Paul’s, and attended by some of the highest order of nobility, and almost all the persons distinguished for genius and talents then in London. Garrick, our admirable actor, and Johnson, our great moralist and philosopher, had nearly the same respect paid to them at Westminster Abbey ; circumstances as honourable to worth and talents

in modern times, as the funeral games of antiquity were to its most illustrious heroes.

The account of his life is terminated by the Eulogy written by his affectionate friend, Mr. Burke, not many hours after the melancholy event which it commemorates had taken place :

“ His illness was long, but borne with a mild and cheerful fortitude, without the least mixture of any thing irritable, or querulous, agreeably to the placid and even tenour of his whole life. He had, from the beginning of his malady, a distinct view of his dissolution; and he contemplated it with that entire composure, which nothing but the innocence, integrity, and usefulness of his life, and an unaffected submission to the will of Providence, could bestow. In this situation he had every consolation from family tenderness which his own kindness had indeed well deserved.

‘ Sir Joshua Reynolds was, on very many accounts, one of the most memorable men of his time. He was the first Englishman, who added the praise of the elegant arts to the other glories of his country. In taste, in grace, in facility, in happy invention, and in the richness and harmony of colouring, he was equal to the great masters of the renowned ages. In Portrait he went beyond them : for he communicated to that description of the art, in which English artists are the most engaged, a variety, a fancy, and a dignity derived from the higher branches, which even those who professed them in a superior manner, did not always preserve, when they delineated individual nature. His Portraits remind the spectator of the invention of history, and the amenity of landscape. In painting portraits, he appeared not to be raised upon that platform, but to descend to it from a higher sphere. His paintings illustrate his lessons, and his lessons seem to be derived from his paintings.

‘ He possessed the theory as perfectly as the practice of his art. To be such a painter, he was a profound and penetrating philosopher.

‘ In full affluence of foreign and domestick fame, admired by the expert in art, and by the learned in science, courted by the great, caressed by Sovereign Powers, and celebrated by distinguished poets, his native humility, modesty, and candour, never forsook him, even on surprise or provocation ; nor was the least degree of arrogance or assumption visible to the most scrutinizing eye, in any part of his conduct or discourse.

‘ His talents of every kind, powerful from nature, and not merely cultivated by letters, his social virtues in all the relations and all the habitudes of life, rendered him the centre of a very great and unparalleled variety of agreeable society, which will be dissipated by his death. He had too much merit not to excite some jealousy, too much innocence to provoke any enmity. The loss of no man of his time can be felt with more sincere, general, and unmixed sorrow.

‘ HAIL ! AND FAREWELL ! ’

We have thus far pointed our attention only to the life of our admirable countryman ; being equally desirous with the

author of that life to record his virtues, as well as to bear testimony to his talents.

We come now to the ACADEMICAL DISCOURSES, delivered from the chair in the Royal Academy, to the number of 15, between the years 1769 and 1790:—but of these excellent productions, we have left little to say; having already reviewed them, severally, as they were first published, and given ample extracts from each. We have, however, re-perused these Discourses; and we are not only confirmed in our former opinion of their excellence, but discover merit in their conception and arrangement that had escaped our former observation. His instructions are not those of a mannerist, nor of an artist exclusively attached to any one school, but flow from good sense, sound judgment, great experience, and a liberal and powerful mind. His axioms and precepts are such as will equally enlighten the connoisseur and the practical student. People should be taught how to look at pictures, and what to expect to find, as well as to design and colour them. Indeed, there are in many of these Discourses precepts and reflections so deep, philosophical, and comprehensive, as to amount to wisdom of the highest class; if degrees of comparison be admissible in the power of judging rightly.

On a recent perusal of the three letters to the IDLER, we were surprised to find how inferior in style and ratiocination they were, not only to the papers of his friend Johnson, but to his own subsequent literary exertions:—but these were the virgin efforts of his mind; and between their production and his first academical discourse, he had enjoyed the advantage of ten years' social and friendly intercourse with the great philologist, under whom he confessed himself to have been educated. La Bruyere says, "*c'est un metier que de faire un livre, comme de faire une pendule*:" an apprenticeship must be served in literature as in mechanical employments; and Johnson, having astonished a friend with the rapidity and correctness with which he often wrote *Ramblers* and *Idlers*, while his friends were loudly disputing in the same room, said, "Sir! it is our trade."

The *Idlers* of Sir Joshua Reynolds have neither the force nor the perspicuity of his Discourses. The style of the first and second is the most easy and clear; and we find in them the germe of those principles, which he afterwards so admirably laid down and explained to young artists in the Academy. In the 3d paper, some of the opinions are perhaps disputable, and others are embarrassed and obscured by the expression.

[To be concluded in our next Review.]

ART.

ART. III. *Antient Metaphysics*. Vol. V. Containing the History of Man, in the civilized State. 4to. pp- 323. 15s. Boards. Cadell jun. and Davies. 1797.

THIS addition to the labors of the venerable and learned Lord Monboddo, whose perseverance and singularity are so eminently conspicuous, consists chiefly of repetitions from the four volumes which preceded it, and may be regarded as a synopsis of the most extraordinary opinions that were ever, in any age, exhibited. While other writers dwell with complacency on the various improvements of society, and delight to expatiate on the liberal and enlightened spirit of modern Europe, Lord Monboddo sees nothing in all this *false* and *flattering* delineation but a disguised portraiture of the most deplorable degeneracy; a degeneracy accelerating in its progress from age to age, and which must speedily terminate in the total extinction of the human race.

The present volume is divided into four books; the first containing a comparison of the natural and civilized states of man, with respect to his body and animal life; the second explaining the difference of the minds of men in the natural and civilized states; the third describing the advantages derived from civil society, and how its ills may be alleviated; the fourth, and last, shewing the end of the civilized state of man. The result of all his inquiries is summed up in the following lines of Horace:

*“Ætas parentum peior avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.”* Lib. iii. Ode 6.

Among the causes producing this continual degradation of the species, the author considers *money* as one of the principal; ‘money’ being the chief thing that ‘society has added to man’s natural state.’

After many obvious and common-place reflections on this subject, (p. 70, &c.) his Lordship particularly adverts to the evil effects of too much money in England:

‘As there is more wealth, I believe, in England than in any other country of Europe, so there are, there, to be seen more bad effects of wealth than any where else; for there are, in England, more crimes and vices, more diseases and more indigence, than in any other nation now existing, or, I believe, that ever did exist. As to crimes, they abound so much, that our jails cannot hold our convicts; and we are obliged to send out colonies, such as no nation ever sent out before, to a very distant country, till of late quite unknown; to which they are transported at a great expence, and maintained,

tained, when there, at a still greater *.—Now, these crimes are almost all the effects of wealth. For the people of England I hold to be as good natural dispositions as any people in the world. They are by nature kind and benevolent; nor is there any people now existing so benevolent, or that bestows so much in public or private charity. But wealth, which, as I have shown, naturally produces indigence, makes them steal, rob, and sometimes, though very rarely, murder; also forge; and, in carrying on commerce, cheat and practise every kind of fraud; to express one of which we have been obliged to invent a word, and to call it *swindling*. In other nations men commit crimes in the heat of passion, or from motives of jealousy and revenge; but, in England, it is indigence that produces almost all the crimes.—As to vices, they are the natural effects of wealth in all countries; and, as there is more wealth in England than in other countries, I believe there is likewise more vice. Diseases also are the natural effects of wealth in every country; and, therefore, there are likewise, in England, more diseases, and particularly that most dreadful disease *consumption*, of which more die than of any other two diseases; and as it is children, or persons under age, who commonly die of it, it must be produced by the diseases or weaknesses of the parents. Now, I should be glad to know, whether crimes and vices, diseases and indigence, be not one or other of them, and much more altogether, the source of the misery of every nation?

‘There is one observation more that I will make upon the love of money. It is a passion which may be said to comprehend every other, as it furnishes the materials for gratifying not only our sensual appetites, but our vanity, and our taste for every thing we think beautiful or fine; also our ambition, particularly in Britain where money makes a man very eminent in the state and government of the country. It is, therefore, a most comprehensive passion: But it excludes what I think our greatest happiness in this life; and that

‘* There is a man, whom I know, of the name of Walker, a purser in one of our frigates, and whom I have formerly mentioned, (vol. 4. p. 367.) who was four years in Botany Bay, longer, I believe, than any man at present in Europe has been. He lived for some time in my neighbourhood in the country; and I had much conversation with him upon the subject of our colony of convicts. He told me, that when he came away from Botany Bay, which was about two or three years ago, there were there 5000 convicts, and 1000 more in an island in the neighbourhood, called Norfolk Island. And, coming home, he met, upon the sea, several ships going to Botany Bay, full of more of them. I was in London when the first colony was sent off; and I was told, what I could not have believed, if I had not had it from the best authority, that interest was made by several men, who were not convicted, nor suspected of any crime, to be sent with the convicts to Botany Bay; and, I have heard, that others have committed petty larcenies, on purpose that they might be convicted and transported thither. Such it appears is the extreme poverty among the lower people of England.’

is the pleasure of loving and being loved; for a man, who is possessed by this passion, has neither love nor friendship for any man. Now, a man, who loves no man, can be beloved by no man, not even by his nearest relations; for, as Horace says, addressing himself to the man of money,

‘ Non uxor saluum te vult non filius; omnes
Vicini oderunt, noti, pueri atque puellae.
Miraris, cum tu argento post omnia ponas,
Si nemo praestet, quem non merearis, amorem.

Lib. 1. Sat. 1.

‘ This passion, in Britain, is as universal as it is comprehensive, money being the pursuit, not only of almost every private man but of the public; for our legislature, when it is assembled, is chiefly employed about money; and the principal business of our minister is to contrive means how to get it, and how to lay it out. And this may be a reason, why our Parliaments, and ministers, give so little attention to the three great articles of the political system, the health, the morals, and the numbers of the people.

‘ Before I quit this subject, I must return to the division I made of a wealthy people into two classes, those who live in vanity, luxury, and indolence, and those who minister to that vanity, luxury, and indolence. This division was not known among the Greeks of the heroic age: For there was no wealth among them; and, their governors and rulers, as well as the rest of the people, lived upon the produce of land, which they cultivated themselves, with the assistance, no doubt, of such slaves as they could purchase. The heroes, therefore, not only excelled in council and fight, but practised the necessary arts of life, such as agriculture. Accordingly, Ulysses challenges Eurymachus, one of the courtiers, to mow or plow with him: And he tells Eumæus, that in such servile works as making a fire, breaking wood for that purpose, roasting meat, mixing and preparing wine, and ordering a table, he would contend with any person. For, it is to be observed, that those Greek heroes employed the slaves they purchased only in works without doors, such as cultivating the ground, and taking care of their cattle and swine; and, accordingly, Eumæus was the swine herd of Ulysses. It does not, therefore, appear, that any of those heroes had any domestic servants, even when they went abroad and were engaged in the Trojan war. Accordingly, when Achilles entertained the ambassadors of Agamemnon in his tent, it was his friend Patroclus who prepared supper for them and mixed the wine: And, even when they lived in the country upon their farms, it does not appear that they had any domestic male servants; but the whole work of the family was performed by their maids. Ulysses, of whose family we have a more particular account than of that of any other, had no less than 50 maids, who did all the business of his family; nor, does it appear that he had any male servants, except Eumæus his swine herd, a goat herd, and a cow herd. And thus it happened, that, when the heroes went abroad, as they carried no domestic servant with them, neither male nor female, they were obliged to

perform, themselves, the most servile offices ; such as making a fire and dressing victuals. But, while they were at home, every thing of that kind was performed by females.—In the first ages of the Roman state, when the citizens lived upon a few acres of land, their great men held the plough. Thus Cincinnatus was taken from the plough to be Dictator, when he complained that his farm would suffer by his absence.

‘ And thus it appears, that men, in the first ages of society, before the use of money had got in among them, which it had not among the Greeks at the time of the Trojan war, lived in a more natural way, being nearer to the natural state, and consequently were happier than men in the more advanced ages of society. Of this I will say more afterwards ; but, in the mean time, I think I have said enough to show the difference betwixt the minds of men in the more advanced ages of society, and their minds in the natural state, or even in the first ages of society ; and to prove, that the greatest evils, of mind as well as of body, arise from civil society. And, as the pains of the mind are much greater than those of the body, (for the body, as Epicurus says, ails only the present, whereas the mind not only ails the present, but the past and future,) the consequence is, that men are much more unhappy in civil society than in the natural state. And, I am now to inquire, What good is to be reaped from civil society ; and, whether some means might not be contrived to alleviate the ills which it produces ? But this I intend to be the subject of the next book. I will only add, before I conclude this, that, by what I have said of the love of money, I do not mean that a man should not give a proper attention to money, so far as it is necessary for living decently and suitably to his rank, and for providing for his family or enabling him to be charitable and beneficent, but that he should not be wholly ingrossed by the passion for money, so as to study nothing else but the gaining or saving it.’

In treating farther of the diseases and depopulation of England, the following passage may amuse the reader, as containing some mixture of truth with great exaggerations :

‘ There is another disease of children called the measles, which came from the East as well as the small-pox. Of this disease hardly any children died in my younger days, but now a considerable number. When, therefore, to those exotic diseases, I add those of our own growth, I am afraid I do not exaggerate, when I say that the people of England are the most diseased people, that are, or perhaps ever were, on the face of the earth.

‘ Nor should we wonder at this, when we consider their diet and manner of living. The English, both rich and poor, eat a great deal too much of animal food. Even at the tables of the great, one seldom sees any vegetables, unless, perhaps, at the side-board, from whence they are very seldom called. Whereas in France, when I was there about 30 years ago, they had a whole service of vegetables, which they called *entremets*. To dilute this so gross feeding, the better sort drink wine and brandy ; I mean port, of which the composition is five parts wine and one part brandy, as I was informed by

By a gentleman who had lived in Portugal several years, and dealt in the commodity. And to be convinced of the mixture of spirits in it, we need only throw a glass of it into the fire, and it will produce a flame. Among the antients, the Scythians were reckoned barbarians, because they drank wine without water. But what shall we say of men that drink wine and brandy without water, and sometimes three bottles of it, each man, (as I have heard,) at a sitting.—The drink of the lower sort of the people of England is porter; for no common man in England will drink either small-beer or water if he can afford porter: And not only do labouring men in England drink this beer in great quantities, but even those who lead the most sedentary lives, such as taylor in London, who will drink, sitting cross legged all the day upon a board, six or seven pints of porter; and hence comes a consumption of porter in London which is almost incredible. And when we join to this immoderate drinking of porter, their drinking so much of a worse liquor still, the most unnatural and most pernicious drink that can be imagined, I mean spirits, which are fewel for fire, so much that they produce a quick and violent flame, by which houses and ships have been set on fire and consumed, I think we may conclude, that the diet of the common people of England is more unwholesome than the diet of any other commonality in the world.

I come now to speak of the last thing I mentioned, upon which the population of a country depends, I mean the Occupations of the people. In all nations, that have been long in a state of civility, many things are wanted, as I have elsewhere observed, which are not known in the natural state or in the first ages of civility: And, for supplying those artificial wants, many arts have been invented, some of them very prejudicial to the health of the people. All arts of this kind, that ever were practised in any country, are practised in England. Some of these may be said to be necessary for carrying on the business of society; such as mining, or digging for minerals; and there is one mineral, which is become absolutely necessary in Britain; I mean coal for fewel, as we want wood sufficient for burning and other purposes. Now, the occupation of mining is certainly pernicious to health, for it makes men live under ground like moles, and breathe an air very different from the air of the open atmosphere, and always more or less tainted with noxious mineral vapours. As to metals, after they are dug out of the mine, there is an operation performed upon them, which is called *smelting*; by which they are changed, by the operation of fire, from *ore* to *metal*, and so made fit for the uses of life. This operation is still more pernicious to health than the digging the ore out of the mine: And there is an iron work carried on in this country of Scotland, at Carron, in which, I have been told, the work-men there employed do not commonly live, while so employed, above five years.

There is another manufacture by the operation of fire, and a very useful, as well as pleasant, manufacture, I mean glass; which, besides many other useful purposes, gives us the benefit of enjoying the light and heat of the sun, and, at the same time, defends us from wind, rain, and cold; a benefit which the antient Greeks and Romans

Romans did not enjoy, as they had not the use of glass windows. This manufacture is carried on in what is called *glass-houses*; which must be exceedingly heated, and, therefore, are very unwholesome to those who work in them: And, in general, all the works, that are performed by fire, are hurtful to health, such as gilding; and so is pin-making, as I am informed, because in it a good deal of mercury is employed.

‘ But the occupations, that make the greatest consumption of men in Britain, are our trade, and our manufactures which furnish the materials by which we carry on our trade. Of these, and of the destruction of men by the colonies we are obliged to have in foreign countries, and in climates most destructive of our health, I have spoken in the beginning of chapter second of the second book of this volume. I will add here, upon the subject of manufactures, that there is one manufacture, come lately much into fashion in England, which, I believe, is more ruinous to the species than any of the arts I have hitherto mentioned. It is the manufacture of cotton, in which children, from the age of six, are employed, and kept close at work, under overseers, by night as well as by day. I am told that there is a village near to Ferrybridge, where there are 400 children kept in this slavish confinement. Now, suppose children employed in this unnatural way, should escape a sudden death, they must, of necessity, lay in the seeds of disease; and it is impossible, by the nature of things, that children, who should be brought up in the open air, and allowed to play themselves there, like the young of other animals, can ever come to be strong and healthy men and women, when they are brought up and kept at work in a prison.

‘ I will conclude what I have to say upon the occupations of the people of England with observing, that if, instead of manufactures, which are carried on in factories and great towns, where so many men are consumed by vices and diseases, the commodity we exported were corn, which is produced by agriculture, the most healthy of all occupations, we should, at the same time that we improve the country, give health and strength to the people, and numbers too, if the farms are not too large, and are cultivated by cottagers. About 50 or 60 years ago, as I am informed, we exported corn to the value of several hundred thousand pounds; but now things are so much altered, that in England we do not produce corn sufficient for the maintenance of the inhabitants, as we may learn from the experience of the year in which I wrote this, viz. 1795; when there was a very great scarcity in England, not by the badness of the crop, but by the war preventing the importation of grain, which is now usually brought from Poland and other northern countries. In this year, 1796, when I am printing what I wrote in 1795, the scarcity of grain is so great, that it has been imported into England, not only from the northern countries of Europe but from Africa and America, and rice from the East Indies. I would, therefore, have our governors consider, whether we should not, in our present situation, study

Quid faciat letas segetes,—

rather than think of making conquests in the West Indies, which are not

not only made, but kept even in time of peace, at an expence of men such as Britain cannot afford.'

: According to Lord M. the British nation is not only degenerating and depopulating at home, but it is the cause of degeneracy and depopulation in those remote regions of the world in which it has acquired an ascendancy. The British alone have destroyed five millions of East-Indians; and the British colonies in North America have exterminated the natives by war and massacre, and still more by the contagion of their vices and diseases, all along the coast of that continent, from Hudson's Bay to Florida; leaving no vestiges of the antient inhabitants to be seen except their burial places.

The prominent peculiarities of Lord M. which are repeated in this work, have so often fallen under our review, that we think it unnecessary here to re-examine and re-dispute them. Did we not well know that the author was perfectly serious in the opinions which he advances, we should often be inclined to consider him as a lively and ingenious satirist, who, in imitation of Lucian's *True History*, or of *Gulliver's Travels*, wrote with no other view than that of amusing the fancy and ridiculing absurdity. Considering him under this aspect, however, or under any other, we must stigmatise with some severity his too faithful delineations of human depravity; particularly the scandalous and abominable description which he gives of the unnatural vices of the Roman Emperors:—but while we should thus perform our duty in criticising the works of this learned judge, we should think ourselves wanting in candour, if we did not point him out as a character truly respectable for integrity and beneficence; and, in the management of his estate, as a model for country gentlemen. We shall therefore give place to the following remarks, which make amends for whole volumes of perverted speculation.

' It gives me great pleasure to observe, that some of my tenants are served, as in former times, by cottagers only, and keep no farm servants in the house, unless perhaps a boy. One of them, who pays me no more than 30l. of rent, has no less than 13 cottagers living upon his farm. This farm is pretty extensive: But I have a tenant in the same part of my estate, which lies among hills, who possesses no more than 6 or 8 acres, upon which he has four families including his own; and I have, on the same part of my estate, seven tenants, each of whom possesses no more than 3 acres of arable land, and some moorish ground for pasture, part of which they have already cultivated; and they pay me no more than 12 s. for each acre of the arable land, and nothing for the moor. I am persuaded I could more than double the rent of their land by letting it off to one tenant: But I should be sorry to increase my rent by depopulating any part of the country; and I keep these small tenants as a monument

ment of the way in which, I believe, a great part of the low lands of Scotland was cultivated in antient times.

‘ The consequence of this estate of mine being so peopled, is that there is no want of servants in it, which are very much wanted in other parts of the country ; for as I have observed, tenants and cottagers are the breed of servants. I am so anxious about the population of the country, that I have caused number the inhabitants of this part of my estate, where the farms, I have mentioned, lie ; and they amount to about 200 ; while the rent I draw is not 100 l. If every estate in Britain was to be so peopled, in proportion to its rent, the number of inhabitants would be more than quadrupled.

‘ As I have mentioned the number of inhabitants on some farms of my estate, I will also mention the number of them upon my own farm, where the number has not been diminished during the last 60 years ; (how much longer I do not know ; for neither my father nor I ever turned out any cottagers ;) so that, from the number of them now upon my farm, the reader may judge what the population of the country was in antient times.

‘ The whole extent of my farm is about 300 acres ; of which only 200 acres are in my natural possession, and cultivated by cottagers living upon the farm, and by only one unmarried servant, whom I keep in the house, with a boy who herds the cattle ; all the rest of the farm is possessed by cottagers and small tenants. Of these, some possess a small village, to most of whom I give land, which I cultivate for them ; and they practice different trades, by which, and by the land, they live very comfortably. Upon the whole farm, there are, including the numbers in the village I have mentioned, 27 cottagers and small tenants possessing a few acres. I think, therefore, that my farm is very well peopled, very much better than most farms in Scotland are now-a-days ; though, I believe, not so well as they were in antient times. There are many proprietors, I know, who think that the number of cottagers on their land is a grievance, and they desire to be quit of them ; but, for my part, I am fond of them, and call them *my people* ; and have a pleasure in numbering them and seeing them increase, and am sorry when any of them leave my land.’

The above passage deserves the most serious attention of many of those who, calling themselves *improvers*, ought, Lord M. observes, more properly to be styled ‘ *desolators of their country.*’

Before we dismiss the present volume, we think it right to observe that, notwithstanding Lord Monboddo's very advanced age, this latest of his works does not betray the smallest decline of vigour and perspicuity in respect either of thought or of expression.

ART. IV. *The History of Rome, by Titus Livius.* Translated from the Original, with Notes and Illustrations, by George Baker, A. M. 8vo. 6 Vols. 2l. 2s. Boards. Cadell jun. and Davies. 1797.

THE illustrious author of the Roman History was born at Padua in the 694th year of Rome; in which latter city he resided during several years, highly honoured by Augustus, who appointed him preceptor to his grandson Claudius, afterward Emperor. Livy did not avail himself of court favour to obtain preferment. His genius took a higher aim, the composition of his immortal work, comprising the Transactions of Rome from the foundation of the city to the death of Drusus, which happened nine years before the Christian æra. Of the 142 books of which this history originally consisted, 35 only have come down to us: but the *contents* of the whole (those of the 137th and 138th books excepted) have been spared, and serve to shew the greatness of our loss; since those parts of Livy, which time has preserved, might be advantageously exchanged for the others that have perished.

The whole of the antient historian's remains, together with the contents of his lost books, are translated in the work before us with general fidelity and perspicuity, but without any attempt to imitate that equable flow of animated diction, or to reach the elegance, beauty, and harmony, which characterise and ennoble every page of the Latin original. To exemplify the style in which Mr. Baker has dressed the Roman Author, we shall insert the 45th chapter of L. IX. which, while it recalls to remembrance some parallel transactions in our own times, will shew how dearly it cost the world, and particularly Italy, to become Roman; and what havock was made in forming the proud empire of that warlike republic.

‘ In the consulate of Publius Sulpicius Saverrio and Publius Sempronius Sophus, the Samnites, desirous either of a termination or a cessation of hostilities, sent ambassadors to Rome to treat of peace; to whose submissive solicitations this answer was returned, that “had not the Samnites frequently solicited peace, at times when they were actually preparing for war, their present application might, perhaps, in the course of a negotiation, have produced a pacification. But now, since words had hitherto proved vain, people’s conduct must be guided by facts: that Publius Sempronius the consul would shortly be in Samnium with an army: that he could not be deceived in judging whether their dispositions inclined to peace or war. He would bring the senate certain information respecting every particular, and their ambassadors might follow the consul on his return from Samnium.” The Roman army accordingly marched through all parts of Samnium, found every thing

thing in a state of peace, and was liberally supplied with provisions ; on which, a renewal of the old treaty was, this year [Y.R. 449], granted to the Samnites. The Roman arms were then turned against the Æquans, their old enemies, but who had, for many years past, remained quiet, under a fallacious appearance of peace. The reason of making war on them was, that while the nation of the Hernicians was in a state of prosperity, these had, in conjunction with them, frequently sent aid to the Samnites ; and after the Hernicians were subdued, almost the whole nation, without dissembling that they acted by public authority, had revolted to the enemy ; and when, after the conclusion of the treaty with the Samnites at Rome, ambassadors were sent to demand satisfaction, they said, that " this was only a trial made of them, with the purpose of prevailing on them, through fear, to suffer themselves to be made Roman citizens. But how much that condition was to be wished for, they had been taught by the Hernicians ; who, when they had the option, preferred their own laws to the freedom of the Roman state. To people who were not at liberty to choose what they judged preferable, a necessity of becoming Roman citizens would have the nature of a punishment." In resentment of these declarations, uttered publicly in their assemblies, the Roman people ordered war to be made on the Æquans ; and, in prosecution of this new undertaking, both the consuls marched from the city, and sat down, at the distance of four miles, from the camp of the enemy. The troops of the Æquans, like tumultuary recruits, in consequence of their having passed such a number of years without waging war, on their own account, were all in disorder and confusion, without established officers and without command. Some advised to give battle, others to defend the camp ; the greater part were influenced by concern for the devastation of their lands, likely to take place, and the consequent destruction of their cities, left with weak garrisons. Wherefore when, among a variety of opinions, they heard one which tended to transfer every one's attention from the public interests to the care of his private concerns ; recommending, that, at the first watch, they should depart from the camp by different roads, and carry all their effects into the cities, where they might be secured by the strength of the fortifications, they all embraced it with warm assent. When the enemy were now dispersed through the country, the Romans, at the first dawn, marched out to the field, and drew up in order of battle, and, no one coming to oppose them, advanced in a brisk pace to the camp. But there, perceiving neither guards before the gates, nor any one on the rampart, nor the usual bustle of a camp, surprised at the extraordinary silence, they halted, in apprehension of some stratagem. At length, passing over the rampart, and finding the whole deserted, they proceeded to pursue the tracts of the enemy. But their tracts leading in every direction indiscriminately, as they had scattered themselves to every quarter, occasioned perplexity at first. Afterwards discovering, by means of scouts, the designs of the enemy, they attacked their cities, one after another, and, within the space of fifty days, took, entirely by force, forty-one towns, most of which were razed and burnt, and the race of the Æquans almost extirpated. A triumph

Triumph was granted over the Æquans. The Marrucinians, Marsians, Pelignians, and Ferentans, warned by the example of their disasters, sent deputies to Rome to solicit peace and friendship; and these states, on their submissive applications, were admitted into alliance.'

In comparing this translation with the original, we have not observed many important mistakes in the sense: but we have often perceived that the spirit of the text had evaporated, while its meaning was preserved. Thus in the following passage, Book IV. c. 26. 'Titus Quintius, who had also the surname of Pennus, son of Lucius, and Caius Julius Mento, were made Consuls. *Nor were they kept in suspense with respect to the danger apprehended from their enemies.*' Not to speak of the inelegance of the negative conjunction immediately following an affirmative sentence, the beauty of the original "*Nec ultrâ terror bellâ est dilatus*" is totally lost in the tame circumlocution employed by the translator.

In the following passages, Mr. Baker appears to have expressed incorrectly or imperfectly the sense of his author. V. I. p. 383. 'The Consuls were better pleased to be overcome by the Tribunes than by the Senate, at the same time remonstrating that "the prerogatives of the chief magistracy were betrayed by the senators, and the consulship subjugated to the tribunitian power. *If the Consuls were liable to be over-ruled by a tribune, by virtue of his office, in any particular, they were liable also to be sent to prison. And what greater hardship could any private person apprehend?*"—*Proditum ab patribus summi imperii jus, datumque sub jugum tribunicia potestati consulatum memorantes; siquidem cogi aliquid pro potestate ab tribuno consules; et (quo quid ulterius privato timendum foret?) in vincula etiam duci possent.* L. IV. c. 26. The plain meaning of the passage is "that the prerogatives of the chief magistracy were betrayed," &c. "if the Consuls were amenable to the authority of the Tribunes, and might be thrown by them into prison; than which, what greater indignity could be offered even to private persons?" Again: V. I. p. 385. 'But it was a singular instance of judgment and intrepidity, and entitled to more than ordinary praise, that, *not content with defensive plans,*' &c. The words written in Italics are not in the original. Again: V. I. p. 397. 'Next day, the dictator assigned by lot one captive to each horseman and centurion.'—*Singulis captivis ab equite ad centurionem ductis.* L. IV. c. 34. The meaning is "that the captives were respectively assigned to the horsemen by lot before," or, "in the presence of the centurions."

Mr. B. frequently perplexes his author's sense by faulty arrangement. Thus: V. I. p. 442. 'instigated by pique, because

cause another candidate for the office of priest had been preferred before him, by the suffrages of the twelve states, *in the middle of the solemnity*, he abruptly carried away the performers.' *Artifices ex medio ludicro repente abduxit.* L. V. c. i. "He abruptly carried away the performers from the theatre."

The following words of Livy, IX. 5. "*Se solos sine vulnere, sine ferro, sine acie, victos,*" are translated, 'They alone had been conquered without a fight, without a weapon thrown, without a wound.' This anticlimax, so contrary to good taste, is injudiciously preferred to the arrangement in the Latin, "That they alone were conquered without receiving a wound, without using their weapons, without even putting themselves in hostile array."

Comparing Alexander the Great with the Roman Generals his contemporaries, Livy says, (IX. 17.) "*Militaria opera pugnando obeunti Alexandro (nam ea quoque haud minus clarum cum faciunt) cessisset videlicet in acie oblatus par Manlius Torquatus, aut Valerius Corvus, insignes ante milites quam duces.*" 'In discharging the duties of a soldier in fight, which likewise added not a little to his renown, Manlius Torquatus might, it may be, have yielded to Alexander, had he met him as his antagonist in the field, or Valerius Corvus, men who were distinguished soldiers before they became commanders.' Not to mention other faults in this sentence, the proper signification of the original requires the words to run, "Manlius Torquatus, forsooth, (*videlicet, per irruptionem,*) would have yielded," &c. The irony is lost in the translation.

In L. IX. 29. speaking of the Tuscans, Livy says, "*nece erat ea tempestate gens alia, cujus, secundum Gallicos tumultus, arma terribiliora essent,*" &c. This is rendered by Mr. Baker, 'And there was not, in those times, any nation, excepting the case of Gallic tumults, whose arms were more dreaded.' The meaning of the original is, that "there was not any nation in those times, the arms of which, next to the tumultuary assault of the Gauls, were more formidable."

In Lib. X. c. 14. he says that the Roman Consuls, having entered the frontiers of Samnium, "*uterque populabundus effuso agmine incedit: explorant tamen latius quam populantur.*" This passage is thus awkwardly translated, 'Both Consuls advanced briskly, spreading devastation wherever they came; but still took care to explore the country, to a distance, beyond where the troops were employed in plundering.' The original says, that "the Consuls were careful to extend their scouts farther than their ravagers."

Notwithstanding these and similar defects, which occur too frequently, Mr. Baker's translation may be pronounced a re-

spectable one, on the whole; and, as an auxiliary to the right understanding of the original, perhaps the best that has been yet published in English. Mr. B. says, that 'he had intended a much more copious commentary than that which now accompanies the work:'—but the truth is that the work is not accompanied by *any* commentary, large or small. It is a bare translation, illustrated with a few notes, and those not very important; the translator thinking the necessity of a greater number superseded by the publication of Dr. Adam's *Roman Antiquities* *.—A copious Index adds to the convenience and utility of Mr. Baker's performance.

ART. V. *A Guide from Glasgow, to some of the most remarkable Scenes in the Highlands of Scotland, and to the Falls of the Clyde.* By James McNayr. 8vo. pp. 249. 5s. 6d. Boards. Glasgow. 1797.

THE present very rational fashion of making excursions to the remote, and formerly unexplored, parts of these kingdoms cannot be too much recommended; and when the Guide, who offers his services on these occasions, unites general information with a love of the beauties of Nature, and science to develope them in intelligible phrases, the Tourist will acknowledge himself to be under many obligations. Indeed, publications of this nature, in the course of a few years, have been abundantly frequent and generally useful. Most of them appear to have been intended as companions on the journey, rather than adapted to the closet. Verbal descriptions, however happy, fatigue in perusal; and slight sketches, however they may recall the fleeting image, seldom communicate any original idea.

The present work is not without a considerable share of merit; the "verbal painting" of the various scenes, the sublimity of which is almost peculiar to the North, is evidently studied in the school of Gilpin, but is somewhat too highly coloured in respect to good taste, and, we apprehend, in point also of accuracy: the quotations are frequent and apt, both historic and poetical: but some will contend against the admission of Ossian as of the former character.

Of the singular agricultural improvements of Mr. Drummond on the Moss of Kincardine, Mr. McNayr gives the following account:

' Nearly opposite to the avenue leading up to the house of Blair-drummond, a majestick water wheel was erected, a few years ago, to convey the waters of the Teath to the moss of Kincardine, for enabling the owner to recover the soil underneath, by floating the moss

* See Rev. N. S. vol. ix. p. 201.

into the Teath; a singular and interesting agricultural operation*, well deserving the attention of the traveller.

' This moss, which originally covered about two thousand acres, fifteen hundred of which belong to the estate of Blairdrummond, is distant about a mile from the Teath, and is, in its higher parts, from six to twelve feet deep; in its lower, about three. It reposes upon a mass of clay, composed of different layers of a grey, red, and blue colour, uncommonly favourable to vegetation; but before this can be rendered useful, it is necessary, after ridding it of the moss, to remove the roots of a number of large oak and birch trees, and frequently the trees themselves, which are spread over its surface; the remnant of an extensive forest, whence the ancient Britons annoyed the Romans on their invasion of this country; and which the latter, in consequence, found it necessary to cut down†. Prior to the year 1767, when the late Lord Kames entered on the possession of the estate of Blairdrummond, many attempts had been made to improve this moss, by the usual methods of paring, burning, trenching and draining, but in vain. His Lordship, therefore, directed his exertions to the acquisition of the valuable soil beneath. This, however, after many expedients, seemed to be impracticable, till some agent could be found, sufficiently powerful to sweep off the whole body of the moss. With this view, his Lordship, and after him Mr. Drummond, his son and successor, applied the waters of an adjoining rivulet. But though some acres were thus gained, the insufficiency of water, combined with other obstacles which were continually presenting themselves, seemed to preclude all hope of solid advantage. At length, in 1787, a Mr. Meikle of Alloa, an ingenious mechanic, presented to Mr. Drummond, a model of a wheel of his own invention, with which sixty hogsheads of water could be raised from the Teath in a minute. The model was approved, and the wheel, having soon after been erected by Mr. Drummond, has so far answered the end, as to have enabled him to clear three hundred and sixty acres, of most excellent land, yielding exuberant crops of wheat, barley, oats and clover. If, therefore, it be a just observation, "that the man who makes two blades of grass, and two ears of corn, grow, where one only grew before, deserves to be ranked among the benefactors of mankind," what does not this country owe to the late Lord Kames and to Mr. Drummond, who have thus, at

* See *Encyclopedia Britannica*, vol. 12, part 1st. art. "Moss of Kincardine," for a particular account of this operation.

† There can be no doubt that this tract was once occupied by a forest, consisting chiefly of oak; or that it was cut down with an axe, or some similar instrument. The trees are found lying as thick upon the clay, as they could have grown upon it. Roots, correspondent in size to the trees, are still found fixed in the ground; and marks of an axe are frequently discernible on their trunks. A few years ago, forty oak trees were found lying close to each other, one of which was 50 feet in length and 3 feet in diameter, and had 314 circles or years' growth in one of its roots.

a great expence, converted a barren waste into a fruitful valley, and made the heart of the husbandman sing for joy.

'On the ground thus cleared, Mr. Drummond has established a colony, the value and importance of which may be appreciated by the following statement, which he obligingly communicated to the Author.

Statement of the Colony on the Moss of Kincardine, in Nov. 1796.

Number of acres gained	- - - - -	360
men, women and children	- - - - -	764
horses and carts	- - - - -	54
cows	- - - - -	201
brick houses	- - - - -	102

'Actuated by a regard for the education and morals of this infant establishment, which he perceived were likely to be endangered by its remote situation from the parish school, Mr. Drummond lately applied for the aid of the Society for Propagating Christian Knowledge in the Highlands of Scotland, who, though obliged by the letter of their regulations, to confine their institutions to the Highlands, justly considered, that, as nearly all the inhabitants of the moss were Highlanders, it was not departing from the spirit of these regulations, to establish a schoolmaster on the moss. One was accordingly appointed, who, besides a salary of ten pounds from the Society, receives ten pounds from the benevolent and patriotick Proprietor.'

Of the *Trosbacks* and Mount *Binean* we have the following animated picture :

'Turning up the entrance to the right, a scene presents itself to the ravished eye, so sublimely terrible, so stupendously magnificent, as, at once, to fill the mind with reverential awe and admiration. Imagine to yourself, an enormous group of gigantick rocks, scattered in chaotick confusion, like the ruins of an immense mountain, over an extensive vale; here, covered with trees, and broom and brambles; and there, clothed to their loftiest summit, with majestic forests of oak, and ash, and weeping birch, serving, with their varied foliage, to increase the native gloom of the subjacent dell; here again, rude, rugged and horrifick, rent into yawning chasms fringed with brushwood, and threatening, by their shaggy and projecting brows, immediate ruin to all beneath; and there, shorn of their sylvan honours by the hand of man, displaying in the mangled stumps, a thousand hideous and fantastick shapes.

To this imperfect outline, superadd in your imagination, a romantick and almost impervious den, strewn with fragments of stone flung by the storm from the surrounding rocks, and winding, in gentle curvatures, through this wondrous huddle to the margin of Loch Catherine, and you will then have formed some faint idea of a scene, at all times indescribably sublime, and when brightened by the rising or the setting sun, most powerfully impressive of enchantment.

Here, Nature reigns supreme,
Mid dreary solitude and sombrous shades,
In awful majesty, she here displays
Her wonder-working energy to Man.

Tradition ascribes the origin of this singular phenomenon, to an awful convulsion of the Earth, which, tearing out the bowels of Mount Binean, strewed them, quivering, o'er the circumambient plain.

From the top of Craigvate, a hill on the south side of Lochachray, and from the summit of Benevenu, you have a most commanding prospect of this amazing scene.

Forest Scenery, which has been perhaps invidiously denied to exist in the landscapes of Scotland, is here so frequently and minutely described, that, in the vicinity of Glasgow at least, it appears to be no where deficient.

A curious method of fishing in the Loch of Monteath is thus noticed :

Besides perch, the lake abounds with pike, probably the largest in the kingdom. The manner of catching this fish, here, is somewhat novel and diverting. On the islands, a number of geese are collected from the farmers who occupy the surrounding banks of the lake. After baited lines, of two or three feet in length, are attached to the legs of these animals, they are driven into the water. Steering naturally homeward, in different directions, the bait is soon swallowed. A violent and often tedious struggle ensues ; in which, however, the geese at length prevail, though often much exhausted before they reach the shore.

Mr. McNayr gives us likewise another *piscatory* anecdote at Dumbarton Castle :

Behind this house, a little cistern of spring water affords a habitation to a solitary trout, which was put into it above twenty years ago. This recluse has hitherto had no associate, and seems determined by invariably destroying even his own species when thrown in beside him, not only to live, but die, sole tenant of the fount.

The distribution of this work is not by chapters or sections, but by journeys, which seldom exceed thirty miles.

The admirers of Ossian may be pleased to learn that his Hall may be visited in the ornamented grounds at Dunkeld, the seat of the Duke of Athol.

ART. VI. *A Treatise on the Culture of the Apple and Pear, and on the Manufacture of Cider and Perry.* By T. A. Knight, Esq. Small 8vo. pp. 185. 2s. 6d. Boards. Longman. 1797.

THE author of this small treatise appears to have had great experience in the management of the orchard ; which, joined to a talent for accurate observation, a cultivated taste,

and a liberal education, has enabled him to produce a work that will probably attract the notice of the public, and be ultimately productive of considerable benefit to society.

This treatise is not offered to the world as a complete and finished work, but as an initiatory essay, in which the author developes his ideas respecting some of the most important branches of the art of which it treats; with a view of directing the attention of others towards ascertaining, by means of proper experiments, certain points which, though *probable*, are not as yet *decided*. Among those that we consider as doubtful, that which has most powerfully operated on the mind of our author, and which influences his whole system, is the opinion that fruit trees gradually degenerate by age beyond a certain period, and finally lose their principal discriminative qualities, so as to be no longer recognizable as the same that they once had been; and that this degeneration affects not only the parent tree, but extends to all the plants which shall have been propagated from it, whether by means of grafting, budding, layers, or cuttings. It is owing to this peculiarity affecting vegetables, as he thinks, that we now know only by name some of the finest fruits that enriched the orchards of our forefathers, during the last century.

‘No kind of apple now cultivated, (he says,) appears to have existed more than two hundred years; and this term does not at all exceed the duration of a healthy tree, or of an orchard when grafted on crab stocks, and planted in a strong tenacious soil. From the description which Parkinson, who wrote in 1629, has given of the apples cultivated in his time, it is evident that those now known by the same names are different, and probably new varieties; and though many of those mentioned by Evelyn, who wrote between thirty and forty years later, still remain, they appear no longer to deserve the attention of the planter. The Moil, and its successful rival the Redstreak, with the Musts and Golden Pippin, are in the last stage of decay, and the Stire and Foxwhelp are hastening rapidly after them. The Redstreak, so much celebrated by the writers of the last century, appears almost to have survived its fame as a cider fruit; and indeed if it never possessed greater excellence than it does at present, it has certainly been much over-rated. But I suspect that each kind of apple is best calculated for cider, when the original tree has attained its maturity, and before it decays. Not that I think the flavour of the fruit is necessarily debased by the age of the variety; but merely that the crop in the aggregate ripens less perfectly, owing to the weak state of some of the diseased branches.’

Mr. Knight then proceeds to unfold his ideas more fully on this branch of the subject; alleging that all attempts to propagate healthy trees, of those varieties which have been long in cultivation, have, he believes, been entirely unsuccessful.

He thinks that the wood of such old cultivated varieties gradually acquires a soft spongy texture, very different from the hard firm wood of newly raised varieties; that along with this sponginess of texture, it falls into that kind of debility which renders it incapable of bringing the fruit to a proper state of maturity; and in whatever way that imperfect wood be propagated, that it still retains the same diseased habit, even on the youngest stocks:—which disease he hence conceives it to be in vain ever to think of eradicating.

This is decidedly the hypothesis that our author has adopted, and on which all his plans of improvement are founded. The idea appears to us entirely new*; and as such, though we are by no means inclined to contradict it, yet we are not prepared to admit the facts that are adduced by Mr. Knight as altogether decisive proofs of the hypothesis, and we think that it requires to be still more thoroughly investigated. That a particular tree may become diseased, and that all the trees which are propagated from that diseased tree by scions or cuttings shall be infected by the same disease, are facts that seem to be proved by innumerable experiments:—but that every tree at a certain period of its age should become diseased, or that a scion which has been taken from the original tree before it was infected by this disease, and inserted on another stock, should be seized with the particular disease at the same time that the parent tree is infected by it, seems to be in some measure inconceivable, and is indeed contradicted by experience. If by any accident a particular branch of a tree comes to bear bloated leaves, (which we naturally suppose to proceed from some disease affecting that branch,) while all the rest of the tree retains its natural foliage, it is well known that, though all the scions which are taken from that branch and inserted into proper stocks will produce only bloated leaves, yet those that are taken from the sound branches produce leaves of the ordinary colour; so that even at the time of the disease making its appearance on the tree itself, it does not affect all the plants that are propagated from it: far less has it ever been deemed to affect those that have been propagated from it at a former period.

* In regard to fruit trees, at least, it is new to us; for, though we know that an idea has prevailed among some florists that tulips, and some other bulbous rooted plants, totally die after a certain period, every bulb that has been propagated from the parent plant expiring about the same time, yet we never have heard that this idea (which, for many reasons we have always considered as extremely doubtful,) has been extended to any other class of plants whatever.

While

While we state this fact as a reason for doubting, we are far from deeming it sufficient to cause the hypothesis to be rejected. Under one point of view, it will indeed tend rather to confirm it: for, if age, considered in itself, necessarily and gradually produces a certain disease in *every part* of the plant, it will follow that this disease will be conveyed by means of a scion to the young stock, in the same state in which it existed in the parent plant at the time when the scion was separated from it; and if *time* produces the same effect on the young as on the old plant, they ought thus to advance with the same degree of rapidity towards decay.—Where facts, however, are so difficult to be ascertained as in the present case, much caution is required. From the instance now adduced of the blotched branch, it is very obvious that one branch of a tree may become affected by a particular disease, while other parts of the same tree are not at all infected by it;—and as this may happen to take place in a *particular branch* of a fruit tree as readily as in any others, should that disease occasion no great and perceptible change, a scion being taken from that branch without observing it, this disease might be propagated to an infinite extent in a nursery before it could be perceived:—for, as it is a general practice among nurserymen to take fresh scions from their own young trees, to save the expence of going to a distance to get them repeatedly from the parent tree, then, if this original scion chanced to be diseased, all the others must follow it of course. In this case, it must happen that the fruits thus propagated would greatly degenerate from the parent stock, even though proofs could be brought that all the trees sold had been actually taken originally from one parent tree:—but those who are acquainted with the inaccuracies and the tricks of nurserymen will readily admit, that such proofs could seldom be adduced if they were required; and as the same name is often given to fruits in different parts of the country, merely because they bear some resemblance to the parent fruit, if trees should be propagated from these, it might be the cause of much *apparent* when no *real* degeneracy had been experienced.—These reasons induce us to suspend our judgment as to this fundamental fact, until farther proofs than any that have yet appeared shall be adduced in its support. Allow us, here, to call to mind the experiments of Mr. Forsyth at Kensington, on recovering trees that have been decayed by age*. He obtains fruits of the highest delicacy and flavour, in the utmost abundance, from fresh wood of the finest quality, produced from trees that were so weakened by age as scarcely

* See Rev. vol. vi. N. S. p. 421.

to afford leaves, far less shoots or fruit of any kind. This gives strong reasons for suspecting that there may be some fallacy in Mr. Knight's hypothesis *.

Be this as it may, we are well satisfied that our author is right in declining to propagate kinds which do not possess the qualities wanted, and in endeavouring to obtain new varieties of valuable kinds of fruit by raising trees from seeds. This, it is well known, is a tedious process, and that out of a great many trials few valuable sorts can be expected: but if *one* sort, more valuable than any which we at present possess, can be obtained from some thousands of seedling trees, great will be the benefit to the country; and we cannot too highly applaud the author's patriotic endeavours to do this:—may his experiments prove successful. On this branch of the subject, his experience so much coincides in certain particulars with our own, that we with pleasure embrace this opportunity of making the following facts as generally known as possible.

‘ When I first began, (says he, p. 36) to suspect that my endeavours to propagate the old fruits would not be successful, I selected the seeds of some of the best kinds with an intention to propagate new ones. But I soon found that many of the young plants (particularly those from the golden pippin) were nearly as much diseased as the trees which produced them. I several times raised three or four plants from seeds taken from one apple, and when this had been produced by a diseased tree †, I have had not only as many distinct varieties as there were seeds, but some were much diseased, and others apparently healthy; though the seeds were sown in the same soil, and the plants afterwards grew within two feet of each other in the nursery.’

The author then proceeds to state the measures which he has adopted for obtaining perfect seeds; such as, he believes, will

* There is at present in the garden at Kensington a cherry tree, that is known to have been brought from abroad and landed there in the end of the last century, which from age and disease had given over bearing fruit for a great many years, and was indeed so much diseased that the wood was rotted in every part; except a small part of it at one side of the trunk near the bottom, from which a few weakly twigs proceeded, bearing a few leaves without shoots of any sort. At this period of decay, Mr. Forsyth set to work to try to recover it, though it was so far gone that he was extremely doubtful of success. He did, however, succeed; and from that rotten and decayed stem he has produced abundant vigorous shoots, which are in all respects as healthy as any in the garden, and bear every year great abundance of fruit of the finest quality.

† Would the facts have been different if the seeds had been produced from a sound tree? We think not. *Rey.*

best

best tend to produce useful varieties.—Though we have doubts as to the efficacy of those measures, yet, as they can do no hurt, there is surely no impropriety in trying them.

On the effects of the impregnation of seeds by means of the male farina, so as to produce new varieties somewhat resembling *mongrel* breeds of animals, we have met with no experiment that is so decisive as the following; and, as it may prove of great utility for many purposes, we willingly transcribe it. The reader will perceive that the Linnean sexual system is followed in its fullest extent.

* Blossoms (p. 44) of a small white garden pea, in which the males had previously been destroyed, were impregnated with the farina of a large clay-coloured kind with purple blossom. The produce of the seeds thus obtained were of a dark gray colour, but these having no fixed habits were soon changed by cultivation into a numerous variety of very large and extremely luxuriant white ones, which were not only much larger and more productive than the original white one, but the number of seeds in each pod were increased from seven or eight, to eight or nine, and not unfrequently to ten. The newly made gray kinds I found were easily made white again, by impregnating their blossoms with the farina of another white kind. In this experiment the seeds which grew towards the point of the pod, and were by position first exposed to the action of the male, would sometimes produce seeds like it in colour, whilst those at the other end would follow the female. In other instances, the whole produce of the pod would take the colour of one or other of the parents; and I had once an instance in which two seeds at one end of a pod produced white seeds like the male, two at the other end gray like the female, and the central seed took the intermediate shade, a clay colour. Something very similar appears to take place in animals which produce many young ones at a birth, when the male and female are of opposite colours. From some very imperfect experiments I have made, I am led to suspect that considerable advantages would be found to arise from the use of new or regenerated varieties of wheat; and these are easily obtained, as this plant readily sports in varieties whenever different kinds are sown together.

On this very curious experiment, did our limits permit, we might offer several observations. At present, we shall only say that, from our own experiments, we have found a great diversity take place in different classes of plants, in respect to varieties that may thus be obtained. In some of these, the kind is propagated with little variation from seeds; while in others, whatever precautions are taken, the varieties thus obtained are very great.—Among those of the first class, the breed of varieties obtained by a mixture of farina of a different kind can be continued, with due precautions, for many generations, without change:—but on this subject we have not room, at present, to dilate.

We must also, for the reason just mentioned, pass over the author's very pertinent observations on the influence which the fruit feels from the *stark* on which a fruit scion is inserted; from the soil on which it grows; and from the climate; as well as his remarks on the qualities which characterise the best kinds of cider fruits, and his directions for making cider and perry. These and many other curious particulars and remarks the reader will find in the Treatise.

A Postscript is added, which consists of 28 pages of close print, and exposes with spirit and energy the many pernicious consequences that result from the law which authorises the exacting of tithe in kind, particularly in diminishing the quantity of bread corn produced in this island.—It is in every part written in a benevolent, warm, and animated strain, and concludes with these words: 'I hope the county I live in, (Herefordshire,) and to which I wish most particularly to address this note, as well as the foregoing treatise, will have the honour to present the first petition (to Parliament, for a commutation of tithes). In taking an active part to promote it, I cannot justly be accused of any motive of private interest: the property I possess is tithe free, and I must of course be a loser, when I no longer possess any exclusive advantages.'

On the whole, we consider the present performance as a very useful addition to the general mass of rural knowledge.

ART. VII. *An Account of Two Cases of the Diabetes Mellitus*; with Remarks, as they arose during the Progress of the Cure. To which are added, a general View of the Nature of the Disease and its appropriate Treatment, including Observations on some Diseases depending on Stomach Affection; and a detail of the Communications received on the Subject since the Dispersion of the Notes on the First Case. By John Rollo, M. D. Surgeon-General, Royal Artillery. With the Results of the Trials of various Acids and other Substances in the Treatment of the Lues Venerea; and some Observations on the Nature of Sugar, &c. By William Cruickshank, Chemist to the Ordnance, and a Surgeon of Artillery. 2 Vols. Large 8vo. 12s. Boards. Dilly. 1797.

IT will not be difficult to give in a short compass, assisted by two or three extracts, a sufficiently full account of these *sparse* but not unimportant volumes. Dr. Rollo, prompted by the well known publications on the application of chemistry to medicine, conceived the idea of confining diabetic patients to animal food; and, to give greater effect to the plan, he administered caustic volatile alkali, saturated with hepatic air, or *hepatized ammonia*. In his first case, the author observes:

'On

‘ On the new doctrines of Chemistry, the nature and treatment of the *Diabetes Mellitus* may be explained; at least our case of diabetic disease may be said to have depended on a hyper-oxygenated state of the system, formed by a morbid condition of the stomach, and peculiar combinations in it, and which might have been afterwards maintained by a certain condition of the skin and lungs. Hence the obvious remedies would be those abstracting oxygen from the system, removing the morbid condition of the stomach and its peculiar combinations, and changing the condition of the skin and lungs. Breathing a lowered atmosphere by confinement in a small room, abstinence from exercise, rubbing the skin with hog’s lard, the use of a diet of animal food, and as rancid as can be eaten, the internal exhibition of hepatised ammonia and narcotics, and we should perhaps add the employment of emetics and nauseating doses of antimony, with the occasional use of sulphur and castor oil when requisite, furnish the particular remedies.’—

‘ This disease therefore we alledge, (as has been formerly observed) consists in an increased morbid action of the stomach, with too great a secretion, and an alteration in the quality of the gastric fluid, producing saccharine matter, and which remains unchanged, by a decomposition of the vegetable matter taken in with the food, and a certain defect of assimilation as connected with digestion, and which probably may be owing to an excessive activity of the lacteal absorbents arising from the peculiar stimulus of sugar in a separate state, or other matter; but which may also depend on a sympathetic effect with the morbidly increased action of the stomach.

‘ The voraciousness or keenness of appetite, with the very quick returns of it after eating, mark an increased action of the stomach, and which is farther corroborated by the success not only of our practice, but of any advantage which has been obtained by particular remedies. Warm bathing, unctuous applications to the skin, animal fats, and large quantities of opium administered internally, have proved the only alleviations, or steps approaching to cure, which this disease has hitherto derived. It is true, bark and alum, the sulphuric and nitrous acids, have been mentioned as affording relief and even curing, and so has the Bristol water. But of either we can say nothing positively, though bark and alum, and those acids, may be supposed to diminish increased action of a peculiar kind; indeed we know that bark and the sulphuric acid actually do so.’

Though the cases were not all completely and permanently cured, yet the power of the diet over the urinary secretion is evinced, beyond question, in all the patients. It is curious to observe, in the details here presented, how even a slight deviation into a diet partly vegetable brought on the flow of sweet urine; and how soon strict confinement to animal food changed it to its natural state, or to a state still more highly animalized than natural.

That the stomach is principally or primarily affected in diabetes seems more than probable: but whether ‘ its condition consists

consists in an increased morbid action,' as is believed by our author, does not strike us as proved, nor as probable. We are not, indeed, certain whether we rightly understand the expression:—but it does not appear to us, from analogy, that acidity of stomach would be the effect of a gastric liquid more copious and stronger than natural. The facts, however, in the present work, open a fine field for a physiologist, capable of devising and executing decisive experiments.

Having related and discussed at great length his own two cases in Vol. I., Dr. Rollo exhibits in Vol. II. the communications of his correspondents. In these, the effect of animal food on the secretion of urine is very amply confirmed. The report from Liverpool is curious, as it shews, as far as numerous trials in one case can shew, the non-existence of cutaneous absorption in diabetes; a fact which coincides with M. Seguin's experiments, as reported by us in our account of Fourcroy's *Médecine Eclairée* *.

The middle part of Vol. II. exhibits the modesty and talents of Mr. Cruickshank, chemist to the ordnance, in a very pleasing point of view. A number of trials made by him confirm Mr. Scott's account of the use of nitric acid in *lues venerea*, though some of the instances given in this volume require to be carefully examined by the critical surgeon. Mr. C. did not content himself with the imitation of the trials of Mr. Scott and others. He made use of lemon juice and the oxygenated muriat of potash, and with effect. The latter substance, in some constitutions at least, gives rise to inflammatory action; a fact of which the skilful physician will avail himself farther than merely in the way of caution.

The experiments by Mr. Cruickshank on the nature of sugar are very valuable, as will appear from the following passage :

' From these experiments, therefore, it is manifest that oxygene is absolutely necessary for the conversion of vegetable mucilage into sugar; as in no one instance was saccharine matter formed where this was not present, and the quantity of the former was always in proportion to that of the latter; for we found in all the experiments, that when the oxygene was consumed, this process immediately ceased.

' It may still remain doubtful, whether the oxygene is absorbed by the barley, or merely converted into carbonic acid; we are inclined to think that it is chiefly absorbed, although part may also be consumed in the formation of this acid; for we have seen that carbonic acid is formed without the presence of oxygene gas, and that in very considerable quantity, which we conceive must proceed from the decomposition of the water whose oxygene unites with the

* See *Appendix* to M. Rev. vol. xii. N. S. p. 514.

carbonaceous principle of the barley whilst its hydrogen is fixed, and may be necessary to the production of the saccharine principle. We suppose, therefore, that vegetable mucilage is converted into sugar by being deprived of part of its carbone, whilst at the same time it is combined with a greater portion of oxygene, and probably also with hydrogen, from the decomposition of the water. Thus then, both from analysis and synthesis, it would appear that sugar contains more oxygene than gum or mucilage. From this hypothesis it should follow, that if sugar be deprived of part of its oxygene, it must lose its sweetness, and form something like a gum. To see how far this might be accomplished was the object of the following experiment.

'A quantity of syrup was introduced into a jar filled with and inverted over mercury, to this was admitted about an equal quantity of the phosphuret of lime; a considerable production of phosphoric gas almost immediately took place, and the mercury descended in the jar. At the expiration of eight days the syrup was withdrawn and examined; it had no sensibly sweet taste, but rather a bitter astringent one; when filtered, alcohol produced a copious white precipitate in flakes, very much resembling mucilage separated from water by the same substance.'

These excellent observations are followed by some other communications, on the use of nitrous acid in the disorder last-mentioned; and the whole is concluded by a curious account of a change induced on sores, by a matter generated, as is supposed, by spontaneous decomposition of the discharge of the sore itself. The *poisoned* sore seems to secrete the poison, and this again will infect common sores, but not venereal, scrophulous, nor variolous sores. The specific action of this poison, in its first state, was destroyed by the oxygenated muriatic acid or gas, (for the application of which, an apparatus is figured in Vol. I.) or by nitrated silver and mercury. When a constitutional effect had been produced, it ceased of itself, but not until the ulcerated parts had suffered much.

Some good remarks also by Mr. Cruickshank occur under the present head. We must not omit that this gentleman uses the oxygenated marine acid gas to destroy contagion in the wards of Woolwich hospital. This is preferred as cheaper than nitrous acid gas, and 'probably more efficacious.'

We ought not to conclude without observing, that the style of the principal writer in these volumes should have been less diffuse and ostentatious; and that the judicious reader will scarcely admit the necessity, or the propriety, of Dr. R.'s extensive quotations from common English books.

ART. VIII. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1797.*—Vol. XV. 8vo. pp. 368. 5s. Boards. Becket, &c.

WE have so often had occasion to mention the transactions of this respectable society, and the general plan of the present publication is so much the same with that of the preceding volumes, that little remains for us to say on this general head. We have only to observe that premiums are now offered, for the first time, for the following articles:—For the best method of harvesting corn in unpropitious seasons—For preparing opium (in large quantities) in England—For the best drawing of the statue of the late Joshua Ward, Esq. in the society's room—and for the best method of disengaging horses from a carriage, in case of their taking fright. The society also, for the first time, have extended their views to India; they now offer an honorary premium to the person who shall import into Great Britain the largest quantity of a particular kind of cotton that has been lately cultivated in India:—also for cochineal, and annatto. The list of premiums, amounting to 243, is in other respects nearly the same as in former years.

It would appear, from the accounts transmitted by the claimants of the premiums for trees planted, that this mode of improvement begins to be a favourite with the gentlemen of this country. We hope it will continue so, and that, by their exertions, the fears that have been entertained for the final exhaustion of timber in Great Britain will be removed.

The many abortive attempts that have been made, of late years, to gain land from the sea on the east coast of this island, seem to have given a check to enterprises of that sort; yet we find one successful competitor for the premium offered for this purpose:—the Rev. James Filewood, of Sible Hedingham, in Essex, who has embanked fifty-six acres, and effectually secured his acquisition from the sea, on the coast of that county. We have some doubt, however, whether *this* embankment will prove more *efficacious* than those of some of his precursors, who all seem to have erred in attempting to save too much at the first outset; for though it is doubtless an improvement in this case to have the bank covered with sod, yet it appears to us that the slope of the bank is still too precipitous to be perfectly secure.—Nor do we apprehend that eight feet form a sufficient height to prevent it from being overflowed by the sea, when a high tide and strong easterly wind shall happen at the same time. The mischief that such an event may

cause is incalculable. In all attempts of this sort, we think the banks should be so high and so well secured as to guard against similar disasters, which seldom fail to prove ruinous to the undertaking. We know few enterprises that are more beneficial to the nation than the gaining of land from the sea, and few that would prove more advantageous to the undertakers, were they to proceed on these principles:—but neither do we know any that are more hazardous, where an ill-judged economy at the outset makes the experimenter stop short of perfect security.

Of the other numerous articles that occur in this volume under the head of *Agriculture*, it would exceed the limits to which we must confine our remarks, were we to attempt to give such an abstract as would render them intelligible; we must therefore content ourselves with referring to the volume itself, after having specified that these communications respect the management of orchards by Mr. Bucknall—the raising of rhubarb in Britain by Mr. Jones and by the Rev. James Stillingfleet—the cultivation of waste and the draining of wet lands by Mr. Billingsley, Mr. Oakeley, Mr. Hoskins, Mr. Upton, &c. under which heads we find nothing that can be said to be entirely new, unless it be a plough invented by Mr. Adam Scott, for the purpose of freeing the surface of grass land from superfluous rain water, which he properly enough calls a *mole plough*. This consists of a share, of cast iron, about two inches and a half diameter, fastened to a beam, by means of a strong bar of iron, and a coulter placed immediately before it. The share, by means of a strong team, is forced through the soil, at the depth of from twelve to eighteen inches; and, without turning up any earth, or making a perceptible mark on the field, it leaves an open hole through which the water flows off freely. By the attestations which accompanied it, the plough had been employed in one place for four years, and had afforded satisfaction. A plough of this sort is deposited in the society's rooms, and cost about two guineas. It appears to us that, in soils which are perfectly free from stones or other obstructions, and where a proper declivity affords a clear issue to the water, this simple implement may be of considerable utility.

The only paper under the head *Chemistry* is an account of a method of making starch, from the root of the *arum vulgare maculatum*, by Mrs. Lane Gibbs of Portland. It does not occur to us that this manufacture can become an object of much national importance.

Under the head *Polite Arts*, only one paper also is inserted; it is a method of transferring pictures from boards or plaster-walls

walls to canvas, which has been practised successfully by Mr. Robert Salmon of Wooburn, Bedfordshire. This he does by first pasting a fine linen cloth on the face of the paintings, and above that a strong canvas properly stretched;—after which, the picture being laid on its face, the wood, if it has been painted on boards, is planed or scraped away till the paint only remains, when a proper canvas is pasted on the back of it, and those on the face of it are removed.—For the particulars of this process we refer to the volume, as well as for the difficulty of removing the plaster from walls on which paintings have been executed.—No acrid solvents are employed that can in any way damage the paintings.

Under the head *Mechanics* we have five papers, 1st, An improvement on the packing-press, by Mr. John Peek—2d, An improvement on the calender-mill, by Mr. Edmund Bunting—3d, A substitute for a crank for communicating motion to a foot lathe, by Mr. Joseph Ridley—4th, A portable machine for loading and unloading goods, by Mr. George Davies, of Windsor; and—5th, A machine for cutting chaff, by Mr. Robert Salmon, of Wooburn. No adequate idea could be given of these mechanical contrivances without the plates that accompany them.

The volume, as usual, concludes with a list of premiums for the year 1797—and of the members of the society; which, as we are glad to see, exhibits no marks of decline. It is ornamented with an elegant portrait of William Benson Earle, Esq. late of the close, Sarum, a benefactor to the society, engraved by Evans, from an original drawing by Mr. Hoare of Bath.

ART. IX. *The History of the Poor; their Rights, Duties, and the Laws respecting them*: in a Series of Letters. A New Edition corrected, and continued to the present Time. By Tho. Ruggles, Esq. F.A.S. one of his Majesty's Justices of the Peace for the Counties of Essex and Suffolk. 4to. pp. 450. 15s. Boards. Richardson. 1797.

WE were so well satisfied with the former edition of this work*, that we gladly received the information that additional matter was introduced by the author, in the present impression. These additions we have read; and we shall now briefly state to our readers the alterations which have taken place.

* See our 12th vol. p. 261. and the 21st vol. p. 145.

The third letter in the 8vo. edition, containing reflections on the clergy, is omitted for the following reason assigned by Mr. Ruggles in his preface :

‘ The course of inquiry which the investigation of this subject naturally pointed out brought me to the knowledge of the ancient mode of distributing the revenues of the church. This branch of the history of elder times caught my attention by bringing to view an obsolete claim, on a certain part of the ecclesiastical revenues, towards the maintenance of the poor ; and, although many generations are passed away since such a claim was exemplified by the practice of the age, yet it struck me as sufficient to found an equitable expectation of the assistance of the parochial clergy in the management and regulation of the domestic habits of that class of our fellow-subjects to whom they were, in remote days, not only spiritual pastors, but distributors of relief in times of distress.

‘ The office which is intended to be trusted to the clergy in the management of the poor, if the Bill now before the House of Commons, or any other on a similar principle, should pass into a law, renders it unnecessary to dwell on this subject, as it will be a proof that the expectation of parliament fixes itself on the parochial clergy, as gentlemen eminently qualified by situation, education, and principle, to take some share in that most necessary and important point of our internal police, to which we ought all to pay our most active attention ;—the regulation of the poor. And, as there exists no doubt but that the clergy, on their parts, are as *willing* as they are *able* to give their assistance, the pressing for it, on the principle of an equitable right or duty, is become an ungenerous surplusage : besides, the attempt to fix this claim, in order to engraft a duty, has been thought by many, to whose opinions I pay much deference, a topic more replete with harm than good, and has occasioned a publication which, probably, would otherwise have been more honourably noticed, to be passed over almost in silence, although by no means in contempt ; while the principles of its author, as a friend to the hierarchy, have been somewhat called in question.’

For the above reason, also, several omissions relative to the same subject are observable in the 26th and 27th letters.—In the seventh letter is inserted, in a note, a short history of the statute 43 Eliz. c. 2. the ground-work of the whole body of the poor laws ; and the statute itself is printed at length, because it cannot, as Mr. Ruggles believes, be purchased singly, and unconnected with other matter ; because Burn's Justice contains only detached parts of it ; and because it is unquestionably a statute which is intimately connected with the interests of all owners and occupiers of lands and houses, and indeed with the interests of the whole kingdom.

In page 238, we find a curious anecdote relative to a well-known character, which we shall insert :

‘ Early in the spring of 179*, soon after the Rights of Man was published, I was invited by a gentleman, to whom I had shewn some
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civilities in the country, to dine with him in town. Thomas Paine was one of the company: it was my lot to be placed next to him. The company being large, the conversation soon became more divided than general, each person talking to his neighbour. Mr. Paine told me he was informed I had paid great attention to the situation of the poor in this country, and the laws respecting them, and asked me what I thought of the poor's rate. I told him I thought it an increasing evil. He then made me this reply:—"I am just returned from Thetford, where my grandfather was overseer about half a century ago. I have just seen the rates for his half-year; they were under £40.—I think he said £34.—What do you think they are now this present half-year? Sir, they are between £300 and £400. In a short time, if this evil is not stopped, the friends of liberty will, with the greatest ease, walk over the ruins of the boasted Constitution: its fall wants no acceleration from the friends of Gallic freedom."—To this a gentleman present instantly replied, "Thomas, thy wish is father to that thought *."

The matter introduced from p. 355 to the end of the present volume is altogether new. The 49th letter notices some alterations made by the statute 33 Geo. 3. c. 35. and in the statute 22 Geo. 3. c. 83. and answers some objections made to the latter act by Sir Frederick Eden†. The benefits resulting from the institution of friendly societies, Mr. R. observes, are strongly confirmed by the accounts given to the public by that persevering and well-informed magistrate Mr. Colquhoun: but we much fear, and it is allowed by our author, that these institutions will never extend their advantages to the most distressed classes of the poor, the aged and the infirm.

In the remainder of the volume, we find an interesting account of the materials furnished by our author to Mr. Pitt and Mr. Rose relative to the state of the poor, which is equally honourable to the diligence and ingenuity of Mr. Ruggles, and to the wisdom of the minister in seeking out those characters from whose assistance the public may derive the greatest advantages. Connected, also, with this subject, is the examination of the statute 35 Geo. 3. c. 101 and 111.—We could extract many passages that would be acceptable to our readers, and we had marked some for the purpose: but we must recollect the scantiness of our limits, and that, on the preceding occasion, we made room for sufficient specimens of Mr. R.'s interesting and important observations.

* "Harry, thy wish is father to that thought."

Shaksp. Henry IV.

† A full account of Sir F. Eden's work was given in our Rev. for July and August 1797, vol. xxiii.

ART. X. *Medical Reports, on the Effects of Water, cold and warm, as a Remedy in Febrile Diseases; whether applied to the Surface of the Body, or used as a Drink: with Observations on the Nature of Fever; and on the Effects of Opium, Alcohol, and Inanition.* By James Currie, M.D. F.R.S. &c. &c. 8vo. pp. 300. 6s. Boards. Cadell jun. and Davies. 1797.

OUR medical readers must already, without doubt, have acquired from various modern sources some ideas of the effects of the application of water in cases of fever: but, as it is manifestly a subject of much importance, and capable of very extended use, they cannot but receive with satisfaction a methodical treatise on it, composed by a person whose accuracy in narration, and sagacity in remark, are well known. Not doubting, therefore, that this work will be generally perused by professional men, we shall content ourselves with a brief survey of its contents; adding a few observations, such as may suggest themselves during our progress. It is to be remarked that the author himself, from his dedication (to Sir Jos. Banks), appears desirous of exciting the attention of scientific readers in general; and we shall be happy to co-operate with him, by rendering our account as little professional as possible.

Dr. C. very properly begins by laying a foundation of *fact*. His first chapter contains the narrative of Dr. Wright, concerning the successful treatment of a fever in a homeward-bound ship from Jamaica, by ablution with cold water; copied from the London Medical Journal for 1786. Chapters II. and III. relate to the adoption of a similar practice, in a fever which broke out in the Liverpool Infirmary in 1787, and which has since often occurred; and in a fever of the jail kind which appeared among the soldiers of the 30th regiment quartered in Liverpool, in 1792. Both these afford a large number of cases, in which the affusion of cold water was the remedy chiefly adopted; and its success was such as fully to convince the Doctor of its extraordinary efficacy, in fevers of the low and malignant class.

Dr. C. treats, in Chap. IV. on the manner in which the affusion ought to be used in fever; and, after some remarks on the exacerbations and remissions in this species of the disease, of which the former usually occur in the evenings, the latter towards morning, he prefers the time when the exacerbation is at its height, or immediately after its declination is begun: it may, however, he says, be safely used at any time of the day 'when there is no sense of chilliness present, when the heat of the surface is steadily above what is natural, and when

there is no general or profuse perspiration.' On these *negative* indications he lays great stress, for reasons which he assigns.

Chap. v. and vi. give particular cases of the application of the affusion in the different stages of fever, with general observations. Sweating, followed by sleep, appears to have been the most favourable sequel of the practice; and water impregnated with salt was on the whole found more efficacious than fresh water. In chapter vii. precautions in the use of the remedy are given, illustrated with cases. These go to establish an exception against its application, both during the feverish chill, and after perspiration has begun to flow freely. Chap. viii. contains some general remarks on fever. Dr. C. thinks that we have proceeded too fast in our simplification of this disease, and he sketches out a species in which neither the established methods, nor the affusion of cold water, have proved successful. This appears to us very nearly the *nervous fever of Huxham*.

Chap. ix. treats of the affusion of cold and tepid water in the *small-pox*. The free use of cold air in this disease naturally led to a trial of the other element; and Dr. C.'s experience, though not large, leads him to affirm that the affusion of cold water, in the eruptive fever of small-pox, has always mitigated the symptoms, and been followed by a mild disease. A case, in which it was tried *after* the eruption of a confluent sort, gives no encouragement for a repetition of the experiment. In the same chapter, instances are given of the use of this remedy in the *scarlatina anginosa*; and in these it seemed entirely to extinguish the disease, and to preclude both the eruption and the sore throat.

Chap. x. relates to the affusion of *tepid* water in feverish disorders, and to sponging the body with water or vinegar. This practice has been extensively employed by the author, with good effect, in fevers of an inferior degree of violence, or attended with some local affection.

The use of cold water as a *drink*, in fevers, forms the subject of the next Chapter. Dr. C.'s opinion of the admissibility and benefit of this practice is formed on the same principles with that of the external use of cold water: viz. that the *excess* of heat above the natural standard is what renders it safe and proper; and that, when the heat is diminished by the presence of the cold stage of a fever, or the perspiratory stage, it is to be forbidden. This idea he farther pursues in Chap. xii. which treats of the disease that arises from drinking cold liquids after severe exercise. In direct opposition to Dr. Rush, and indeed to common opinion, he asserts that the application of

of cold, whether externally or internally, is in no case so safe as when the heat is præternaturally great; provided the body be not already in the state of parting with its heat with rapidity, which it commonly is after violent exercise. He seems to consider the mischief to be owing solely to the body's sudden deprivation of its heat; and indeed he appears to us too exclusively to have had in view the case of sudden or speedy death proceeding from the application of cold, overlooking the many and familiar instances of lingering diseases, attended with local affection, and often ending fatally, which owe their origin to this cause, and for which probably we must account on different principles. Some observations on this head, unbiassed by theory, would, we think, have been more useful than the critique on the old story of Alexander's bathing in the Cydnus.

Chap. XIII. treats of the use of the cold bath in convulsive diseases, and in insanity. This chapter has a reference to a paper by the author, on 'Tetanus and Convulsive Diseases, formerly printed in the 3d vol. of the London Medical Memoirs, and here reprinted in the Appendix. The most important conclusion established is, 'that the chief benefit derived from the cold bath, in convulsive diseases, depends on its being used in the paroxysm of convulsion.' This fact is illustrated by cases; one of which, giving the history of a maniac, is particularly striking. His cure seems to have been owing to repeatedly throwing him into cold water, till he was half drowned.

In Chap. XIV. is given a general view of the doctrines respecting fever, with the author's ideas on the nature of this disease. The first part is a light but well-drawn sketch of the systems of different pathologists on this subject, from Hippocrates to Brown and Darwin. In the second, the writer (who chiefly employs the language of the Cullenian school) dwells principally on the causes occasioning increased heat in fevers; and on that spasm or morbid stricture on the extreme vessels, which opposes the reflux of the fluids, and thus produces an accumulation on the heart and lungs. In the resolution of this spasm, he supposes the salutary action of affusions of cold water to consist: but we must refer to the work for the train of reasoning by which the author supports his opinions. He has made much use of thermometrical observations during the different stages of fever, which he has carried to an accuracy before unattempted. Indeed, Dr. C. appears to consider the thermometer as an almost necessary guide to accurate practice in febrile disorders.

The subjects of Chap. xv. are animal heat, perspiration, mode of operation of antimonials, opium, &c. It is obvious that these important topics can be but slightly touched in the compass of a short chapter; yet various sagacious remarks on each are presented. The most practically useful are those which relate to the regulation of external heat along with the administration of opium; on the due management of which Dr. C. has found the salutary operation of that drug greatly to depend.

Chap. xvi. introduces more partial and local matter—the population of Liverpool, the prevalence of fever among the poor there—and the benefits derived from the new establishment at Manchester, called the House of Recovery. Referring to the work itself for the curious and useful details given on these matters, we shall just notice, by way of caution against the loose and prejudiced statements so often given in topographical works, that while the “Liverpool Guide” has asserted, to the praise of the healthfulness of that town, that infectious fevers are *never known to prevail there*, it is proved by Dr. C., from authentic documents, that the average number of fever-patients admitted at the Liverpool Dispensary alone, for 17 years past, has been 2845, nearly one-fourth of the whole! The prevailing fever is a contagious typhus.

Chap. xvii. and last inquires, ‘Is there an inhalation by the skin?’ and details a curious case of a fatal obstruction to deglutition, which affords matter of fact towards deciding this point. In this case, it appeared that, though great comfort was derived from a tepid bath of milk and water, yet not the least increase of weight to the body was obtained; and hence, and from other facts, particularly experiments on diabetic patients, Dr. C. concludes that no such inhalation takes place. He attributes to the action of the lungs, and to the chemical operations carried on in them, the supply of fluid for the augmented egesta which has been observed in cases of inanition. He finds his deductions on this subject much confirmed by a memoir of M. Seguin, read before the French Academy of Sciences.

In the *Appendix*, besides the paper on Tetanus already mentioned, is given the author’s very valuable account of the effects of a shipwreck, and experiments on immersion, published in the *Philos. Trans.* for 1792. See *Rev. N. S.* vol. ii. p. 77.

After the view which we have now given of the contents of this volume, it is unnecessary for us formally to recommend its entire perusal to those who feel themselves interested in the objects on which it treats. Though perhaps it might have been desirable that the author should have confined himself
more

more strictly to his main subject, and have indulged somewhat less in varied speculation, the love of which (almost inseparable from ingenuity) seems to steal on him as he proceeds; yet we cannot hesitate in pronouncing his work one of the most important towards the improvement of medicine, that has lately appeared.

ART. XI. *The Art of Poetry*, according to the latest Improvements. A Poem. By Sir Simon Swan, Bart. Published by Joseph Fawcett, Author of the *Art of War*, a Poem; and a *War Elegy*. 4to. 1s. 6d. Johnson. 1797.

WE are not much delighted with civil wars among the Muses. Worse topics cannot easily be found than mutual faults; and it is seldom a difficult matter to retaliate. If the bold dashing writer indulges himself in laughing at the creeping strain of the votary of correctness, he is liable in his turn to be ridiculed for his extravagant flights and bombastic expressions. What is really desirable in poetry, as in all the exertions of the mind, is that every one, following the bent of his own genius as to the *kind* in which he attempts to excel, should pursue excellence with all the judgment and diligence of which he is capable. This rule excludes scarcely any thing but carelessness; which will always remain a fault, however excused by a supposed natural alliance with great abilities. Mr. Fawcett, whose talent, we think, is not easy humour, has not well succeeded with his stale fiction of a supposititious author, of whose manuscript he is only the humble editor. The poem itself is, as might be supposed, in the ironical style, which is sometimes happily supported: but not unfrequently the mask is too thin, and the grin of satire shews itself too plainly beneath. It should have been a point, too, with the satirist of correctness, to shew that he *could* write correctly if he pleased; and he should therefore carefully have avoided bad rhymes, and prosaic phraseology.

As to the *matter*, it consists of a few short touches on what the writer seems to consider (whether justly or not, we shall not determine) as the characteristics of modern fashionable poetry. There is the *correct*, the *sentimental*, and the *polite*; and under the latter head, the follies of singular and ill-chosen subjects, and of finical decoration, are ridiculed. As a specimen, we shall quote a few lines relative to the taste for engraved *plates*, which we *do* think is carried to excess, though we see no particular evil arising from it, since we are well convinced that a *good* poem will be read without these ornaments.

'T' ensure the piece, on splendid shelves, a place,
 The beauteous numbers beauteous *plates* must grace,
 Clear is the path to each politer heart,
 Let but the graver's back the poet's art :
 For when the pen and style their strokes unite,
 Who can withstand the rich, the full delight ?
 Seek not, by one lone art, your wit to show,
 When you can use the utterance of two.
 'Tis not enough, the poet's pictures rise,
 By *language* colour'd, to the *mental* eyes ;
 Each sager bard, to aid the Muse's *voice*,
 Her silent sister's eloquence *employs*.
 When his bright dreams have first essay'd to find,
 By words, a passage to the reader's mind,
 Lest at that entrance they should not get in,
 That they another way may haply win,
 A form more palpable the visions wear,
 And to the raptur'd eye of sense appear !
 So, in the pretty books, whose gilded lid
 Rewards good boys who do as they are bid,
 Soon as each little tale, by letters' aid,
 The hero's worth has happily pourtray'd,
 As happily, his answering person, put,
 Close by the letter'd portrait, in a cut,
 With upright state, and spruce three-corner'd hat,
 Pops on the eye, all opportune and pat !
 " See, here he is ! " the Muse of history cries :
 The infant scholar feels his raptures rise !
 And, pleas'd from letters to obtain release,
 His glistening eyes long fasten on the piece.'

How could Sir Simon Swan, Baronet, think of imposing on his readers such wretched rhyme as *Voice* and *Employs* !—Sir Simon ! Sir Simon ! you should have paid more attention to BYSSHE'S *Art of Poetry*.

ART. XII. *Ecclesiastical Law*. By Richard Burn, LL. D. Chancellor of the Diocese of Carlisle, and Vicar of Orton in the County of Westmorland. The Sixth Edition ; with Notes and References by Simon Fraser, Esq. Barrister at Law. In Four Volumes, 8vo. 11, 16s. bound, Cadell jun. and Davies. 1797.

THE first edition of this work appeared in 4to. about the year 1760, and was noticed at a considerable length in the 29th volume of our Review, pp. 161. 261. It has always been deemed a book of authority ; and Blackstone, in his Commentaries, mentions it as one of the very few publications on the subject of Ecclesiastical Law, on which the reader can rely with certainty. To this praise, high as it is for a *compilation*, Dr. Burn justly entitled himself by his diligent examination of materials, his judicious arrangement, and his impartial statements.

statements. Mr. Fraser has enriched the present edition by the insertion of the modern decisions; and, where opportunity admitted, he has traced the subjects to their origin in the codes of the civil and canon law.—The additions are distinguished either by being introduced as notes, or, where they form part of the text, by being placed between brackets.

We have examined this new matter with attention; and we think that it discovers a minute knowledge of the topics discussed. To enable our readers to judge what they are to expect from the edition, we will extract the short article of Deprivation; both because it is short, and because it is a point of learning on which some doubts have lately been entertained.

'Deprivation is an ecclesiastical censure, whereby a clergyman is deprived of his parsonage, vicarage, or other spiritual promotion or dignity. *Dec. p. 1. c. 9.*

'And the causes of such deprivation are properly and naturally determinable by the ecclesiastical laws of this realm*: But because generally

* *Art. 26.*—The causes of deprivation may be classed under two heads; 1. Such as have been allowed by the common law, or created by statute. 2. Such as depend upon the canon law only.

¶ *I. Causes of deprivation allowed by the common law, or created by statute.*

'1. *Want of orders.*—Before the stat. 13 & 14 C. 2. c. 4. § 14, if a layman was presented, instituted, and inducted, he was parson *de facto*, and acts done by him while parson, such as marriages, leases, &c. were valid. *Cro. Eliz. 775.* But he might be deprived. *Hob. 149. Cro. Car. 65. Dy. 292, 353.* Now the above-mentioned statute enacts, that no one shall be capable to be admitted to any benefice who is not ordained priest.

'2. *Illiteracy.*—Which Lord Hobart says, subjects a person to deprivation, being *malum in se.* *Hob. 149.*

'3. *Want of age.*—Now regulated by 13 *Eliz. c. 12.* which declares admissions, institutions, and inductions, contrary to the act, void. *March. 119. Gib. Cod. 1068.*

'4. *Simony.*—Was a crime at the common law. *Cro. Eliz. 686, 789. Cro. Car. 361.* and is now regulated by 31 *Eliz. c. 6.* which declares the presentation, institution, and induction so obtained, utterly void.

'5. *Plurality.*—By 21 *H. 8. c. 13.* But before the statute the first benefice was void by cession, if the parson took a second without dispensation. *F. N. B. 34. L.* Yet though the patron might present thereto if he would, he was not compellable to take notice till deprivation. *Cro. Car. 357.* Plurality was forbidden by the antient canon law. 6°. 1. 6. 15. X. 3. 4. 3. And by the constitutions of Othobon and Archbishop Pecham. *Ath. 126. Lind. 136. Gib. Cod. 903, 905, 913.*

'6. *Conviction of treason, murder, or felony, by the temporal courts.*—On which conviction the ecclesiastical courts may build a sentence of deprivation.

generally there are estates of freehold dependant upon these promotions and dignities, and annexed to them inseparably, which rest at the sole determination of the common law; the courts of common

deprivation. *Hob. 121.* But they cannot hold a plea of the crown. *Ib. 290.* The power of degrading clerks convict of certain of the offences, is reserved to the ecclesiastical court by 23 *H. 8. c. 1.*

‘7. Incumbent refusing to use the book of common prayer, or speaking or preaching any thing in derogation thereof, or using any other right or ceremony, being thereof twice convicted,—shall *ipso facto* be deprived. 2 & 3 *Ed. 6. c. 1.* And 1 *Eliz. c. 2.* See *Cawdrie's Case*, 5 *Rep. Pop. 59*; and *Publick Worship*, II. 10.

‘8. — not publicly reading the 39 articles of religion in the church whereof he has cure, in the time of common prayer, with declaration of his unfeigned assent thereunto within two months after induction,—shall be *ipso facto* immediately deprived. 13 *Eliz. c. 12.*

‘9. — not being admitted to administer the sacraments within one year after induction, if not admitted before,—shall be *ipso facto* immediately deprived. 13 *Eliz. c. 12.* Which is conformable with the ancient law of the church. *Lind. 64.*

‘10. — advisedly maintaining or affirming any doctrine contrary to the 39 articles, and when convented before the bishop or commissioners, persisting therein, and being thereof lawfully convicted,—is cause for the ordinary to deprive by sentence. 13 *Eliz. c. 12.* See *Can. 1603. XXXVIII.*

‘11. — not reading the morning and evening prayer, and declaring his unfeigned consent thereto, according to the prescribed form, within two months after actual possession, or in case of impediment within one month after such impediment removed,—shall *ipso facto* be deprived. 13 & 14 *Ch. 2. c. 4. § 6.*

‘12. Every person in holy orders shall subscribe the declaration of conformity to the liturgy of the church of England, and shall procure a certificate under the hand and seal of the ordinary (who is required to make the same); and shall publicly and openly read the same, together with the declaration aforesaid, upon some Lord's day, within three months then next following, in his parish church, in the time of divine service, upon pain, if he fail therein, of being—utterly disabled, and *ipso facto* deprived. 13 & 14 *Ch. 2. c. 4. § 8.*—11. Explained by 1 *W. & M. sess. 1. c. 8. § 11.*

‘Note. By 23 *G. 2. c. 28.* The ordinary may allow of any lawful impediment for not complying with the statutes of 13 *Eliz. & 13 & 14. c. 2.*

‘9*. Every ecclesiastical person, &c. shall take and subscribe the oaths of allegiance, supremacy, and abjuration, specified in 1 *G. 1. st. 2. c. 13.* at some of the courts of Westminster, or at the general or quarter sessions where he resides, within six calendar months after admission, which if he neglect or refuse, and be thereof lawfully convicted in any of the king's courts at Westminster, or the assizes, he shall suffer the several penalties enumerated, and—shall be disabled to be in any office, 1 *G. 1. st. 2. c. 13. § 1. & 8.* 9 *G. 2. c. 26. § 3.*

* Is not this a numerical error? 9 for 13, and so on.

‘10. In-

law do sometimes inspect and regulate the proceedings of the ecclesiastical courts; and where they proceed against the rules of law, they frequently prohibit them: (especially where such sentence for any offence is inflicted by act of parliament.) *Deg. p. 1. c. 9.*

‘ In

‘ 10. *Infidelity and Miscreancy.*—Under which heads may be contained atheism, blasphemy, heresy, schism, and the like, which the laws of the church have always punished with deprivation. *Gib. Cod. 1068. 5 Rep. 58. b. Specot's case. 5 Rep. 2, 54.* And note, that the jurisdiction of the ecclesiastical court, in these cases, is reserved by 29 C. 2. c. 9. which takes away the writ *de heretico comburendo*. But as to heresy, see that title.

‘ 11. *Incontinence.*—In the reign of Eliz. Fox & Burton were deprived for adultery. 6 Rep. 13 b. *Hob. 291. Cro. Eliz. 41.*

‘ 12. *Drunkenness.*—8 Ja. 1. Parker was deprived by the high commissioners for drunkenness, and prohibition was denied. 2 Brownl. 37. And in action of debt for not setting out tithes, the defendant having shewed the deprivation of the plaintiff, for drunkenness, by the high commissioners, the court held that for such a common fault, after admonition, the commissioners might deprive. 1 Brownl. 70. Add *Can. Apost. 41.*

‘ 13. *Disobedience to the orders and constitutions made for the government of the church.*—Agreed by all the justices. 2 Ja. 1. *Cro. Jac. 37.*

‘ 14. *Conviction of perjury in the temporal or ecclesiastical court.*—5 Ed. 4. 3. 5 Rep. 58. *Ayl. Par. 208. Gib. Cod. 1068.*

‘ 15. *Non-payment of tithes, accordingly to 26 H. 8. c. 3. Certified by the bishop.*—By 2 & 3 Ed. 6. c. 20. the incumbent was to be adjudged *ipso facto* deprived of that benefice, whereof such certificate was made. But now by 3 G. 1. c. 10. § 2. the defaulter is to forfeit double the value of the tithes; and the bishop is discharged from receiving them, and a collector appointed in his room.

‘ 16. *Dilapidation or alienation.*—Lord Coke says, that dilapidation of ecclesiastical palaces, houses, and buildings, is a good cause of deprivation. 3 Inst. and quotes 29 E. 3. 16. 2 H. 4. 3. 9 E. 4. 34. *S. P. Godb. 259.* But Dr. Gibson doubts whether the punishment was ever inflicted, and observes that the books of canon law speak of *alienations* only. *Caus. 10. 2. 8. 12. 2. 13. Inst. J. C. 2. 27. Lind. 148.*

‘ Under this head it is to be observed, that though the 21 H. 8. c. 13. declares the first benefice void in law by induction to a second; and the 13 Eliz. and 13 and 14 Ch. 2. declare that persons offending against them shall be *ipso facto* deprived, and the 31 Eliz. makes inductions contrary to it utterly void; yet if the persons instituted and inducted continue to act as incumbents, contrary to the provisions of those statutes, the ordinary may examine the matter, and declare the church void by sentence in the ecclesiastical court. *Wats. ch. 5 & 6. Cro. Eliz. 252. & 686.* And such declaratory sentence is proper, if not necessary, where the bishop intends to take the benefit of the lapse under the 13 Eliz. c. 12. See *Benefice VIII.* though not necessary to the patron or parishioner resisting the plenarty. For where an act of parliament creates an avoidance, no declaratory sentence is necessary,

* In all causes of deprivation of a person actually possessed of a benefice, these things must concur: 1. A monition or citation of the party to appear. 2. A charge given him, to which he is to answer, called a libel. 3. A competent time assigned for the pro-

6 Rep. 29, B. Otherwise, where the avoidance is created by a lesser authority, as an ecclesiastical constitution. Thus though the constitutions of Otho and Othobon declare concubinage a cause of deprivation *ipso jure*, it is agreed that *sententia declaratoria delicti* is necessary. Lind. 15, Ath. 46. And such declaratory sentence is also necessary where the canons inflict excommunication *ipso facto*. Gib. Cod. 1049. Excommunication 4.

II. Causes of deprivation by the canon law.

* 1. *Disclosing confessions*—From anger, hatred, or even fear of death, was punished with degradation. Walter. Lind. 354.

* 2. *Wearing arms*—Was punished with excommunication, and if the party remained contumacious, he was *ipso facto* deprived. Othobon, Ath. 85.

* 3. *Non-residence*.—Stephanus. Lind. 64. X. 1. 28. 2. See the form of process and sentence of deprivation of a rector for non-residence in the append. to Gib. Cod. § 10.

* 4. *Demanding money for sacraments*—Was considered as a species of simony, C. 1. 1. 103. and punished as such by Otho. Ath. 81.

* 5. *Obstinacy in an intruder, where institution had not been obtained, or where the prior incumbent was proved alive*—Was punished by Othobon with the loss of all benefices within the kingdom. Ath. 96, Gib. Cod. 781. See Intrusion.

* 6. *Violating a sanctuary*—Was punished by Othobon with excommunication, *ipso facto*; and if satisfaction were not made within a limited time, with deprivation. Ath. 101.

* 7. *Marriage and, a fortiori, Bigamy*.—Lind. 128. Otho Ath. 38. X. 3. 3. Dy. 133. Bigamy. By 31 H. 8. c. 14. § 9. a priest keeping company with a wife was to suffer as a felon.

* 8. *Concubinage*—Was punished by degradation by Alexander the 2d. Dist. 81. c. 16. See also Lind. 10, 127. Otho Ath. 47. Othob. Ath. 93. And by 31 H. 8. c. 14. § 10. a priest keeping a concubine forfeited his goods, chattels, and promotions, and was to suffer imprisonment at the king's will.

* 9. *Contumacy in wearing an irregular habit*—After monition, was punished with suspension, *ab officio et beneficio*, by Archbp. Stratford, which could only be redeemed by payment of a fifth part of the profits of the benefice for one year to the poor. Lind. 122. Vid. infra.

* 10. *Officiating after excommunication, without absolution*.—X. 5. 27. 3 & 6. Gib. Cod. 1049.

* 11. *Keeping solemn fasts other than such as are appointed by law*—Either publicly or privately, without the license and direction of the bishop under his hand and seal, or being wittingly present at any of them, is punished with suspension for the first fault, excommunication for the second, and deposition from the ministry for the third, by Can. 72.

and

and answers. 4. A liberty for counsel to defend his cause, and to except against the proofs and witnesses. 5. A solemn sentence, after hearing all the proofs and answers. These are the fundamentals of all judicial proceedings in the ecclesiastical courts, in order to a deprivation. And if these things be not observed, the party hath just cause of appeal, and may have a remedy by a superior court. And these proceedings are agreeable to the common justice and reason of mankind; because the party accused hath the liberty of defence, and the right of appeal. 1 *Still.* 323. *Ayl. Parerg.* 309.

'By *Can. 122.* Sentence against a minister, of deprivation from his living, shall be pronounced by the bishop only with the assistance of his chancellor and dean (if they may conveniently be had), and some of the prebendaries, if the court be kept near the cathedral church; or of the archdeacon, if he may be had conveniently, and two other at least grave ministers and preachers to be called by the bishop, when the court is kept in other places.'

In page 360 of the first vol. we observe a reference to a case in the first volume of the Term Reports, attributing the opinion in question to the present Chief Justice of the King's Bench: but Lord Kenyon did not at that time sit in the court, and the decision was by Justice Buller.

Dr. Burn, in this work, availed himself much of the labours of Bishop Gibson, particularly of the second edition of his *Codex*, which was published in the year 1761, and which is fuller and more complete than the first edition published in 1713, and of the book which goes under the name of Watson's *Clergyman's Law*, but which was originally compiled by Mr. Place, a Barrister. This observation is made with no view of detraction from the merits of so useful a writer as Dr. Burn, but merely for the purpose of pointing out some of the principal sources from which he derived his materials, and of proving, to the satisfaction of those who will take the trouble of comparing, how greatly they are indebted to the judgment and accuracy of this author.

As Dr. Burn omitted no important information connected with his subject, so we are happy in having it in our power to observe that Mr. Fraser has trodden in the steps of his persevering predecessor, and has introduced every thing worthy of his notice which has occurred since the publication of the former editions of this work. The notes are long and many, though the additions to the text are few; and, on a careful examination of the contents, we have been unable to discover any thing material neglected, or any thing impertinent inserted. The editor has shewn himself intimately acquainted with the civil law, and with the voluminous commentators on that exquisite system of jurisprudence.—He has not followed the example of the editors of many law publications, who content themselves

themselves with making a bare reference to a later decision, which too frequently turns out to be remotely connected with the topic in question, but has adopted the more difficult and useful method of giving an abstract of the case, and of pointing out the coincidence with or opposition to the point in debate:—an accumulation of references has not been his object, but the pertinency of those which he has introduced.

ART. XIII. *A Lecture Introductory to a Course of Popular Instruction on the Constitution and Management of the Human Body.* By Thomas Beddoes, M. D. 8vo. 1s. 6d. Johnson. 1797.

THE idea of meliorating the condition of mankind by augmenting their knowledge is certainly noble and generous; and if any single circumstance essentially distinguishes the principles of one man or one party from another, it is the contrast between this liberal design, and the narrow policy of governing men by keeping them in ignorance, and taking from them all management of their own concerns. With equal wishes, indeed, for enabling men to act for themselves in cases of importance, different opinions may prevail as to its practicability; and it is sufficiently evident that many subjects are so buried in a mass of technical knowledge, that they can never advantageously make a part of general consideration, but must be left to the judgment and direction of those who devote themselves to the professional study of them. How far the management of personal health comes under this description will probably be differently estimated, by equally fair and disinterested inquirers; yet, as it is one of those things in which the greater part of mankind *must* occasionally be called to act for themselves, the only practical dispute will be, whether they should implicitly follow rules laid down by others, or endeavour to put themselves into a capacity for framing rules for themselves.

The writer before us, whose free spirit and ardent benevolence have on so many occasions led him to be the advocate of human improvement on the largest scale, and to oppose every thing that carries the appearance of craft and mystery, seems to entertain no doubt of the practicability of rendering a very useful portion of what is commonly called medical science, attainable as a part of general education. To an institution at Bristol for giving popular lectures on anatomy and physiology, he has therefore consented to annex a course of instruction concerning the constitution of the human body and its management; and the present introductory lecture is intended to prepare the way for it, by enforcing just ideas of the importance

portance and feasibility of the attempt. Like all the other pieces of this author, it is vigorously written, and abounds in curious observation. It is too short and miscellaneous to admit of analysis, but we shall give the following specimen of its manner :

‘ I allude here, as you will perceive, to the poison of fermented liquors. How wretchedly the drunkard usually perishes, you are not to be told. The miseries which the sot, in trying to compound with excess, entails upon his declining years, are somewhat less notorious. But the damage sustained by persons who, without belonging to either of these disreputable classes, have not been properly initiated in the discipline of temperance, is least of all suspected, though most deserving to be understood. The mode of living in our English Universities, accompanied by the subsequent history of the members, would most completely exemplify the evil. There is nothing in the manners of the age to urge the daring spirit of youth to frequent intoxication. It is therefore to be expected that greater sobriety should come to prevail in those seminaries ; and I believe all observers will agree, that this is remarkably the fact. The more opulent students, however, almost without exception, assemble in the afternoon, and partake of the fiery wines of Portugal, or some mixture that passes for such, and is not *less* pernicious from its strength. Others find an equivalent. The practice by slow degrees abolishes every enviable distinction of the prime of life. The whole exterior is visibly affected ; and the combined talents of the painter and the philosophical anatomist could probably contrive to represent this gradual waste of youth. Signs betokening impaired alacrity, and the substitution of gloominess in the place of gaiety, begin soonest to appear. The next injury is, the loss of the happy faculty of being easily pleased. The general feeling of existence soon afterwards becomes incessantly uneasy, and the spirits, except when supported by conviviality or some elaborate amusement, constantly droop. Other excesses may help to consume the Promethean fire ; and although no single circumstance will account for the general sadness of the English character, the abuse of strong beer and wine is doubtless among the principal causes. The few healthy Englishmen at least who have always refrained from them, seem by no means deficient in cheerfulness ; so that the bacchanalian who declared that he would not keep company with any man that drank water but his cousin Waller (*life of Waller the poet*), had probably no other water-drinker among his acquaintance. Do not the nations, descended from the same ancestors, differ from us at present as widely in this article of temperance as in dramatic liveliness of demeanor, and in a disposition

‘ To frisk beneath the burthen of four-score.

‘ You may wish to know what evil is portended by the gloom which I have described as beginning to gather so early. The upshot depends upon peculiarities of constitution which we are not able to ascertain, and on accidents which we cannot foresee. As these shall dispose, it may be madness, dropsy, or palsy, preceded by the tortures

tures of the gout. The least formidable termination is in hypochondriasis, of which thousands carry away the seeds from the seat of their academical studies. As long as they persevere in the pernicious habit, which perhaps unsuspectingly has taken root there, the advantages of a country residence, which so frequently falls to their share, can afford them no relief. The continual depression, which, together with indigestion, forms this harassing disorder, pursues them to their retirement; and occasionally is aggravated to feelings of insupportable horror.'

We shall only add our recommendation of the whole pamphlet to the perusal of our readers.

ART. XIV. *Three Memorials on French Affairs*. Written in the Years 1791, 1792, and 1793. By the late Right Hon. Edmund Burke. 8vo. pp. 240. 3s. 6d. Rivingtons. 1797.

MR. Burke's exertions to counteract the French Revolution were as much distinguished by unceasing perseverance as by ability. Not satisfied with inflaming the minds of the multitude by his elaborate and impassioned productions, he appears to have employed his pen in a different manner, to invigorate the hostility and keep up the courage of Ministers against the Revolutionary Party. The first paper in the present collection, which a preface informs us was published to prevent imposition by spurious copies, was written in the early part of the year 1791, and contains hints for a Memorial to the French Minister of Foreign Affairs. In this declaration, his Majesty speaks with regret of the confusions and disorders then existing in France; proposes the interposition of his good offices towards a reconciliation between Louis XVI. and his subjects; declares that, 'in thus offering his royal mediation, he considers the settlement of a free constitution in France as the basis of any agreement between the Sovereign and those of his subjects who were unhappily at variance with him;' and promises to guarantee this constitution, if required, in the most solemn manner. His Majesty then proceeds to assure the Most Christian King that

'He knows too well, and values too highly, what is due to the dignity and rights of crowned Heads, and to the implied faith of treaties which have always been made with the *Crown* of France, ever to listen to any proposition by which that Monarchy shall be despoiled of all its rights, so essential for the support of the consideration of the Prince, and the concord and welfare of the people.'

'If, unfortunately, a due attention should not be paid to these his Majesty's benevolent and neighbourly offers, or, if any circumstances should prevent the Most Christian King from acceding (as his Majesty has no doubt he is well disposed to do) to this healing mediation

in favour of himself and all his subjects, his Majesty has commanded me to take leave of this Court, as not conceiving it to be suitable to the dignity of his Crown, and to what he owes to his faithful people, any longer to keep a publick Minister at the court of a Sovereign who is not in possession of his own liberty.'

As to the principle of this Memorial, we agree entirely with Mr. Burke. When a nation is convulsed by intestine struggles, it is undoubtedly the duty of their neighbours to offer their counsel and 'healing mediation,' and even to interpose by force for the relief of the oppressed. If this principle had been admitted and put in action, honestly and firmly, by the powers of Europe, we should not now have to lament the oppression that almost universally prevails. Although, however, we approve generally of the principle of the Memorial, we think that some passages would have been highly imprudent, and might have defeated the great object of his Majesty's supposed generous mediation. His Majesty, in offering his advice, should have attended less to his own opinions than to those of the persons whom he designed to assist with his counsel. If he had even been persuaded that they were in a mistake, he should have used great delicacy in convincing them of their errors. Advice will seldom be efficacious, unless communicated in a mild and conciliating tone. If this observation be true in the case of individuals, much more strongly will it hold when nations are concerned, and when the least haughtiness on the part of the state that offers its counsel might alarm the pride of the other, and give to the proffered mediation the appearance of premeditated insult. Thus a foreign war might be occasioned by the very means which were intended to restore domestic peace. According to these principles, the declaration now before us is blameable, particularly in the passage which we have transcribed. Yet it is not a very improbable supposition, (so averse were the first revolutionists from a rupture with England,) that, if his Majesty had pursued the conduct prescribed by this declaration, the war with France might have been prevented, as well as the revolutionary horrors by which Europe has been appalled. How glorious would it have been for his Majesty and his people, if, through their good offices, the freedom and happiness of their antient enemies had been maintained! Does there live a democratic enthusiast, who would not wish that even such a constitution, as Mr. Burke may be supposed to have had in contemplation for France, had been peaceably established in that country, rather than the republican form of government, at the price of the calamities which it has hitherto occasioned? We still adhere most rigidly to the opinion which we have so often expressed,

that it is not competent to any man to *dictate* to others in their political concerns; and we still believe that the writings of Mr. Burke on the French Revolution merit in general the severest censure; yet we must say that, of all those writings, the present Memorial has the least of our disapprobation, and that, however indiscreet some parts of it may be, it evidently originated in generous and exalted views, and was intended for a most laudable purpose.

The next paper that occurs is intitled 'Thoughts on French Affairs,' &c., and was written in December 1791, when the power of France had recovered from the anarchy of the preceding year. This paper professes only 'to make a case:' but in every line of the statement we see the bias of the zealous advocate. Mr. Burke takes a view of the principal states of Europe, and finds every thing favourably disposed for the reception of the new principles; kings, judges, ambassadors, merchants, men of letters, philosophers—all appeared to him to have a leaning towards democracy. We should recollect the time at which this paper was written. The municipality of Paris, under the tuition of Tallien, Marat, and Robespierre, had not then brought scandal on the cause of liberty. In the month of November 1792, after the ignominious flight of the Prussian army, Mr. Burke drew up another Memorial; in which he strongly recommends that England should interpose to protect the balance of power and the independence of Europe. Here he dwells on the misconduct of the German powers, in not giving a greater share of command to the French princes: he maintains that the internal circumstances of France should rather fortify than enfeeble the principles of our standing national policy, with regard to the exterior relation of that country; he represents the astonishing success which attended the first efforts of the arms of the French republic, her naval superiority in the Mediterranean, the fitness of her marine for piratical expeditions, and of her armies to co-operate with it: he points out the imbecil condition of Spain, and the necessity of her submitting entirely to France unless protected by this country; and he laments the 'dismay, derangement, and confusion' of most of the states of Europe, the 'distrust and mutual accusations' of all their sovereigns, and 'the want of all vigor except the distempered vigor and energy of France.' He then concludes with recommending that assurances of support against France should be given to Spain and Vienna; that the Swiss Cantons and the King of Sardinia should be animated to take a part; that Russia should be persuaded to join the alliance; that the influence of our court should be used to make Holland arm as fully as possible
by

by sea and land; that we should dispatch one squadron to the Mediterranean, and prepare another for the Channel; and that the King of France's next brother should be acknowledged regent of France, and furnished with a small supply of money, arms, clothing, and artillery. From this summary, it will appear that his Majesty's Ministers adopted Mr. Burke's proposed measures, without avowing or decidedly acting on the principle which they were calculated to support. The result was that it could not be known to Europe whether we considered ourselves engaged in a foreign or a civil war; and we gave increased fury and strength to the party in France, against which our hostility was chiefly directed, without making a friend of any other. Indeed, our views of partition and plunder were so early manifested, that few of the Royalists ever co-operated heartily with us. Had Mr. Burke's plan been followed, it is impossible to say with certainty what would now have been the fate of France: but it is highly probable that this country would have been in a better state than it is at present; our defeats (we have no doubt that we should have been ultimately defeated) would have been attended with less disgrace; and we could not have been accused of intentional robbery.

The last paper in this pamphlet is intitled 'Remarks on the Policy of the Allies with respect to France.' The occasion and purposes of this Memorial are related in the following passages of the editor's preface:

• After the first successes of 1793, Mr. Burke was cursorily informed in a conversation with one of the King's Ministers, that they purposed to issue a declaration of the motives, objects, and end of the war. Sometime in the subsequent autumn, he heard again of the same design. He doubted the prudence and expediency of the measure, especially at that time, just after our retreat from Dunkirk. He sought, but was not able to obtain, a conference on the subject.

• He had recourse, therefore, to his pen. This was the origin of the third memorial. Accordingly at the head of one of the copies found in his possession it was called, "Thoughts respectfully submitted on the proposed Manifesto;" though it was endorsed with the present title. He had not, however, proceeded far before he learnt that the Declaration was to be immediately issued. He desired it might be delayed a single day, that he might have an opportunity of previously stating his doubts; but was told that no alteration could be admitted, as the paper had been approved by the allied Courts.

• The Memorial in consequence lay for some time unfinished. But some agents of the Royalists of Brittany and Poitou having about that period prevailed on Mr. Burke to second their representations to Government with his influence, and the surrender of Toulon having made an opening in their favour, he resumed what he had laid aside, and completed it upon a more comprehensive plan. It seems in its style and spirit to approach more nearly, than either of the other

two Memorials, to the animation and decision of his own former publications. It begins by stating the time to be that of calamity and defeat. When it proceeds to the main consideration, it paints with a firm but rapid pencil the miserable situation of France under the reign of Robespierre and terror, the full effects of which Mr. Burke confesses himself not to have foreseen. The whole nation was divided into the oppressors and the oppressed. He then argues that the very success of the Allies on their own plan would not restore France to a condition safe for herself and for Europe, and he ultimately ventures to give his own advice. Perhaps, if there is any passage in it more especially deserving of attention than another, it is the noble scheme of awful, but discriminating justice, tempered with enlightened mercy, which he recommends and enforces, in the event of the Monarchy and ancient orders of the State being once more restored in France. The Memorial concludes with an emphatic protest against what he always considered as the great, fruitful source of every miscarriage, the great leading mistake, that of conducting the war, by precedent, as a common war against a common enemy, for the usual objects of ordinary appeals to arms, and searching history for lessons of civil prudence, to be derived from former revolutions, which resembled this portent of our times in nothing but the name.

This Memorial is by far the most animated of those that appear in the present collection. The two former contain much novelty of reasoning and illustration, but they are written with studied calmness and simplicity of style. They are evidently intended to convince by argument, rather than to persuade by eloquence. No writer could vary his style more than Mr. Burke, according to the persons whom he addressed and the purposes which he had in view. The events of 1793 justified a more impassioned manner, in speaking of the affairs of France even to Ministers of State, than any occurrences of the Revolution previously to that dreadful period.—Respecting the emigrants, Mr. B. remarks (page 144): ‘If we should obtain in any considerable district a footing in France, we possess an immense body of physicians and magistrates of the mind, whom we now know to be the most *discreet, gentle, well-tempered, conciliatory, virtuous, and pious* persons, who in any order probably existed in the world. You will have a missionary of peace and order in every parish.’ Some of the epithets which we have distinguished by Italics, in this passage, are perhaps as little appropriate to those to whom they are applied, as any that our language could have furnished.—It appears to have been suggested to his Majesty’s Ministers, that, in the restoration of the tranquillity of France, (in case of our complete success,) it would be better to employ persons who had taken no part in the Revolution, than those who had been active on any side. Mr. Burke gives his decided disapprobation of this advice in the following words:

‘Looking

* Looking over all the names I have heard of in this great Revolution, in all human affairs, I find no man of any distinction who has remained in that more than stoical apathy, but the Prince de Conti. This mean, stupid, selfish, swinish, and cowardly animal, universally known and despised as such, has indeed, except in one abortive attempt to elope, been perfectly neutral. However his neutrality, which it seems would qualify him for trust, and on a competition must set aside the Prince de Condé, can be of no sort of service. His moderation has not been able to keep him from a jail. The allied powers must draw him from that jail, before they can have the full advantage of the exertions of this great neutralist.

Except him, I do not recollect a man of rank or talents, who by his speeches or his votes, by his pen or by his sword, has not been active on this scene. The time indeed could admit no neutrality in any person worthy of the name of man. There were originally two great divisions in France; the one is that which overturned the whole of the Government in Church and State, and erected a Republic on the basis of Atheism. Their grand engine was the Jacobin Club, a sort of secession from which, but exactly on the same principles, begat another short-lived one, called the Club of Eighty Nine*, which was chiefly guided by the Court Rebels, who, in addition to the crimes of which they were guilty in common with the others, had the merit of betraying a gracious Master, and a kind Benefactor. Subdivisions of this faction, which since we have seen, do not in the least differ from each other in their principles, their dispositions, or the means they have employed. Their only quarrel has been about power: in that quarrel, like wave succeeding wave, one faction has got the better and expelled the other. Thus La Fayette for a while got the better of Orleans; and Orleans afterwards prevailed over La Fayette. Brissot overpower'd Orleans; Barrere and Robespierre, and their faction, mastered them both, and cut off their heads. All who were not Royalists have been listed in some one or other of these divisions. If it were of any use to settle a precedence, the Elder ought to have his rank. The first authors, plotters, and contrivers of this monstrous scheme, seem to me intitled to the first place in our distrust and abhorrence. I have seen some of those who are thought the best amongst the original Rebels; and I have not neglected the means of being informed concerning the others. I can very truly say, that I have not found by observation or enquiry, that any sense of the evils produced by their projects has produced in them, or any one of them, the smallest degree of repentance. Disappointment and mortification undoubtedly they feel: but to them, repentance is a thing impossible. They are Atheists. This wretched opinion, by which they are possessed even to the height of fanaticism, leading them to exclude from their ideas of a Commonwealth, the vital principle of the physical, the moral, and the political world, engages them in a thousand absurd contrivances, to fill up this dreadful void. Incapable of innoxious repose, or honourable action, or wise specu-

* * The first object of this Club was the propagation of Jacobin principles.'

lation, in the lurking holes of a foreign land, into which (in a common ruin) they are driven to hide their heads amongst the innocent victims of their madness, they are, at this very hour, as busy in the confection of the dirt-pyes of their imaginary Constitutions, as if they had not been quite fresh from destroying, by their impious and desperate vagaries, the finest country upon earth.'—

'Such men can serve no cause, for this plain reason—they have no cause at heart. They can at best work only as mere mercenaries. They have not been guilty of great crimes; but it is only because they have not energy of mind to rise to any height of wickedness. They are not hawks or kites; they are only miserable fowls, whose flight is not above their dunghill or henroost. But they tremble before the authors of these horrors. They admire them at a safe and respectful distance. There never was a mean and abject mind that did not admire an intrepid and dexterous villain. In the bottom of their hearts they believe such hardy miscreants to be the only men qualified for great affairs: if you set them to transact with such persons, they are instantly subdued. They dare not so much as look their antagonist in the face. They are made to be their subjects, not to be their arbiters or controllers.

'These men to be sure can look at atrocious acts without indignation, and can behold suffering virtue without sympathy. Therefore they are considered as sober dispassionate men. But they have their passions, though of another kind, and which are infinitely more likely to carry them out of the path of their duty. They are of a tame, timid, languid, inert temper wherever the welfare of *others* is concerned. In such causes, as they have no motives to action, they never possess any real ability, and are totally destitute of all resource.'

Notwithstanding these arguments, we cannot help thinking that it would have been equally unwise and unjust to have let loose on the people of France, if they had been subdued, the princes and their adherents, with unlimited power; and that those persons who had been neutral in the contest, however inferior in talents and energy, would have been more likely to re-establish tranquillity, and heal the wounds inflicted by the Revolution. It is a principle almost universally admitted, that no man should be the judge in his own cause;—and were the emigrant princes so remarkable for moderation, forbearance, and mercy, as to have been safely entrusted with authority which it has been hitherto considered very dangerous to bestow on the most virtuous of men? It is notorious that their sanguinary denunciations rendered them at once ridiculous and hateful in the eyes of their countrymen:—but if they had ever manifested the most amiable dispositions imaginable, their temper must have been so much soured by distress, that their administration of justice would have been marked by severity. It could not be expected that these men, smarting under the rage of the people whom they were sent to condemn, should be

be anxiously cautious in distinguishing innocence from guilt, and in apportioning to each offender the exact degree of punishment which he might deserve. All the distinctions made by Mr. Burke, in his plan of vindictive retribution, and all his recommendations of mercy in certain cases, would have been nugatory, if the emigrants were to have been invested with the supreme power. The horrid tragedies of the Jacobins would have been revived; an avenging dæmon would have desolated every village; and France would have become once more the Golgotha of Europe. In this instance, the unwillingness of our administration to give power to the French princes, which we can collect from the manner of Mr. Burke's observations, is highly honourable to their humanity, and may one day be remembered to their advantage.

An Appendix, containing some extracts from Vattel's *Law of Nations*, concludes this highly interesting publication.

ART. XV. *Two Letters on the Conduct of our Domestick Parties, with regard to French Politicks; including "Observations on the Conduct of the Minority, in the Session of 1793."* By the late Right Hon. Edmund Burke. 8vo. pp. 127. 3s. Rivington's. 1797.

THESE letters are ushered to the public by a preface of 72 pages, many of which are filled with relations of what is already well known in the political world. The letter to the Duke of Portland is the same in substance with the edition surreptitiously obtained and published by Owen: but to the present edition is prefixed an introductory epistle to his Grace, not containing any thing very important. The second piece in this publication is a letter, flowing with gaiety and sparkling with attic wit, which Mr. B. composed in consequence of some reflections thrown on him by a Noble Duke in the House of Peers.—An extract from this work will convey a clearer idea of it, than any analysis which could possibly be given.

‘I have been told of the voluntary, which, for the entertainment of the House of Lords, has been lately played by His Grace the **** of *****, a great deal at my expence, and a little at his own. I confess I should have liked the composition rather better, if it had been quite new. But every man has his taste, and His Grace is an admirer of antient musick.

‘There may be sometimes too much even of a good thing. A toast is good, and a bumper is not bad: but the best toasts may be so often repeated as to disgust the palate, and ceaseless rounds of bumpers may nauseate and overload the stomach. The ears of the most steady-voting politicians may at last be stunned with three times three. I am sure I have been very grateful for the flattering remembrance made of me in the toasts of the Revolution Society, and of

other clubs formed on the same laudable plan. After giving the brimming honours to Citizen Thomas Paine, and to Citizen Dr. Priestley, the gentlemen of these clubs seldom failed to bring me forth in my turn, and to drink, "Mr. Burke, and thanks to him for the discussion he has provoked."

'I found myself elevated with this honour; for even by the collision of resistance, to be the means of striking out sparkles of truth, if not merit, is at least felicity.

'Here I might have rested, but when I found that the great advocate, Mr. Erskine, condescended to resort to these bumper toasts, as the pure and exuberant fountains of politicks and of rhetoric, (as I hear he did, in three or four speeches made in defence of certain worthy citizens,) I was rather let down a little. Though still somewhat proud of myself, I was not quite so proud of my voucher. Though he is no idolater of fame, in some way or other, Mr. Erskine will always do himself honour. Methinks, however, in following the precedents of these toasts, he seemed to do more credit to his diligence, as a special pleader, than to his invention as an orator. To those who did not know the abundance of his resources, both of genius and erudition, there was something in it that indicated the want of a good assortment, with regard to richness and variety; in the magazine of topicks and common-places, which I suppose he keeps by him, in imitation of Cicero and other renowned declaimers of antiquity.

'Mr. Erskine supplied something, I allow, from the stores of his imagination, in metamorphosing the jovial toasts of clubs, into solemn special arguments at the bar. So far the thing shewed talent: however I must still prefer the bar of the tavern to the other bar. The toasts at the first hand were better than the arguments at the second. Even when the toasts began to grow old as sarcasms, they were washed down with still older pricked election port; then the acid of the wine made some amends for the want of any thing piquant in the wit. But when His Grace gave them a second transformation, and brought out the rapid stuff, which had wearied the clubs and disgusted the courts; the drug made up of the bottoms of rejected bottles, all smelling so woefully of the cork and of the cask, and of every thing except the honest old lamp, and when that sad draught had been farther infected with the gaol pollution of the Old Bailey, and was dashed and brewed, and ineffectually stummed again into a senatorial exordium in the House of Lords, I found all the high flavour and mantling of my honours, tasteless, flat, and stale. Unluckily, the new tax on wine is felt even in the greatest fortunes, and His Grace submits to take up with the heel-taps of Mr. Erskine.'

In the course of this letter, Mr. Burke attacks the King of Prussia with the most poignant satire, and exposes him to the severest ridicule.

ART. XVI. *A Third Letter to a Member of the present Parliament, on the Proposals for Peace with the Regicide Directory of France.* By the late Right Hon. Edmund Burke. 8vo. pp. 165. 3s. Rivingtons. 1797.

BEFORE we make any observation on the merits of this pamphlet, we think it right to say something concerning a most extraordinary circumstance attending it, which we hope we shall never again have occasion to notice in any of Mr. Burke's or any other writer's posthumous works. It appears that, when the reports of the Finance-Committee of the House of Commons and the great reports of the Secret Committees of both Houses were printed, Mr. Burke made a few extracts from the tax-tables; and some scattered observations on them were found among his papers. Instead of giving these productions to the world in their genuine state, or altogether withholding them, the editors, fearful that an unseemly chasm would be found, have kindly undertaken to supply the void, and to illustrate 'the documents agreeably to Mr. B.'s own sketch.' Into this motely and garbled performance they have interwoven 'some passages from his own private letters, and some from letters to him which he was pleased to commend and to preserve;' and they assert that it was 'impossible' to indicate every period or sentence which was, and which was not, from the hand of Mr. Burke. We are sorry to say that we cannot believe this latter assertion without relinquishing all claim to common sense. It might indeed have been necessary for the information of some readers, and those of very slender knowledge and discernment, to have pointed out the purpose for which Mr. Burke made his extracts, and to have suggested the inference which he meant to have drawn from them:—but our readers would deem us impertinent, if we were to offer one argument to shew that it was not 'impossible' for the editors to have distinguished their explanatory paragraphs from the writing of their author, by Italics, inverted commas, or some other typographical indication; and we should be shamefully deficient in our duty to the republic of letters, if we did not strenuously endeavour to discourage all attempts to obscure the glory of an illustrious writer, by mingling and confounding inferior composition with his divine works, and to engraft a spurious reputation on his honest and immortal fame. These gentlemen, however, observe that '*in general* the style will too surely declare the author.' We admit that it may do so frequently: but unless it does so always, and to all readers, which is impossible, our censure remains just. Any man, who can write correctly, may write some sentences that might be attributed

buted by the generality of readers, and perhaps by the ~~most~~ discerning critic, to a writer of the highest excellence. We must confess, indeed, that this part of the preface is not, like the former, wholly destitute of foundation. The following passage, for instance, does not seem to be the production of Mr. Burke :

‘ There are some other taxes, which seem to have a reference to the same general head. The present Minister, many years ago, subjected bricks and tiles to a duty under the excise. It is of little consequence to our present consideration, whether these materials have been employed in building more commodious, more elegant, and more magnificent habitations, or in enlarging, decorating, and re-modelling those, *which sufficed for our plainer ancestors*. During the first two years of the war, they paid so largely to the publick revenue, that in 1794 a new duty was laid upon them, which was equal to one half of the old, and which has produced upwards of £.165,000 in the last three years. Yet notwithstanding the pressure of this additional weight, there has been an actual augmentation in the consumption. The only two other articles which come under this description, are, the stamp-duty on gold and silver plate, and the Customs on glass-plates. This latter is now, I believe, the single instance of costly furniture to be found in the catalogue of our imports. If it were wholly to vanish, I should not think we were ruined. Both the duties have risen, during the war, very considerably in proportion to the total of their produce.

‘ We have no tax among us on the great necessities of life *with regard to food*.’

In this part of the pamphlet, we remark a jejuneness of thought, and a penury of language, which, of all the faults of composition, would be the last which we should charge on Mr. Burke. Indeed, the singular intrusion of the editors of this work inclines us to impute every defect, that we observe in it, to their officious presumption :—a slight punishment for their violation of a sacred trust !

Having thus freely expressed our opinion of the conduct of Mr. Burke's friends, we claim equal liberty to censure his enemies. We have seen with pain and disgust the wretched libels of some ephemeral writers, who speak of these his posthumous works with slight and contempt, and represent the public as cloyed or fatigued with them. With these critics we do not hesitate to join issue ; and we consent to abandon all pretensions to discernment, if Mr. B.'s memorials be not remarkable for comprehension of view, vigor of argument, and excellence of didactic style ; if his second letter on the conduct of our domestic parties be not deserving of high commendation, for its playful and satirical wit ; and if the production now under our consideration, though not so elaborately finished as the

the two former letters on the proposals for peace, nor containing so much novelty either of subject or manner, be not equally distinguished for lofty sentiment, splendid imagery, and impetuous and overbearing eloquence.

To prove the justice of our decision, we request the attention of our readers to the two following passages :

‘ In turning our view from the lower to the higher classes, it will not be necessary for me to shew at any length that the stock of the latter, as it consists in their numbers, has not yet suffered any material diminution. I have not seen, or heard it asserted : I have no reason to believe it : there is no want of officers, that I have ever understood, for the new ships which we commission, or the new regiments which we raise. In the nature of things it is not with their persons, that the higher classes principally pay their contingent to the demands of war. There is another, and not less important, part which rests with almost exclusive weight upon them. They furnish the means,

“ ————— How war may best uphold,
Move by her two main nerves, iron and gold,
In all her equipage.”

Not that they are exempt from contributing also by their personal service in the fleets and armies of their country. They do contribute, and in their full and fair proportion, according to the relative proportion of their numbers in the community. They contribute all the mind that actuates the whole machine. The fortitude required of them, is very different from the unthinking alacrity of the common soldier, or common sailor, in the face of danger and death ; it is not a passion, it is not an impulse, it is not a sentiment ; it is a cool, steady, deliberate principle, always present, always equable ; having no connexion with anger ; tempering honour with prudence ; incited, invigorated, and sustained by a generous love of fame ; informed, moderated and directed by an enlarged knowledge of it's own great publick ends ; flowing in one blended stream from the opposite sources of the heart and the head ; carrying in itself it's own commission, and proving it's title to every other command, by the first and most difficult command, that of the bosom in which it resides : it is a fortitude, which unites with the courage of the field the more exalted and refined courage of the council ; which knows as well to retreat as to advance ; which can conquer as well by delay, as by the rapidity of a march, or the impetuosity of an attack ; which can be, with Fabius, the black cloud that lowers on the tops of the mountains, or with Scipio, the thunderbolt of war ; which, undismayed by false shame, can patiently endure the severest trial that a gallant spirit can undergo, in the taunts and provocations of the enemy, the suspicions, the cold respect, and “ mouth-honour” of those, from whom it should meet a cheerful obedience ; which, undisturbed by false humanity, can calmly assume that most awful moral responsibility of deciding, when victory may be too dearly purchased by the loss of a single life, and when the safety and
glory

glory of their country may demand the certain sacrifice of thousands. Different stations of command may call for different modifications of this fortitude, but the character ought to be the same in all. And never, in the most "palmy state" of our martial renown, did it shine with brighter lustre, than in the present sanguinary and ferocious hostilities, wherever the British arms have been carried.'

After having endeavoured to shew that all ranks and classes of the people are prosperous in their station, and well able to support the burden of the war, the author observes:

'If then the real state of this nation is such as I have described, and I am only apprehensive, that you may think, I have taken too much pains to exclude all doubt on this question; if no class is lessened in it's numbers, or in it's stock, or in it's conveniencies, or even it's luxuries; if they build as many habitations, and as elegant and as commodious as ever, and furnish them with every chargeable decoration, and every prodigality of ingenious invention, that can be thought of by those who even encumber their necessities with superfluous accommodation; if they are as numerous attended; if their equipages are as splendid; if they regale at table with as much or more variety of plenty than ever; if they are clad in as expensive and changeful a diversity according to their tastes and modes; if they are not deterred from the pleasures of the field by the charges, which Government has wisely turned from the culture to the sports of the field; if the theatres are as rich and as well filled and greater, and at a higher price than ever; and, (what is more important than all) if it is plain from the treasures which are spread over the soil, or confided to the winds and the seas, that there are as many who are indulgent to their propensities of parsimony, as others to their voluptuous desires, and that the pecuniary capital grows instead of diminishing; on what ground are we authorized to say, that a nation, gamboling in an ocean of superfluity, is undone by want? With what face can we pretend, that they who have not denied any one gratification to any one appetite, have a right to plead poverty in order to furnish their virtues, and to put their duties on short allowance? That they are to take the law from an imperious enemy, and can contribute no longer to the honour of their king, to the support of the independence of their country, to the salvation of that Europe, which, if it falls, must crush them with its gigantic ruins? How can they affect to sweat, and stagger, and groan under their burthens, to whom the mines of Newfoundland, richer than those of Mexico and Peru, are now thrown in as a make-weight in the scale of their exorbitant opulence? How can they faint, and creep, and cringe, and prostrate themselves at the footstool of ambition and crime, who, during a short though violent struggle, which they have never supported with the energy of men, have amassed more to their annual accumulation, than all the well-husbanded capital, that enabled their ancestors by long, and doubtful, and obstinate conflicts, to protect, and liberate, and vindicate the civilized world.'

We shall not, now, farther pursue the *subject* of this pamphlet, nor increase our extracts from it. The sentiments

ments of the illustrious author on the point which it discusses are well known : but, were they not, we have no doubt that the present publication will be circulated sufficiently to make its contents "common as air."

ART. XVII. *A Cursory View of Civil Government*; chiefly in relation to Virtue and Happiness. By Ely Bates, Esq. 8vo. pp. 245. 3s. sewed. Rivingtons. 1797.

OF those who have speculated on the condition of mankind, and have studied the means of increasing happiness in our present state, some, having formed too flattering ideas of their own species, impute all the miseries of society to civil government; and will scarcely admit that the ends of the very best institutions, and the intentions of the most able and upright rulers, may be defeated by ignorance, perverseness, or folly. Some, on the other hand, maintain that government has comparatively but little influence on our condition; that it is our own passions that we shall find the causes of most of our misfortunes; and that to reform our conduct is the best way to add to our felicity.

To the latter class of philosophers, but without servility or blind systematic zeal, belongs the intelligent author of the publication before us. He does not dispute, that the happiness of every member of society is partly dependent on its government and laws; nor that it is the duty of those who are entrusted with the care of the public to do all in their power to promote its welfare: but he endeavours to guard us against forming too high expectations from any political theory whatever, which might lead us to sacrifice 'real blessings to fantastic hopes;' and to point out the means by which, in the present actual state of human beings, we may be rendered more happy. With this view, he investigates the nature of man, and describes his various characteristics from infancy to old age: he resolves all our passions into *love of pleasure*, *love of consequence*, (or of appearing considerable in the eyes of the world,) and *love of wealth*; and he shews that they produce, necessarily, most of those vexations of which we are ever complaining. He then considers the ends of government, and how far they are attainable; and, after a very sensible discussion of that subject, he gives various reasons, drawn from experience as well as reflection, to induce contentment under any moderate government.

There is, however, in this lecture, one passage which we can by no means approve:

• Should

‘Should there be found a class of men in a country who stand excluded from its public honours and emoluments, merely for what they deem a purer faith or worship, it would lie upon them in a peculiar manner to be studious of a quiet submission to the powers that are, lest the genuineness of their profession should be called in question. Good Christians desire no more than to enjoy liberty of conscience, together with a reasonable security for their persons and property, and are of all men least disposed to clog the measures of government, only because they are not admitted to share its favours, which they willingly resign to those who have no better hopes or prospects. Knowing themselves not to be of this world, they have little expectation from it; and when they step forth on the public stage, it is at the clear call of duty and of their country, and not from any corrupt inducements of honour or profit.’

In our opinion, it is highly unjust to impute to ambition, or to disaffection, the endeavours of a class of citizens to procure the repeal of any law which, by excluding them from public honours and trusts, represents them, if not as traitors, at least as persons unworthy of the good opinion of their country. To those who are not destitute of the best feelings of our nature, studied insult is the severest injury; and there cannot be offered to a class of men any insult more gross and flagrant, than a public declaration of the legislature, that they are not worthy of either confidence or distinction. We have never before heard that good Christians might not lawfully endeavour to gain the esteem of their brethren, and for that purpose to defend themselves from calumny, as well as to enjoy liberty of conscience, together with security for their persons and property; nor that ‘the genuineness of their profession should be called in question’ because they felt themselves uneasy at being publicly stigmatized.—Mr. Bates should not confine himself wholly to the instruction of the subject: government may have equal occasion, for his admonition and reproof.

On the whole, however, we are much pleased with this performance; as indeed we are, in these times, with every tolerable political work that is written in the spirit of moderation.

MONTHLY CATALOGUE,

For JANUARY, 1798.

EAST INDIA AFFAIRS.

Art. 18. *Oriental Disquisitions*; or a Retrospect of the Rise and Progress of the Hydrographical Surveys of Bengal, &c. authenticated by original Letters; interspersed with Remarks upon various

various Occurrences in that Department of the Service. Most respectfully offered to the Consideration of the Honourable East India Company at large, and the Public in general. By the Marine Surveyor. 4to. pp. 79. 2s. 6d. Symonds.

THE information which we have been able to collect from these Oriental Disquisitions amounts only to this; that the author, Captain John Ritchie, was for many years employed in the capacity of Marine Surveyor by the Bengal government; and that his surveys have proved eminently useful to the navigation of the Company's ships, and to Major Rennel in the construction of his maps, but of little pecuniary emolument to the Surveyor, whose services the Company have appreciated by a standard different from that of which he makes use. To which standard the epithet of *correct* belongs, it is not our province to decide.

IRELAND.

Art. 19. *Mr. Grattan's Address to his Constituents*, the Citizens of Dublin, on his retiring from the Parliament of Ireland; &c. Second Edition. 8vo. 1s. Jordan. 1797.

This letter was written by Mr. G. to justify himself to his constituents for withdrawing from Parliament. He states, at full length, the wrongs of his country, and his despair of redressing them by constitutional means. He inveighs against administration for the crimes which, he says, they have permitted, and, in some instances, directed to be perpetrated. He is indignant that the Catholic of the present day should be treated with rigor, and deprived of his rights, as in former times, since 'the influence of Pope, Priest, and Pretender, are at an end.' In a word, he is a determined enemy to the system of coercion, &c. which, according to his unqualified representation, has been pursued in the sister country for some time past.

As a writer, Mr. Grattan displays great vigor of reasoning and brilliancy of imagination. It is to be regretted, however, that his genius is not under the direction of a better taste. He seems to be perpetually in quest of novelty of language; and, rather than express himself with simplicity, he has often recourse to alliterations and the other artifices of composition that attract the applause of the vulgar. He would procure a more valuable and more durable reputation, if he would think more of his cause and less of himself; and if he would study the great Athenian model, instead of those seducing writers whose irregularities nothing but the most transcendent talents could make us overlook.

Art. 20. *Report from the Committee of Secrecy*, appointed to take into Consideration the Treasonable Papers presented to the House of Commons of Ireland, on the 29th of April last, reported 10th May 1797, by the Right Hon. Mr. Secretary Pelham. To which is added, A Charge to the Grand Jury of the County of Dublin, by Robert Day, Esq. 8vo. pp. 70. 1s. 6d. Stockdale. 1797.

From this Report it appears that nearly one hundred thousand men are formed into military corps, in the different counties of Ireland,—for the purpose of obtaining parliamentary reform and the emancipation of the Catholics, as the Society of United Irishmen assert;

assert;—or, as the Secret Committee assert, for the purpose of robbery and massacre. If the Report before us be strictly correct, it may seem to manifest the nature of the present Irish government; and many readers may be apt to infer that there must be great grievances in the country, in which we find a fourth part of all who are capable of bearing arms, conspiring against the government, and preparing, at the risk of their lives and every thing dear to them, for its destruction.—An Appendix contains the Declaration of the Society of United Irishmen, and other papers. The following is the Test of United Irishmen:

‘I, A. B. in the presence of God, do pledge myself to my country that I will use all my abilities and influence in the attainment of an impartial and adequate representation of the Irish nation in Parliament; and as a means of absolute and immediate necessity in the establishment of this chief good of Ireland, I will endeavour as much as lies in my ability to forward a brotherhood of affection, an identity of interests, a communion of rights, and an union of power among Irishmen of all religious persuasions, without which every reform in Parliament must be partial, not national, inadequate to the wants, delusive to the wishes, and insufficient for the freedom and happiness of this country.’

AGRICULTURE, &c.

Art. 21. *A new Treatise on Tillage-land*, with Observations, Remarks, and Experiments, to disclose and abolish the present prevailing Error in Agriculture. Likewise is added, a Method, or new Invention, drawn from Nature, to preserve Orchards and other Fruit Trees from the fatal Effects of Blights. 8vo. pp. 114. 7s. 6d. Boards. Exeter, printed by S. Woolmer; no London Bookseller's Name in the Title-page. 1796.

It is one of the privileges of this country that any person may write and publish what he chooses, provided it does not tend to disturb the public peace, nor to injure his honest neighbour. If a man whose intellects are a little *distorted*, or *biased* by some favourite ideas, has but money to pay for paper and print, he may offer his reveries to the world as often as and in what form he pleases; and when it is considered that nothing gives to such persons so much satisfaction as communicating their visionary discoveries to others, it will be admitted that in no other condition does wealth contribute so directly to the happiness of the individual who possesses it.

This remark obtruded itself on us, after having perused the work now under consideration; and as the author seems to be a well-disposed member of society, and there is not the most distant reason for suspecting that his doctrines will do much harm, should they be generally adopted, there seems to be no call on us for severity of criticism. Let us, therefore, suffer this honest gentleman to mount his hobby as often as he pleases, and allow him, without interruption, to enjoy all possible satisfaction from his harmless exercise.

The following extracts, we doubt not, will satisfy our readers as to the general merits of this performance, as well as afford a fair specimen of the author's manner of reasoning:

‘Perhaps

‘ Perhaps lime has not been used years enough to convince some men, that all its goodness is yet *for* to come : others again approve its beautiful white appearance over the land, and with the bustling man it makes a show as if something was doing ; if these white heaps appear about his fields it sanctions every proceeding of his he gets the name of dressing his land well according to covenant (which I hope, gentlemen, after looking into things, will order to be filled in other words hereafter) and as long as he can pay off the bill at lime feast, his head is carried high, and his looks are consequential. But I’ll suppose, for a moment, there was lime to be obtained a jet black, in place of white, would it please as well? No, by no means ; it gives no appearance to the world, makes the ground shew dark, black, smutty &c. and would receive no countenance from the husbandman of the present day—he had rather be stifled with sulphur at the lime-kilns, than have a smutty hand or coat.

‘ But now, know, brother husbandman, thou steward of the public, that a *black* body of earth, the poorest that can possibly be, will bring forth fruit in some degree or other, whereas a *white* body, *such as lime, cannot bring forth any, nay not so much as a single green leaf*, being diametrically opposite to the given laws of nature. Vegetable matter, as said before, is of a pure liquid, reamy, *black* substance, and so also is vegetable and animal bodies, when in corruption, even in likeness as black as the sight of the eye, but against the sun all of beautiful colours : commit the human or animal blood to the open air but a trifle of time, and you may then behold it in solid perfection. Suppose we ourselves *was* endowed with power sufficient to form immediately any plant or animal of the creation, think ye that we should find the necessary matter in *lime* to do it? Judge yourselves.’—
 ‘ But here it may be necessary to declare, that never since the world began hath lime produced to the nation one single grain of bread corn, or one blade of green grass, neither will it to the *day* of eternity.’—Again, (p. 35.) ‘ If you mean to destroy vegetable nature and matter in your tillage fields, put lime dressing.’—Again, p. 36, ‘ O fatal error! to give the virgin earth a barren partner, and the industrious workman the consumer’s hand. – Fatal indeed, but too true !’

To eradicate this fatal error, the author exerts himself to the utmost of his power, and at last he breaks forth in the following exclamation :—‘ But what a task, to convince a whole nation ?’ A hard task we apprehend he will indeed find it : but he consoles himself with the following reflections : ‘ There is certainly some part of mankind which the Creator has dispensed his gifts to, more than the other part, but then only to serve the first, as travelling guides while passing through the earth ; and to this more reasonable part of the community permit me to address myself, that you may assist in establishing *so necessary and valuable a work to posterity, which is wrote in faithfulness, sincerity and truth, not only for your own individual sakes, BUT FOR THE WHOLE HUMAN RACE SAKE ; to feed the infant offspring, and keep our venerable fathers from the fears of necessity and want.*’ That we may contribute our small endeavours to promote ‘ *so necessary and valuable a work,*’ we beg leave to inform the reader, that the remain-

ing part of the performance is chiefly taken up in recommending, as a manure, a substance that is, in many respects, the direct opposite of that vile destructive lime which has proved so ruinous to this poor country; by the copious use of which new manure, the author doubts not, these ills will be in time repaired. This the reader, from the hints already given, may be easily led to suspect, from its colour, can be nothing but *coal*, and coal indeed, plain Newcastle coal, is the catholicon which our author, in sober seriousness, recommends!!! Who that has ever been in a coal country can doubt the wonderful efficacy of this precious manure!

Our other engagements will not permit us to lay before our readers the many curious arguments that are here offered in favour of this scheme; and therefore we must refer those who are desirous of farther information to the work at large: advising the author, however, before he gives another edition of his book, to take a journey to Newcastle, in order that he may behold, with his own eyes, the wonderful fertility that is communicated to all nature, as far as the influence of this superlative manure extends!

EDUCATION.

Art. 22. *Lessons astronomical and philosophical*, for the Amusement and Instruction of British Youth: being an Attempt to explain and account for the most usual Appearances in Nature, in a familiar Manner, from established Principles. The whole interspersed with Moral Reflections. By Olinthus Gregory. 12mo. 3s. Boards. Robinsons.

This work consists of 37 lessons, which contain an account of the motions of the heavenly bodies, according to the Newtonian system; the principles of projection and gravity, by which they are retained in their orbits; and a theory of winds, hail, snow, ice, and those more uncommon appearances in nature which to an uninformed mind seem strange and portentous; the whole conveyed in a familiar manner, well calculated for the instruction of youth. The style may be considered by rigid critics as rather too flowery; and the language may seem to be defective in that precision which the investigation of philosophical subjects requires: but, as we are aware that this fault does not proceed so much from a confusion of ideas, as from that love of ornament which is almost inseparable from the character of a young author*, it may be easily pardoned. We wish we could as readily excuse the appellation of *omnipotent Mechanic*, which Mr. G. applies to the Deity. Spence, and other elegant critics, thought Dryden guilty of indecency when (in his *Virgil*) he termed Vulcan the *heavenly Smith*: what would these gentlemen, who were so jealous of the honour of a fictitious deity, have said, had they seen the degrading term of *Mechanic* given to the Creator of the universe? We do not accuse Mr. G. of any intentional impiety, for he appears, in every part of his book, to entertain very sublime ideas of the power, wisdom, and goodness of the Deity, and to possess a mind duly sus-

* In his preface, Mr. G. acknowledges himself to be a young man and modestly declares his openness to correction and conviction.

ceptible of religious impressions; we therefore suppose that he did not feel the force of the expression; which, taken in its fullest extent, might seem to favour that Epicurean atheism which he so justly reprobates.

The following extract from the 37th lesson may be given as a specimen of the author's manner, and to shew that he has taken some pains to inform himself of the subjects on which he writes: a merit not always to be ascribed to the composers of books for the use of young persons:

'When we consider the contracted and confined nature of human knowledge, even in its present improved state, we must not anticipate to ourselves the pleasure of obtaining such a degree of philosophic skill as is described in the above-cited lines of the poet: for it may be recollected that, when endeavouring to elucidate the causes of some of the grand phænomena of nature, we more frequently proceed upon conjecture and hypotheses than upon any real and permanent foundation. However, though this be admitted, it must not be concluded therefrom that we should be entirely inattentive to philosophic speculations; for contemplations of this kind, when properly regulated, have a tendency to correct wrong opinions, which we might otherwise entertain of the wisdom and goodness of that BEING who created the universe.

'It is in conformity to this idea, that I have, in the foregoing lessons, attempted to describe to you the nature and supposed causes of some few of the numerous objects and appearances in creation. I shall now, previous to drawing a conclusion, mention some authors, in whose works you may meet with more information; not only on the subjects treated upon in this performance, but on several which the narrow limits I am confined to have hindered me from even mentioning.

'On *Anatomy*, I would recommend the works of *Borelli*, *Harvey*, *Hunter*, *Jurin*, *Keill*, *Motherby*, *Nieuwentyt*, &c. On *Astronomical* subjects, *Bonnycastle*, *Emerson*, *Ferguson*, *Gregory*, *Heath*, *Keill*, *Long*, *Maskelyne*, *Vince*, and *Wales*, are writers of distinguished reputation. And on *Philosophy*, the performances of *Desaguliers*, *Emerson*, *Ferguson*, *Keill*, *Martin*, *Moriotte*, *NEWTON*, *Nicholson*, *Nieuwentyt*, *Rowning*, *Rutherford*, and *Ryland*, deserve particular attention. There is also just issued into the world a dictionary by *Dr. Charles Hutton*, of *Woolwich*; in which abundant information on astronomical, mathematical, and philosophical subjects, may be met with. There are likewise periodical publications in which philosophical and mathematical questions are discussed; the principal of these are, the *Ladies Diary* and *Supplement*, *Gentleman's Diary*, *British Diary*, *Scientific Receptacle*, *Mathematical Delights*, *Mathematical Repository*, and the *Eclipses*; besides monthly productions, several of which are worth notice.'

Art. 23. *A new Italian Grammar*, in English and Italian. By Gaetano Ravizzotti, late Teacher of Languages at Naples. 12mo. pp. 430. 6s. Boards. Sold by all Booksellers.

We do not perceive that either the design or the execution of this grammar renders it superior to those which were published by Vene-

roni and Port Royal; and in regard to some circumstances, we discover no slight degree of inferiority. There is a general want of order and perspicuity; a deficiency of a table of verbs is also a great fault; and they are treated in too diffuse and perplexed a manner. The adoption of dialogues from Goldoni, and other Italian writers of comedy in prose, would have more pleasantly and more effectually initiated the learner in the idioms and niceties of colloquial phrases, than those which the author has inserted. In the English prose translations of the specimens of Italian poetry, the language is often ungrammatical; and they are in nowise calculated to give the English reader an idea of the original. It will be sufficient to cite the following sonnet, with the English prose version*:

* *Di Michelangelo Buonarroti.*

‘ *Carico d’anni & di peccati pieno,
Ed in mal uso radicato, e forte,
Vicin mi veggio all’una, e all’altra morte.
O pensier che ogni fibra scuote in seno!
Pur non o’ forze che al bisogno sieno
Per cangiar vita, amor, costume, e sorte,
Senza le chiare tue divine scorte,
Nel mio fallace corso e guida e Freno.
No; non basta, Signore, che tu invogli
Di ritornar colà l’anima mia
Dove per te di nulla fu creata.
Prima che del mortal la privi e spogli,
Col pentimento ammezzami la via;
E fia poi certa a te tornar beata.’*

‘ Laden with years, and full of sins, and firm and strong in custom, I see myself near the one and the other death! O thou ^{est} that shakes every fibre in my bosom!

‘ Yet I have no forces that be fit for the want I have of changing th inclination, morals, and condition, if I am without thy divine ^{con}duct, my guide and restraint in my fallacious course.

‘ No; it suffices not, Lord, that thou render my soul willing ^{to} return where she was by thee created out of nothing.

‘ Before that thou deprivest and strippest her of mortality, shorten ^{en} by half my way by repentance, and then she will be certain to return happy to thee.’

It is proper here to observe that, in his preface, the author expresses his fears of incurring censure on this head. In general, we deem it the best practice in learning any modern language, to apply as soon as possible to those grammars that are written to instruct natives. In the present instance, *Buonmattei*, and *Gigli*, should be put into the hands of those who are learning Italian, as soon as they have effected sufficient progress in that tongue to enable them to make use of such assistance in their studies.

Art. 24. *A new System of Conjugation for the French Verbs*, on a Plan entirely new; &c. &c. By M. Prevost, formerly Counsellor of

* See page 305.

: Parliament of Paris, Author of several French Publications, Teacher of Languages, Mathematics, and the Use of the Globes. mo. 2s. 6d. Chapple, Boosy, &c.

ie author of these grammatical tables for teaching the conjugation of French verbs informs us, in his preface, that his first care has been to avoid servilely creeping in the steps of routine, or in those of other writers: *nullius addictus jurare in verba magistri*. It is difficult, in this treatment of literature, for a writer to give himself a more unfavorable character: yet the tables themselves are convenient and correct.

25. *The Tutor's and Scholar's Assistant*; being a New Treatise of Vulgar and Decimal Arithmetic; containing a large Collection of Original Questions, with Notes at the Foot of the Page, to illustrate the Rules. By Joseph Saul. The Second Edition. 12mo. Law. 1797.

26. *A Key to the Tutor's and Scholar's Assistant*. By Joseph Saul. 12mo. 6d. Law, &c. 1797.

r. Saul's work contains much useful information in a small compass.

His rules, for the most part, are plain, and attended by a variety of pertinent examples. Some few inaccuracies may be found: they are not of sufficient importance to be put into the scale of criticism, and weighed against the general utility of the author's work.

27. *Discours sur l'Article*; &c. An Essay on the Article, composed for the Use of the School of Messrs. Strahans, at Enghien. By the Abbé de Lévizac. 8vo. 1s. 6d. Dulau and Co. 1797.

his discourse on the article displays an unusually comprehensive familiarity with the writings of the more eminent French grammarians: but it does not investigate this part of speech on the principles of universal or philosophic grammar. Lord Monboddo, in his celebrated but valuable work on the origin and progress of language, made some observations (vol. ii. p. 75) which merited our notice.

28. *English Grammar*, adopted to the different Classes of Learners. With an Appendix, containing Rules and Observations, assisting the more advanced Students to write with Perspicuity and Accuracy. By Lindley Murray. Third Edition improved. 8vo. pp. 290. 3s. Boards. Darton and Harvey. 1797.

we have on a former occasion expressed the satisfaction that we derived from the first publication of this work; and we have only to add, concerning the present edition, that the alterations and additions, though not very large, are judicious, and therefore, so far, improvements; and that we consider the work as very superior to if not all of its predecessors on the same subject.

POETRY, &c.

29. *The Campaign, a Poetical Essay*, in Two Books. Dedicated (by Permission) to His Royal Highness the Duke of York.

By Robert Brown, Corporal in the Coldstream Guards. 8vo. pp. 79. 2s. 6d. Stockdale: 1797.

This sketch, though unequally written, and not of great poetic merit, abounds with laudable sentiments of patriotism and humanity.

‘ The feats of British arms, and hapless fate
Of helpless innocence, by savage war,’

are alternately sung; and in the incidents of the campaign several episodes are introduced.—That of William and Maria, exemplifying the severe effects of the extreme frost in the dreadful retreat through the wolds of Guelderland in January 1795, is very pathetically told.

Thomson seems the model which this writer has followed; and, in the succeeding lines, the reader of taste will discover a close and not altogether unsuccessful imitation.

‘ Alberto once was happy, once enjoy’d
All that a man can taste of human bliss;
He lov’d Eliza with the purest flame,
Nor lov’d in vain; her tender bosom felt
The same pure passion, and Heav’n join’d their hands,
Whose hearts it join’d before in mutual love.
Her form was fairer than the blushing morn,
When Phœbus gilds with gold the mountain tops
And dappled clouds; fresh as the new-blown rose,
Impearl’d with morning dew; the laughing Loves
Play’d in the soft’ning beams of her bright eyes
With wanton smiles, and sweetest influence shed;
Each eye beheld with rapture, as she pass’d,
A form so lovely, creature so divine,
Following her graceful steps with eager gaze,
And losing with regret th’enchanted view.
But though her outward form was so adorn’d,
Her mind was still more bright; no haughty pride,
No selfish vanity, e’er dimm’d her face;
But unaffected modesty and meek
Demeanor grac’d her every word or act;
Benignity her lovely bosom fill’d;
Ready to sympathize with the distress’d,
Her soul was melted with the tale of woe,
And soft Compassion warm’d her tender heart.’

Art. 30. *The Life of Hubert*: a narrative, descriptive, and didactic Poem. (In Continuation.) The Second and Third Books. By the late Rev. Thomas Cole, L.L.B. Vicar of Dulverton in the County of Somerset. 8vo. pp. 60. 1s. 6d. Law. 1797.

In our Review for February 1796, we noticed the first book of this poem, and the second and third books now before us confirm the judgment which we then passed. We deemed the author possessed of some merit in natural and descriptive versification: but other perfections are necessary to form a poet; such as an intuitive perception of every thing striking and beautiful in nature,—the power of selecting

ting those circumstances which delight the imagination or affect heart, and felicity of language, in respect to propriety, elegance, harmony. Nothing can be more contrary to our ideas of poetry, a familiarity of style bordering on coarseness, if not on vulgarity; a fault from which Mr. Cole was not wholly exempt. We have more than once taken notice of a mistake which seems almost universal among our modern poets, viz. that it is easier to write blank verse than rhyme. A little reflection might have taught us that, had not rhyme been almost a necessary adjunct to poetry in language, it probably would never have been introduced; or, if introduced, would not have been so universally adopted. Such as Milton could form a mode of versification for himself, give to our language new powers of harmony: for, though others have succeeded in blank verse, their numbers are not like those of Milton; and it surely requires considerable talents to supply the want of rhyme by a judicious variation of pauses, and a happy selection of words.—On the other hand, it is very easy to write lines consisting of ten syllables.

It sometimes happens that a subject is so extremely familiar, that equal versifiers think it requires to be raised by some little pomp and language, which often borders on bombast:—of this sort is the following description of a tea-table, with its necessary appendages.

‘ To us assembl’d, and in order plac’d,
Some careful hand brings up the oval tray
Of bright japan, with cups and saucers spread,
Well match’d in form, and painted ornament,
By Chinese artist; and capacious vase,
Within whose void rotund, to water, pour’d
From boiling kettle plac’d on ardent coals,
The teas crisp leaves, close canister’d in tin,
Their strong and fragrant essence may impart.
This hot infusion, as it best may suit
Our diff’rent tastes, is sweeten’d with white lumps
Of porous sacc’rine crystals, well refin’d,
By skilful process, from th’ extracted juice
Of Indian cane: Both foreign luxuries:
But, by long needless habit, now become
A daily fourth repast, as necessary
As aught our home productions can supply.
But still to us a meagre bev’rage found,
Without the rich improving aid of cream,
Sweet, and most thickly skim’d from reservoirs
Of well-cool’d milk, in our own dairy pans:
And many a slice from light, and new-bak’d loaf,
With fresh churn’d butter spread, and thinly cut;
Alike delicious, whether round the plate,
Coil’d up in æonic curls, or laid across,
In tempting rows, most orderly arrang’d.’

In the second book of this poem, we have a long and circumstantial description of a sheep-shearing; which, we fear, will not be

perused with much pleasure by those of our readers who are constant with Thompson's Seasons, or Dyer's Fleece.

The following description of his mother places Mr. C. in a amiable light ; and it will be read with pleasure by every person has felt the force of filial piety, and is alive to the charities of mestic life :

‘ Handsome in youth, and when the matron ceas’d
To be the breeding mother, still she bloom’d,
In more mature, but undiminish’d charms.
Sprightly in converse ; certain to secure,
By courteous manners, and engaging smiles,
The hearts of all, whom chance or friendship made
Her cheer’d companions. Still alike polite
To guests of ev’ry class ; but nicely skill’d
On each some mark’d attention to bestow.
Most lib’ral in her treats, and proud to see
A spacious table, deck’d in taste throughout
With varied plenty. Yet would ne’er disdain,
By manual aid, and æconomic arts,
To show herself, at times, as prompt to spare
All needless cost, as generous to spend.
Quick in resentment of an open slight,
From friends profess’d, because she felt herself
Sincerely faithful in her love to them.

‘ All, more or less, whate’er their present lot,
Are sure to long for something unpossess’d,
E’en bare content to gain ; and oft delight
To bid fond hope, and fertile fancy join
A fair, but baseless fabric to construct,
As each, to suit his own peculiar taste,
Of bliss consummate hath his plan devis’d.
Fortune’s rich-freighted, flatt’ring wheel, alone
Can any prospect of sufficient means
For such grand projects yield ; and hence we find
Such crowds of vot’ries flocking to her shrine ;
A heedless Goddess, whose capricious hand
Is apt her gifts to lavish most on those
Who, to obtain them, sacrifice the least.
One specious and most obvious argument,
Wise, simple, rich, and poor, ensnares alike :
Some lucky few must still rich prizes gain ;
And all, of course, possess an equal chance.
From such bewitching views our mother caught
Her great and only foible : for tho’ doom’d
Repeatedly to feel her spirits damp’d
By ill success, yet would she not forbear
All present, certain, needful means of gain,
Still to postpone, that, with reviving hopes,
A fund might be secur’d, to pay at least
For one more ticket, at each fresh return
Of annual hazard, in the lottery wheel,

Perh

Perhaps some number dreamt of, or prefer'd
 From mystic hints, to superstitious minds
 Alone disclos'd, was often deem'd possess'd
 Of charm sufficient to secure success.
 But all alike delusive, still return'd,
 To life's last period, nothing but a blank.
 Beyond his merits Hubert still became
 A fav'rite with all, but most of all
 With his fond mother: by long ling'ring ails,
 Commencing with his birth, that still engag'd
 Her doating, watchful, hope-supporting care,
 The more perhaps endear'd. Nor was there cause
 To fear that *Hubert's* temper should contract
 An habit warpt to peevish discontent
 By much indulgence. No, his feeling mind,
 From each fresh proof of kindness still deriv'd
 Increas'd attachment. Persevering love
 At all times was impress'd, in various ways,
 On his still faithful heart. As oft when blest
 With her dear presence, to her ev'ry look
 Its most devoted homage would be paid;
 With quick preventive vigilance would spare
 Each rising wish, ere yet completely form'd
 For utt'rance to make known. In absence dwelt
 On all the dire mishaps that might betide
 Her unknown state, with ceaseless anxious fears,
 Which ardent prayers could alone becalm,
 Witness'd, with dread heart-rending agony,
 Her sudden death; from mixt loquacious mirth,
 Without a moment's warning, doom'd, at once,
 To stillness everlasting. O'er her grave,
 In deepest sorrow, shed regretting tears,
 For blandishments that ne'er can sooth again;
 Their recent loss too piercing to be borne
 With resignation calm. And now attempts,
 In these devoted lays, by truth embalm'd,
 Her sacred mem'ry ever to preserve,
 Securely lodg'd within the muses shrine.'

Art. 31. *HOBBY HORSES*, a Poetic Allegory, in Five Parts. By
 Jenkin Jones. 12mo. 3s. sewed. Allen.

The metaphor of *Hobby-horses* has been happily enough applied to the lighter follies and extravagancies of mankind: but the writer before us wishes to extend it to every thing which constitutes the ruling passion, or the great principle of action. We deem this application, in many instances, decidedly unsuitable to an idea which originated merely in sport, and which is incapable of much variety in just description; accordingly, this *poetic allegory* is one of the most defective that we have seen as a whole, and will not bear a critical examination.—Yet the writer is by no means void either of poetic fancy, or of the talent of versification; and when under the direction of more mature judgment and a more correct manner of thinking, he may produce

produce works of more uniform value. This piece appears to be a whimsical medley of the grave and the ludicrous, the fanciful and the sentimental. The wit will probably often be thought missed, and the fancy incongruous. We shall give a passage of the serious kind, as a specimen of the author's powers in that style.

' *Philanthropy* comes next, a noble steed,
Of gentle carriage and of generous breed.
Wide o'er the earth his liberal rides extend,
Man's general lover, and all Nature's friend.
Yet none e'er pushed his rides to such a length,
None ever prov'd his inexhaustive strength,
Till Howard came, a man whose god-like mind
Was mercy all, and goodness unconfin'd,
Whose boundless love a boundless practice sought,
And did more good than all our Plato's thought.
To no small spot of native earth allied,
Above all influence of local pride,
He cried with Goldsmith's energy divine,
"Creation's Heir, the world! the world! is mine!"

' O thou at once the patron and the grace,
The friend and boast of all the human race,
Thou, great Cosmopolite, whose glorious name
Rears a new monument to British fame,
If verse had pow'r thy merit to recite,
Some grateful Bard thine Eulogy should write.
' If with big meaning pregnant Fancy teem'd;
If o'er each thought, the light of Genius beam'd;
If quick Perception new ideas found,
And lent to verse new luxuries of sound;
If language with new graces was array'd,
More bold, more clear, and more expressive made;
Oh if my muse such gifted stores possess'd
And all those talents labour'd in my breast,
On Cyrrha's highest eminence I'd stand,
Snatch the sonorous harp from Pindar's hand,
His sacred energy thy praise should sing,
Swell ev'ry note, and sound from ev'ry string.
But what avails the sweet resounding lyre,
Thy deeds no aid from tuneful strains require;
Thy praise is hymn'd in the remotest earth;
Thy Fame is universal as thy worth.'

This is very good: but who does not feel the infelicity of making *philanthropy* a *hobby-horse*?

Mr. J. has thought proper to annex a note to a line in which he has used the word *Thalia*, informing his northern critics that it is not through mistake that he has given a quantity to the name, different from their mode of pronunciation, which he represents to be *Thālia*: "In our schools (he says) we are taught a different accent." There needs little parade of authority to prove that it should be *Thālia*: but it is a pity that his school had not also taught him the true

rue pronunciation of the name of another muse, Erato, whom he has chosen to call

‘The soft Erāto, Ovid’s patron muse:’

But Ovid himself thus invokes her;

‘*Nunc Erāto; nqm tu nomen amoris habes.*’

Art. 32. *The Poetical Works of Mr. William Collins.* With a Prefatory Essay by Mrs. Barbauld. Small 8vo. 5s. Boards. Cadell jun. and Davies. 1797.

Mrs. Barbauld’s name always excites an expectation of some appropriate excellence, and we have never yet been disappointed. Whenever she gives the public an opportunity of viewing a subject through her clear and elegant mode of treating it, we always see it with peculiar advantage. In the illustration of poetical subjects, she is singularly happy; and every man of real taste must peruse with approbation the essay here prefixed to the works of the celebrated Collins.

The different species of poetry she considers as falling under one or the other of these two classes:—The first includes all those compositions in which the charms of verse are employed to illustrate or embellish;—the second includes what may be called pure poetry, or poetry in the abstract. An *Epic Poem*, which belongs to the first class, she compares to a piece of massy plate finely wrought; which is intrinsically valuable, though its value is much increased by the work bestowed on it. An *Ode*, which belongs to the latter class, she compares to a delicate piece of silver filligree, which receives, in a manner, all its value from the art and curiosity of the workmanship.

The poetry of the Bard now under consideration is of the filligree kind. The merit of each production of his muse is here appreciated; and Mrs. B. justly pronounces the characteristics of Collins, as a poet, to be—‘tenderness, tinged with melancholy; beautiful imagery; a fondness for allegory and abstract ideas; purity and chasteness of sentiment, and an exquisite ear for harmony.’

She concludes with observing that Collins, in his lifetime, ‘did not enjoy much of the public favor, but that posterity has done him justice, and assigned him an honourable rank among those of our poets who are more distinguished by excellence than by bulk.’

This beautiful little volume, like those containing *the Chace, the Spleen, the Essay on Man*, &c. from the same press, which we have already noticed, is embellished with engravings.

Art. 33. *An English Prologue and Epilogue to the Latin Comedy of Ignoramus;* with a Preface and Notes, relative to modern Times and Manners. By George Dyer. 8vo. 1s. 6d. Robinsons. 1797.

The well-known comedy of *Ignoramus* was composed by George Ruggle, to ridicule the pedantry and barbarous cant of lawyers, and was acted, for the first time, by some members of the university of Cambridge for the amusement of K. James I. in 1614.—It has been since frequently acted at Westminster school; and lastly in

1794.—This gave occasion to Mr. Dyer to write his Prologue, which was published in that year in the *Morning Chronicle*.—It is now reprinted with additions and improvements; together with an Epilogue, never before published.

To each the poet prefixes the following motto: '*Loquitur Munis Iratis G. D.*'—and this is truly the case: the nymphs seem to have been in bad humour throughout the whole time. The *Epilogue*, especially, is a severe and personal satire: which, by the bye, we deem not Mr. Dyer's *forte*. Let him write on *Benevolence, Sympathy, Love, &c.* for he has certainly poetic powers; which we wish to see exerted on subjects more suitable to his talents than satire.—Not that his satire is without edge: he can wield the bloody lash with some dexterity: but with the tickling feather of fine irony, which *circumpræcordialudit*, he seems to be little acquainted.—We fear, however, that there is much truth in his strictures: but truth itself may be told in various ways; and he has not, in our opinion, *chosen the better part*.

As we think the Epilogue superior to the Prologue, we shall give a few lines from it; containing a specimen of the author's judgment of our established clergy.

'Churchmen you think are sacred—he they so—
Witchcraft was sacred, some few years ago.

I grant the Church as sacred as you please,
Sacred her rubricks, sacred her decrees;
Her articles all sacred, all divine,
I touch not one of all the *thirty-nine*.

'But should some fools, and fools are often grave,
With solemn cant affect my soul to save;
With cheeks as fat as brawn, as soft as down,
With nothing rev'rend, save the band and gown,
With eyes so full, they cannot hold a tear,
And heads that never ached, except with beer;
Whose slender knowledge tells them to obey,
Dull idle souls, who only preach and pray:

'Should I, perchance, as I have often seen,
Meet some such boobies, it would raise my spleen:
Yes, I would claim, as I have claim'd before
As fair a right to laugh, as you to snore.

'Peace on the Reverend head, however dull;
Go, honest man, enjoy your empty skull.'

POLITICAL, &c.

Art. 34. *Mr. Pitt's Bill, for augmenting the Assessed Taxes, examined upon the Principles of Justice and Common Sense; and the Cause of Landlords, and of the County of Middlesex especially, pleaded.*
8vo. pp. 30. 1s. Johnson.

This writer, who tells us he has not a foot of land, no money, nor any stock in trade except his spectacles, inkhorn, and the remnant of a quire of paper, which enable him to write occasional essays, proposes that all the burden of taxation should be thrown on property. He thinks that, as our situation is found to require large sacrifices,
those

those who have the most to lose should be the first and largest contributors ; that they who authorised the commencement and continuance of the war should be most ready to pay for its support ; that the owners of land should be taxed rather than the occupiers of houses ; and that it is highly unjust that the counties of Middlesex and Surry should contribute as much as or perhaps more than all the rest of the kingdom, which he maintains will be the case in consequence of the additions to the assessed taxes. The following short extract will give no unfavourable idea of this pamphlet :

‘ Callous must be the heart of him who could sit at a board where such business as is created by this Bill is to be transacted ! The cries of the widow and the orphan must be ever sounding in their ears, for the Bill admits of no alleviation to the rate in consequence of a numerous family of children. How many, “ once in fortune’s lap high fed,” are now compelled to study every mode of retrenchment in their expences in consequence of disappointments, losses, and the demands of a numerous offspring for maintenance and education ? Can the addition of six or eight pounds a year in taxes be paid by a man who, although his œconomy is rigid, finds himself compelled to stretch his credit to the utmost, and to whom all hopes of seeing better days are entirely vanished ? Should such a man, by his utmost exertions, procure 150l. per annum, if he can urge any plea for alleviation, and can do such violence to his feelings as to deliver such plea in upon oath before the Inquisitors, bearing the name of Assistant Commissioners of Taxes, from the amount of his income he may obtain permission to pay no more than the twenty-second part of that sum, or about 6l. 10s. a mighty matter obtained by an abject declaration !!!’

Art. 35. *The Speeches (at Length) of the Hon. T. Erskine, and S. Kyd, Esq. at the Court of King’s Bench, Westminster, on Saturday, June 24, 1797 ; on the Trial of T. Williams, for publishing Paine’s Age of Reason ; with Lord Kenyon’s Charge to the Jury.* 8vo. pp. 30. 6d. Jordan. 1797.

The prosecution of Mr. Williams for publishing Paine’s *Age of Reason* seems to have incurred the decided disapprobation of many friends to truth ; whose judgment, perhaps, would be the same in this case, whatever might have been the publisher’s motives ;—for it is generally agreed that more mischief is to be apprehended to the Christian cause, from the opinion that force is necessary to its defence, than could arise from the utmost malice of its most inveterate enemies. It is not merely as friends to the liberty of the press, but as zealous Christians, that these disapprovers feel indignant against the persons by whom this prosecution was instituted. It is the nature of truth to be capable of demonstration. If the Christian be the true religion, as we firmly believe it, and think we *know* it to be, its truth can be proved, and it can have nothing to fear from unrestricted discussion : but if discussion be declined, a presumption is given that the system will not bear examination, and that its adversaries cannot be defeated in the field of argument. What answer would the prosecutor give to Mr. Paine, if the latter were to address him thus : “ As soon as my book appeared, it was attacked on all sides
and

and by some of all descriptions of persons : the highest dignitaries of your church, the most learned and able among your laity, took up the weapons of controversy against me ; and I was condemned by every one of the periodical publications. What then could induce you to have recourse to prosecution against my work, but the conviction that it remained, after all, unanswered, and that the system which I attacked could not stand by the force of argument alone."

To us, who are enemies of all such prosecutions, it would be competent to reply, that Mr. Paine's book was completely answered ; and that the prosecution of it may be imputed, not to the feebleness of the Christian cause, nor to the insufficiency of argument to maintain it, but to the mistaken zeal of its friends, to their impatience of opposition, or to that spirit of rancour by which the supporters of the best systems have been often disgraced.

Having spoken of the prosecution, we shall now consider the speeches of the learned advocate who conducted it ; and we must say that, if the report before us be faithful, Christianity has seldom been so feebly defended as on this trial. The principal argument of Mr. Erskine is addressed to our confidence in the opinions of others :

" It seems, (says he,) this is an age of reason, and the time and the person are at last arrived, that are to dissipate the errors which have overspread the past generations of ignorance. The believers in Christianity are many, but it belongs to the few that are wise to correct their credulity. Belief is an act of reason, and superior reason may, therefore, dictate to the weak. In running the mind along the long list of sincere and devout Christians, I cannot help lamenting that Newton had not lived to this day, to have had his shallowness filled up with this new flood of light.—But the subject is too awful for irony. I will speak plainly and directly. Newton was a Christian! Newton, whose mind burst forth from the fetters cast by nature upon our finite conceptions—Newton whose science was truth, and the foundation of whose knowledge of it was philosophy ; not those visionary and arrogant presumptions, which too often usurp its name, but philosophy, resting upon the basis of mathematics, which, like figures, cannot lie. Newton, who carried the line and rule to the uttermost barriers of creation, and explored the principles by which, no doubt, all created matter is held together and exists. But this extraordinary man, in the mighty reach of his mind, overlooked, perhaps, the errors, which a minuter investigation of the created things on this earth might have taught him, of the essence of his Creator. What shall then be said of the great Mr. Boyle, who looked into the Organic Structure of all Matter, even to the brute inanimate substances, which the foot treads on. Such a man may be supposed to have been equally qualified with Mr. Paine to look up through Nature to Nature's God. Yet the result of all his contemplation was the most confirmed and devout belief in all which the other holds in contempt, as despicable and drivelling superstition.—But this error might, perhaps, arise from a want of a due attention to the foundations of human judgment, and the structure of that understanding which God has given us for the investigation of truth.—Let that question be answered by Mr. Locke, who was, to the highest pitch of

of devotion and adoration, a Christian. Mr. Locke, whose office was to detect the errors of thinking, by going up to the fountains of thought, and to direct into the proper track of reasoning, the devious mind of man, by shewing him its whole process, from the first perceptions of sense to the last conclusions of ratiocination, putting a rein besides upon false opinion, by practical rules for the conduct of human judgment. But these men were only deep thinkers, and lived in their closets, unaccustomed to the traffic of the world and to the laws which practically regulate mankind.

"Gentlemen! in the place where we now sit to administer the justice of this great country, above a century ago, the never to be forgotten Sir Matthew Hale presided; whose faith in Christianity is an exalted commentary upon its truth and reason, and whose life was a glorious example of its fruits in man, administering human justice with a wisdom and purity drawn from the pure fountain of the Christian dispensation, which has been, and will be, in all ages, a subject of the highest reverence and admiration. But it is said by the Author, that the Christian Fable is but the tale of the more ancient superstitions of the world, and may be easily detected by a proper understanding of the Mythologies of the Heathens. Did Milton understand those mythologies? Was he less versed than Mr. Paine in the superstitions of the world? No, they were the subject of his immortal song; and though shut out from all recurrence to them, he poured them forth from the stores of a memory rich with all that man ever knew; and laid them in their order as the illustration of that real and exalted faith, the unquestionable source of that fervid genius, which cast a sort of shade upon all the other works of man."

This mode of reasoning we cannot admit on any question; least of all on a question that may challenge investigation on the merits. Such arguments may be used with nearly the same effect in defence of various religions. How many illustrious philosophic names might be mentioned in recommendation of the heathen mythology, and of the system of the deists!—In the following observations, there seems to be little justness:—"How any man can rationally vindicate the publication of such a book, in a country where the Christian Religion is the very foundation of the law of the land, I am totally at a loss to conceive, and have no ideas for the discussion of. How is a tribunal, whose whole jurisdiction is founded upon the solemn belief and practice of what is denied as falsehood, and reprobated as impiety, to deal with such an anomalous defence? Upon what principle is it even offered to the Court, whose authority is contemned and mocked at? If the religion proposed to be called in question, is not previously adopted in belief and solemnly acted upon, what authority has the Court to pass any judgment at all of acquittal or condemnation?" The jurisdiction of our courts of law, and their authority to give judgments, we conceive to be founded on the laws of the land, and supported by the will and force of the public. Those courts are frequently required to administer justice between persons who not only call our religion in question but avowedly disbelieve it; and the oath of a Jew or Mohammedan is esteemed by law of equal weight in evidence with that of the most orthodox Christian. Nay, in our

Eastern possessions, our tribunals administer the oath, according to the custom of the country, to the Hindoos, and others who do not believe in *any part* of the Bible; and we have not heard of *any* inconvenience arising from the practice. We think as highly as any man of the benefits arising from Christianity: but we wish to appreciate them justly. A sound cause needs no misrepresentation, and the best may be injured by unfounded panegyric.

Mr. Erskine maintains that he does not wish to contradict or counteract anything that he has ever said for the liberty of the press. He will allow freedom of discussion in religious as well as political subjects, but he takes upon him to *prescribe the mode* in which the discussions are to be conducted. With respect to the use of ridicule on questions of a grave and serious nature, there are some absurdities which elude the power of argument, and which can be attacked by ridicule only. Before Mr. Erskine determined that religious subjects should always be treated in a serious manner, he should have recollected that the establishment of Christianity in Europe was accelerated perhaps by one or two centuries, by the levity and ridicule with which Lucian attacked the Pagan superstitions; and that any mode of discussion which is allowed to one party must, in justice, be permitted to all others.

On the whole, this speech, *as it is printed*, appears to us nothing more than would be esteemed from a promising school-boy a good declamation.

The speech of Mr. Kyd does not call for any particular remark.

Art. 36. *French Invasion!* a Collection of Addresses, &c. of the Executive Directory of France. 8vo. 6d. Wright. 1798.

This collection of French decrees, &c. is published in order, I. to render manifest the real intention of our hostile neighbours to invade this country, and, II. to animate the British nation to be well prepared to repel and punish the insolence of the attempt. The publication is doubtless very seasonable, and well intended: but still seems difficult to conceive even the present wild rulers of France mad enough to attempt, in earnest, what they with so much boasting and vain-glory propose in *Gasconade*.—It is true that they may have assembled a great force for the avowed purpose: but we have not forgotten the old satirical couplet:

“*The King of France, and fifty thousand men,*”—&c.

They may, indeed, do a little more; they may employ the fifty-thousand men in something apparently more important than a royal march up hill and down: but we have no doubt that their threatened attempt, *wherever* it may be made, will end, like the campaign of the hill, in a very sorry anticlimax.

Art. 37. *Trois Memoires, sur les affaires de France: écrits dans les années, 91, 92, et 93. Traduits de l'Anglois du très-Hon. Ed. Burke.* 8vo. pp. 230. 3s. 6d. Dulau and Co.

This translation is faithful, but it appears to have been executed in too much haste. In fact, it abounds in Anglicisms, and seldom rises to the strength or elegance of the original. The work will, nevertheless, be very acceptable to those readers who are more conversant with the French than the English language.

Art. 38. *A Collection of State Papers, relative to the War against France* now carrying on by Great Britain, &c. Containing authentic Copies of Armistices, Treaties, Conventions, Proclamations, Manifestoes, Declarations, Memorials, Remonstrances, Official Letters, Parliamentary Papers, London Gazette Accounts of the War, &c. Many of which have never before been published. Vol. V. 8vo. 9s. Boards. Debrett. 1797.

The notice taken in our Review of the former volumes of Mr. Debrett's collection of state-papers, relative to the present war with France, will be found by turning to our volumes for the years 1794 and 1796. As we have already given our general approbation of this compilement, as far as it has proceeded, we have only to add, with respect to the volume before us, that the work appears to be carried on with the same care and attention which, at its outset, recommended it to the acceptance of the public.

Art. 39. *A Familiar Epistle to the Right Hon. William Pitt, on his Apostacy.* By a Friend to an uncorrupt Government. 8vo. 1s. Rickman.

Our readers will instantly conclude that the word *apostacy*, in the above title, refers to Mr. Pitt's dereliction of the principles on which he began his political career. On this change, and on the administration of the Premier, particularly with respect to the war, and to his marked obstruction of all endeavours towards a parliamentary reform, the present writer seriously, warmly, and feelingly comments: but in no indecent terms; and in a good style of writing. He concludes with prophetically warning Mr. Pitt that he may 'depend on it, that, sooner or later, the impoverished people of this country will demand justice,—and will have a reform.'

Art. 40. *A Letter to the Right Hon. William Pitt, on the Claims which Practitioners in Medicine have to be exempted from the new Duties on Horses and Carriages.* By a Friend to Physick. 8vo. 6d. Sealey.

The claims of the liberal and useful profession of Medicine, to be exempted from the new duty on carriages, are neatly set forth in these few pages. The author is of opinion that the medical gentlemen are of more use to the state than either the clergy or the gentlemen of the long robe; that a horse or a carriage is as necessary to a physician, as a commodious house to a schoolmaster, who is to be in some measure exonerated from the new burden; and that the courage which the sons of Esculapius have evinced in Philadelphia, during the prevalence of the yellow fever there, and in various other parts of the world, in order to arrest the progress of infectious disease, should entitle them to the esteem and favor of the legislature. This favor, the public know, they have found in the eyes of Mr. Pitt.

MEDICAL and CHEMICAL,

Art. 41. *Critical Examination of the First Part of Lavoisier's Elements of Chemistry.* 8vo. 1s. Wright.

The strictures in this little tract manifest very considerable acuteness: which will be sufficiently exemplified by laying two or three passages before the reader.

REV. JAN. 1798.

I

' In

' In the last article of this [viz. the first] chapter, M. Lavoisier endeavours to point out the cause of the elasticity of gases; and he observes, "that it is by no means difficult to perceive, that this elasticity depends upon that of caloric." If, indeed, it be admitted, that caloric is interposed between the particles of all bodies, whether dense, or rare, that it is the material repulsive principle; I know not how this doctrine can be justly objected to. But may it not be asked of M. Lavoisier what causes the elasticity of caloric itself? What repels its particles, and drives them asunder? But is not M. Lavoisier guilty of some degree of contradiction, when after having stated, "that we have a right to conclude, "that the particles of caloric mutually *repel* each other;" he asserts in the next paragraph, "that the particles of caloric have a stronger mutual *attraction* than those of any other substance?"—

' All acids and oxyds being compound substances formed of a few simple elements variously combined, it remained to ascertain the composition of salts with the same precision. It appears then, that as the simple element oxygen produces an acid or an oxyd by combining with certain acidifiable bases, so an acid or an oxyd generates a salt, when combined with a salifiable base. Hence both acids and alkalies are rejected from the class of salts. M. Lavoisier however does not fail to retain the name of neutral salts, of the bases of which, he gives the following list:—Potash, soda, ammoniac, lime, magnesia, barytes, and alumine—besides all the metallic bodies.

' But if all other salts, commonly and hitherto so called, be rejected from that class, how comes it that the New Nomenclature employs the term neutral salts? The chemist formerly understood that phrase, when by combining an alkali with an acid, he thought, he formed from two different salts a third unlike to both. But if what he thought was the third be the only salt, I do not perceive the expediency of retaining the ancient name of neutral salts.

' With respect to the names affixed to the salifiable bases, I cannot avoid remarking their unlucky coincidence in sound, at least in our language, with other words expressing very different things. I should therefore, with due deference to M. Lavoisier, have here preferred the proposed nomenclature of Doctor Black: not that in point of Latinity Potassa or Soda would offend my ear much more than Lixa or Trona.'

The author principally confines his remarks to nomenclature; though not always, as pp. 20—23 evince. We have oftener than once objected to M. Lavoisier's application of Dr. Black's theory of latent heat. It still seems to us the greatest blot in his philosophy.—We should not be sorry to see the present author resuming his critique on a larger scale.

Art. 42. *A few Observations on the Component Parts of Animal Matters; and on their Conversion into a Substance resembling SpERMACEI.* By Geo. Smith Gibbes, B. M. F. R. S. Fellow of Magdalen College, Oxford, &c. &c. 8vo. pp. 38. 1s. 6d. Robinsons, 1796.

Mr. Gibbes here delivers some observations, which may be considered

sidered as supplementary to his well-known papers in the *Philosophical Transactions*. One of the most curious is the following :

‘ My father, who has been indefatigable in his attempts to whiten this substance, finds that the following process will make it very pure, and very beautiful, though not so white as the spermaceti of the shops.

‘ The cow which had lain in the water for a year and a half was taken up, and we found that the whole muscular part was perfectly changed into a white matter; this was broken into small pieces, and was exposed to the action of the sun and air for a considerable length of time. By these means it lost a great deal of its smell, and seemed to acquire a firmer consistence. The appearance of this substance was somewhat singular, for, on breaking it, we found little filaments running in every direction, exactly similar to the cellular substance between the muscular fibres. These pieces were then beaten to a fine powder, and on this powder was poured some diluted nitric acid. After the acid had been on it for about an hour, a froth was formed at the top; the acid was then poured off, and the substance was repeatedly washed; it was then melted in hot water, and when it concreted it was of a very beautiful straw colour, without the least offensive smell; on the contrary, it had the agreeable smell of the best spermaceti.’

He diffidently proposes something towards an explanation of this singular conversion:—but much is yet wanting to a complete theory; and we hope that the present author will continue to direct his researches towards this object.

Art. 43. *Dissertation on the Chemical and Medical Properties of the Bristol Hot-well Water.* To which are added, Practical Observations on the Prevention and Treatment of Pulmonary Consumption. By A. Carrick, M. D. 8vo. 2s. 6d. Cadell jun. and Davies. 1797.

We have already more than once ventured to offer our opinion, that the accurate analysis of mineral waters is rather a chemical than a medical problem; all inferences as to their effects on the human body being generally fallacious, if drawn from the known qualities of the substances which enter into their composition. Indeed, some of the most noted of the class would appear to be extremely trifling remedies, if judged by this criterion; and it is only experience which can determine, from the whole combination of circumstances attending their use, in what cases and to what degree they are salutary or otherwise. This is particularly the truth with respect to waters so slightly impregnated with foreign ingredients, or with such common substances, as that of the Bristol Hot-well. We do not mean, however, to deny that the mere celebrity of some of these may render them fit subjects for investigation; and though no important deductions can be expected from such inquiries, they may laudably exercise the ingenuity of persons whose leisure and acquirements qualify them for the task. The writer before us seems to have conducted his analysis with great care, and on the most approved principles of modern chemistry; and his details may be useful to those who are engaged in similar pursuits. For them, however, we shall refer to the work

itself; only copying, for the information of our general readers, the final result of the analysis. It appears that one gallon of the Hot-well water is impregnated with muriated magnesia gr. 7½; muriated soda gr. 4; vitriolated soda gr. 11½; vitriolated lime gr. 11½; carbonated lime gr. 13½; making together of solid matter gr. 47½; also with carbonic acid gas 30 cubic inches; respirable air, 3 do. It is found by experience that the purgative ingredients do not so countervail the opposite powers of the calcareous earth, but that on the whole an astringent effect remains, often inducing costiveness.

With respect to the medical part of this pamphlet; the enumeration of cases for which these waters are most fitted; the recommendation of the Hot-wells as a winter residence for invalids; and the observations on consumption; we regard it chiefly as matter *politically* belonging to a physician of the wells. The latter head, comprehending nearly one half of the pamphlet, is rather addressed to the public than the faculty. It contains many useful cautions and rational remarks, but adds little to the stock of information already possessed respecting the lamentably fatal disease of which it treats.

Art. 44. *Medical Extracts: on the Nature of Health, with Practical Observations; &c. &c.* Vol. IV. 8vo. pp. 300. 7s. sewed. Johnson.

When we perused the former volumes of this work, we thought that we discovered a liberal ardour for science and improvement, and an enlargement of information, which atoned for many juvenile imperfections, (as we considered them,) and gave a promise of better things. Nor did we hesitate, in our Review of them (see *M. R.* N. S. vol. xxi. p. 291.) to predict that the author's future performances would increase in value, and procure him more unmixed reputation. Truly sorry are we that the present volume should contradict our presage; and that the faults at which we hinted in the former should in this be accumulated.

The volume is adorned with elegant engravings, and will probably entertain many readers, even by the eccentricities contained in it.

Art. 45. *An Essay concerning the outward and salutary Application of Oils on the Human Body.* By the Rev. William Martin Trinder, M.D. 8vo. 1s. Longman. 1797.

This odd jumble of thing, old and new, written in as odd a style, seems to have for its chief purpose the information in the concluding N. B. that 'the author (who dates from Mill-hill, Hendon) will attend patients at home and abroad.'

Art. 46. *Remarks on the Scurvy, as it appeared among the English Prisoners in France in the Year 1795; with an Account of the Effects of Opium in that Disease; &c.* Written, during his Confinement in the Tower, by R. T. Crosfield, M.D. 8vo. 1s. 6d. Ridgway. 1797.

The title of this tract is followed by a dedication to the jurors who acquitted the author on his trial for sedition. In a short advertisement, Dr. C. states that, 'with a desire of benefiting mankind as well as of solacing the tedious hours of confinement, he committed

to writing what he had seen while it was yet fresh in his memory.' The account of the treatment of the English prisoners is truly shocking, and will interest others besides medical readers.—Concerning the effect of opium, we find less than we expected. What follows is given in the author's own words :

' Before I had perfectly satisfied my own mind on the subject, an event, less the effect of design than of accident, convinced me that I was not totally wrong.

' An old man having suffered intolerable pain, and lost the use of his legs by the scurvy, took at night a pill of extract. opii, to alleviate his torment. He was so much relieved in his complaints, by this single dose, that I gave him a few small pills, with directions to take one three or four times a day : to my great, and very pleasing surprize, not only his pains left him, but the stiffness of his joints likewise ; the blackness which had almost completely surrounded the knee, in a great measure disappeared : nor did I find any difficulty in keeping him sufficiently well, to remain on board, till we sailed for England.

' Encouraged by this unexpected success, I proceeded to extend the same practice to others in different states of the disease, till I ascertained the important fact, that opium, prudently administered, is capable of palliating, for *many days*, the most urgent symptoms of sea scurvy, at least in its incipient state ; and thus enabling the poor sufferers to hold out till perhaps some hospitable shore may afford the only radical cure—dry air, moderate exercise, and plentiful diet.'

Dr. C. differs from our late observers in some essential respects. He does not think that fresh vegetables will prevent scurvy ; nor does he lay particular stress on them as operating towards a cure.

MISCELLANEOUS.

Art. 47. *Manual of the Theophilanthropes*, or Adorers of God and Friends of Man. Containing the Exposition of their Dogmas, &c. &c. Second Edition. Translated by John Walker ; Author of Elements of Geography, and Universal Gazetteer. 12mo. 6d. Darton and Co. 1797.

In the xxist Article of our Appendix, published with this Review, we have enough discussed the moral value of the original work, of which this is a faithful translation. The religious costume is insufficiently preserved in the version : thus we find, p. 8, a mixture of the modern third person in *s*, as *favours, avoids, suffers*, &c. with the antient third person in *eth*, as *deceiveth, envieth, putteth*, &c. which occurs regularly in our liturgies and sacred books, and is therefore become habitually associated with religious impressions. An arrangement more euphonious might have been attained in the sentential structure of lessons intended for a loud, solemn, and repeated perusal.

Art. 48. *An Apology for Human Nature*. By the late Reverend and Learned Charles Bulkley. With a Prefatory Address to William Wilberforce, Esq. by John Evans, A. M. 12mo. pp. 140. 2s. 6d. Johnson, &c.

This

This tract was found among the manuscripts of the late Mr. Bulkley; and as it appeared to several of the author's friends, though not expressly written for the purpose, a satisfactory answer to Mr. Wilberforce's *View of the prevailing religious Systems of professed Christians**, it was put into the hands of the respectable editor of the publication, to be prepared for the press.

Were any man, in his inquiries into that system of religion which bears the name of Calvin, to regard merely its conformity with or its opposition to reason, the question (we imagine) would soon be decided against a system which *apparently* contradicts some of the most acknowledged principles of morality and natural equity; and so far as this kind of argument is of any validity in religious speculations, Mr. Bulkley appears clearly to have the advantage. We are not, however, of opinion that he will conduct his readers so satisfactorily through the perplexed mazes of theological contradictions. So many hostile systems have been formed from the various mass of the Jewish and Christian Scriptures, that it is perhaps impossible to find a series of texts on any tenet whatever, to which a list may not be opposed as plausible on the other side. The Romanist, Calvinist, Lutheran, Socinian, and Anglican, all appeal with equal confidence to the same documents, and imagine their peculiar method of interpreting them to be exclusively the true one; and though we may hesitate in ascribing the same degree of authority to Charles Bulkley as to John Calvin, yet between the apostle of Geneva and the great names of Luther, Bossuet, Grotius, and Socinus, we presume not to decide.

Art. 49. *Anecdotes of the late Charles Lee, Esq.* Second in Command in the Service of the United States of America, during the REVOLUTION. To which are added, his Political and Military Essays & also Letters to and from many distinguished Characters in Europe and America. The Second Edition; with an *Appendix* of additional Papers and Letters. 8vo. 5s. Boards. Jordan. 1797.

As we reviewed these Memoirs at the time of their first publication nothing remains for us to observe, on the appearance of this second impression, farther than to notice the *Appendix*; which the editor says 'was communicated to him since the publication of the first edition;' and which contains eight pages of official letters and state papers: evincing the high consideration in which the services of General Lee were held by the United States of North-America, during their successful struggle for Independency, against the united efforts of the fleets and armies of Great Britain.

Art. 50. *The Repertory of Arts and Manufactures*; consisting of Original Communications, Specifications of Patent Inventions, and Selections of useful Practical Papers from the Transactions of the Philosophical Societies of all Nations, &c. &c. Vol. VI. 8vo. 9s. 6d. Boards. Robinsons, &c. 1797.

In recording the appearance of the progressive parts of this work, we cannot do better than to refer our readers to what we have already said in recommendation of this truly useful as well as curious under-

* See M. R. vol. xxiii. (July, 1797,) p. 241.

taking, as we have occasionally noticed the preceding volumes; particularly what we remarked on mentioning the IVth and Vth; see Review for April, 1797, p. 460.

SINGLE SERMON.

Art. 51. Preached on the opening of a General Infirmary at Sheffield, 4th October, 1797, by James Wilkinson, A. M. Vicar of Sheffield, &c. 4to. 1s. Matthews.

Infirmarys, judiciously planned, and well conducted, are honourable as well as useful to any country. In our own island we have with pleasure seen them established; and, as we hope, generally managed with wisdom and humanity. Sometimes, indeed too often, a private and selfish interest entangles itself, almost imperceptibly, with institutions designed for public service, and thereby materially diminishes, if it does not destroy the beneficial effect that the worthy founders had in view.—It is rather surprising that a town so famed and so flourishing as Sheffield has not sooner accomplished a measure so salutary, in populous manufacturing places.—Mr. Wilkinson offers very pertinent remarks on the occasion; and he pleads the cause of humanity, as taught and improved by Christian principles.—The moral effect which this charity may have on the patients is particularly noticed by our author, and certainly it is the tendency of affliction to correct and to improve the heart; yet let it not be concluded that all those who seek relief from such benevolent provision owe their misfortunes, or maladies, to their vices: it would be a supposition at once uncharitable and unjust.—We should add that a very proper prayer, delivered at the front of the building, on the day of its being opened, is prefixed to the discourse; which is ‘published for the benefit of the charity, at the request of the noble patrons and the trustees of the Infirmary.’

CORRESPONDENCE.

‘T. E. TOMLINS presents his acknowledgements to the Editor of *The Monthly Review* for the high praise bestowed on *The Law Dictionary* in the Review for December. T. E. T. is much obliged to the Reviewer, not only for the candour and liberality with which he has considered the work as a whole, but also for the hints of improvement in particular titles, to which T. will certainly be attentive on a future occasion. It is to be recollected that the work was *four years* going through the press: some of the cases, therefore, alluded to as omitted, were not determined, or were not published, at the time the articles to which they are applicable were prepared for or printed in the Dictionary.’

‘11, Great Carter Lane,
Doctors’ Commons,
January 2, 1798.’

We have received a long letter from Mr. Howlett, in reply to part of our strictures on his pamphlet on Corn, in our last Review. Returning our charge of his having misrepresented, and misquoted, he accuses us of having done so by him, at the bottom of p. 403 and the top of 404 of our Review, by having put a meaning on his words different from that which they were designed to convey. On re-perusing the passages in his pamphlet, we find that they *will* bear the construction which he now puts on them, though such a meaning did not before in the least occur to us; and we are satisfied that every

reader, not suspicious of deception, will understand them in the sense which they conveyed to us, and on which idea our strictures were formed. We at present only thus *hint* at Mr. H.'s explanation; requesting that those of our readers who possess his pamphlet will turn to it, and read from the top of p. 10 to the end of the passage in p. 11, which we quoted; *observing particularly* that it is the sentence printed by Mr. H. in *Italics*, in p. 10, which his argument is designed to refute. If, after perusal, even with the hint which we have now given, they view the whole passage in a light different from that in which we viewed it, and in the sense which Mr. H.'s letter to us affixes on it, we will take the blame of misconception on ourselves, and retract the censure founded on error, not arising from wilful misrepresentation. Our opinion, however, is that the passage is calculated to convey only the meaning which it did convey to us, and is therefore calculated only to mislead; since Mr. H. informs us that *this* was not his meaning.

In p. 401, l. 24 and 25, of our Review, we readily confess that we have not accurately stated Mr. H.'s words; for we have said that he 'asserts' where he only makes a supposition; and we have quoted p. 33 for this supposition, instead of p. 51. These two corrections we most willingly make, and have inserted in the *Errata*: but the meaning is little different.

For the rest, we have only to observe that Mr. Howlett is perfectly at liberty to take any public notice of our remarks that he chooses; and we shall use equal freedom in respect to his hypercriticisms. When convinced of any error, we shall not hesitate in rectifying it: we bear no ill-will towards Mr. H.; and we desire only the fair combat of argument, and victory of truth, on the subject in debate.

In reply to the very long letter received from Mr. Salmon, in answer to our observations on his Grammar, (Rev. Dec. p. 449,) it may suffice to say that we hope that the remarks made *without* his comprehension are not *beyond* his comprehension; and that, although we can lay his Grammar *upon* a shelf, we can only lay it down *on* the ground. Mr. S. has no reason for complaint, nor we any for recantation.

A note from the young author of the French version of Homer's *Battle of the Frogs and Mice*, noticed in our last Number, p. 464, informs us that the language into which he translated that poem is not, as we supposed, his native tongue, for that he is of English birth, and never was out of this country. This circumstance renders his juvenile effort still more creditable to him.

When *Clericus Westmoriensis* has remitted the postage of his letter, it may receive an answer.

The work mentioned by A. B. C. never came to hand.

☞ In the last Review, p. 401, l. 24 and 25, for 'Mr. H. asserts, p. 33, sometimes diminishes,' read, *Mr. H. supposes, p. 51, may sometimes diminish.*—P. 402, l. 15, for 430l. read 420l.—P. 454, l. 35, dele 'him;' and p. 475, l. 21, dele 'with.'



THE MONTHLY REVIEW,

For FEBRUARY, 1798.

ART. I. *Constantinople, Antient and Modern*; with Excursions to the Shores and Islands of the Archipelago, and to the Troad. By James Dallaway, M.B. F.S.A. late Chaplain and Physician of the British Embassy at the Porte. 4to. pp. 415. 1l. 11s. 6d. Boards. Cadell jun. and Davies. 1797.

IN addition to the requisite talents for just observation and animated description, a traveller through the lesser Asia should possess a memory stored with the antique treasures of classic erudition, and a mind "smit with the love of sacred song." Without the former, the vestiges of pristine art will elude his research, and the mutilated monuments of events, long forgotten on the plains which they once darkened with dismay or elevated with triumph, will defy his attempts at elucidation:—without the latter, he will scarcely feel disposed to encounter the obstacles which Turkish insolence, and Grecian avarice, every where oppose to the execution of his designs. If it shall appear, in the prosecution of our analysis, that Mr. Dallaway has conducted his inquiries with these enviable qualifications, an important acquisition to our collection of travels will be gained by his tour from Constantinople through the countries skirting the Propontis, the Hellespont, and the **E**gean seas:

"For here so oft the Muse her harp has strung,
That not a mountain rears his head unsung."

Mr. D. observes that,

'In the following journey from Constantinople, we surveyed the eastern coast of the sea of Marmara, and traversing Anatolia within a small distance of Halicarnassus, we pursued the **E**gean shores on our return, visiting the islands of Samos, Chio, Mytilene, and Tenedos, and examining the far-famed, but now desolate region of the Troad. This tour comprises about one thousand miles. The object we sought was an accurate information of the present state of those ruins which were once the pride of classic antiquity, and to inspect those scenes once dignified by the residence of the most enlightened people of their day.'

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From this passage, our readers will collect that the primary object of our traveller was to explore the antiquities of those once fair and flourishing regions, and that a delineation of the manners of the present inhabitants only forms a secondary consideration; yet they will probably be convinced, by our future extracts, that Mr. Dallaway has not been an inattentive spectator of modern customs.

Of the twenty six sections into which this work is divided, the first nine comprehend an ample and satisfactory account of the metropolis of the Ottoman empire; from them, we will endeavour to furnish our readers with a correct picture of the city of Constantine, at the close of the eighteenth century.

The site, we are told, forms an unequal triangle resembling a harp, and the total circumference may be 12 or 14 English miles, including a surface of about 2000 acres, surrounded by walls, and defended on two sides by the sea, and the harbour called the Golden Horn. Not less than 400,000 inhabitants are numbered in the whole capital, but in this estimate must be included the suburbs of Galata, Pera, Sophana, and Scutari. Of these, 200,000 are Turks; 100,000 are Greeks, and the remainder Jews, Armenians, and Franks, of all the European nations.

The remains of Grecian architecture have been too frequently described by preceding travellers, to require more than a slight mention. The most remarkable is the church of Santa Sophia, built in the reign of the Emperor Justinian, and now converted into an Imperial mosque. 'The great dome,' Mr. D says, 'has a regular tier of windows, thickly placed, and rests upon four arcades, connected with as many cupolas incrustured with mosaic, which, blending with the principal, form an expanse of roof, which is truly a prodigy of art, and produces an air of grandeur and stupendous effect, such as might have been supposed far beyond human powers. In this point of consideration it is to be preferred to the churches of St. Peter and St. Paul.'

The area of the Hippodrome, formerly the scene of public spectacles and athletic exhibitions, is at present 150 paces long and 150 wide; of Grecian remains it contains three memorable specimens,—an obelisk, composed of a single granite block, 60 feet high, and inscribed with Egyptian hieroglyphics; the serpentine column which (it is supposed) once supported the tripod of Delphos; and a brazen column 94 feet high, which served as the farther goal of the Hippodrome. To these may be added the city walls, the seven towers, the aqueducts, and the cisterns; though they have undergone subsequent repairs since the dominion of the Turks. Within the extensive precincts

cincts of the Seraglio, which occupies a promontory once the site of Byzantium, are seen the church of St. Irene reported to have been built by Constantine, now converted into an armoury, and the column of Theodosius composed of a tall shaft and Corinthian capital, with an inscription on its base, "THEODOSIO MAGNO OB. GOTHOS DEVICTOS."

Turning our attention to the public edifices reared by the Turks, for the decoration of their European capital, we will present our readers with a description of the mosque of Sultan Ahmed I., which will furnish an idea of the style of embellishment adopted by the Moslems in these structures; which are numerous, and many of them by no means inferior in magnificence to the one that we are about to describe.

'One side of the Atmeydan, the antient Hippodrome, is occupied by Sultan Ahmed I., who in 1610 constructed a mosque with such profuse expence that every stone was computed to have cost him three aspars. He was so intent upon this plan, that every Friday he worked himself for an hour, and paid the artificers their wages. As a mark of superior magnificence, there are six minarehs, of extraordinary height and beauty, filleted by three capitals or galleries in the Saracenic style, and finished by sharp cones. The approach to this as well as to other mosques is rendered more grand by a large area surrounded by a lofty colonnade of marble, or porphyry, forming a stately ambulatory, on the roofs of which are disposed thirty small cupolas, and at the angles the minarehs. In the centre are fountains of polished marble, and the gates are of wrought brass, without figures in relievo. As to internal embellishment, the walls are gaudily painted in fresco without regularity, many gilt tablets, inscribed with Arabic characters, are placed against them, and the floors universally covered with carpets. The windows, consisting of many small pieces of stained glass thickly studded, have a singular richness and "teach light to counterfeit a gloom" of the most pleasing effect. How much that influence over the mind is heightened in Christian churches by the full choir, or decent ceremonies, will be felt in these temples of Mohammed, in which are seen only a few devotees withing themselves in distorted attitudes, and drawling out portions of the Koran with equal loudness and discordance. Here we meet with no concomitant idea: and the later mosques have little to distinguish them from a spacious saloon, if we could imagine them attached to an Imperial palace of correspondent extent and magnificence. They are all built of marble, or whitened stone; and the elevation, wanting those tints that form an harmonious gradation of light and shade, has an extreme rawness, on a near approach.'

Something might have been deducted from the censure conveyed in the above passage, had Mr. Dallaway directed his attention to the moral precepts inculcated in the sentences inscribed on the walls. The following verses are read on the

front of a humble mosque in the island of Johanna :—"The world was given to us for our edification, not for the purpose of raising sumptuous buildings ; life, for the discharge of moral and religious duties, not for pleasurable indulgences ; wealth, to be liberally bestowed, not avariciously hoarded ; and learning, to produce good actions, not empty disputes." We could not (said Sir William Jones) but respect the temple even of a false prophet, in which we found such excellent morality.

The other public edifices consist of 13 public libraries, 500 schools, and 130 baths ; to which may be added the Khans for the accommodation of the merchants and travellers, the bazars for the display of their wares, together with coffee-houses and Terlaki-Khana, where opium is sold ; the use of this intoxicating drug is on the decline, and that of wine on the increase, in the Turkish dominions.

The immutability of Oriental customs is justly proverbial, but this does not exclude certain modifications of national character flowing from contemporaneous events ; of this nature is the sense of degradation and inferiority, which the disgraces sustained by the Crescent in a succession of wars with the Russians has universally excited. Before we speak of the people, however, let us contemplate the court :

' Sultan Selim III. is the eldest male descendant of the house of Osman, who in 1299 established the fifth dynasty of the Kalifs. At the death of his father Mustapha III. in 1775 he was fourteen years old. According to the known precedent among the Turks, Abdulhamid, his uncle, succeeded to the throne ; for they disdain to be governed either by a woman or a boy.—His disposition, mild and beneficent, induced him to forego the ancient prejudice, and to superintend the education of young Selim, giving him every liberal indulgence. Sultan Mustafa and Sultan Mahmûd, the sons of Abdulhamid and the only remaining heirs of the empire, are both minors. They experience a generous return for their father's kindness, and are treated with suitable respect.'

We apprehend that Othman, the founder of the present dynasty of Sultans, cannot directly be styled founder of a fifth dynasty of Khalifs. Even in his own dominions no spiritual authority was at first annexed to this title of Sultan, and that authority is still confined to the Turkish dominions. The uncle would have preceded the nephew, whether a minor or otherwise ; the throne in Turkey belonging to the nearest male descendant of the founder.

' The countenance of Sultan Selim is handsome and impressive, and his figure good ; he is affable, and possesses much speculative genius. He is not ill-informed of the characters and separate interests of his contemporary princes, and has every inclination to reconcile his subjects to the superior expediency of European maxims, both in politics

politics and war. But it is dubious if he be capable of that energetic activity, and that personal exertion, which are required in an absolute prince to remodel a people whose opinions are not to be changed but by an universal revolution.'—

'The present system of government aims at the suppression of the former sole authority of the vizier, and has reduced him to a mere member of the cabinet council. As the Sultan takes a more active share than his predecessors in public affairs, and listens to more advisers, it seems to draw to an end.'—

'The ruling persons of the present day are, 1st, Yusuf Aga, high steward to the Sultan's mother, who retains a very decided influence over him. 2d, Ratib Effendi has twice held the important office of Reis Effendi, or Secretary of State; he is beyond comparison the best-informed and most capable minister in the cabinet. 3d, The present Capudan Pasha or High Admiral called Kutchuk Hussain, from his diminutive stature, was a Georgian slave, and the companion of the Sultan in his childhood. From the Seraglio he emerged to take the command of the Navy, it may be presumed without much previous acquaintance with maritime affairs. But his administration has been very beneficial, for he has raised the marine from the miserable state it was left in at the conclusion of the Russian war to respectability.'

Mr. D.'s statement of the Turkish naval force obviously involves some misapprehension, and we forbear to quote as we cannot elucidate it.

'Tchiusch, kiayah, or deputy to the vizier, is at the head of the finances and planned the new taxes. The aggregate revenue of the Sultan amounted to 16 millions of piastres, about £.700,000 a year, arising from his hereditary feudal possessions, the capitation tax and the confiscation of property, independently of the accumulated treasures of the Seraglio, of which, upon an emergency, he has the disposal. A monopoly of grain and coffee has been established by the reigning prince, the former of which is calculated to produce in Constantinople only £.1360 a day. When the Imperial granaries are ill supplied, the discontent of the people threatens an insurrection: indeed the whole scheme is considered as a very dangerous infringement of their antient exemptions. Another as impolitic mode of increasing the present income has been much extended within these few years, the debasing the current coin.'

The national treasury is separate from that of the Emperor, and its finances were about £.1,000,000 annually. By a new system of taxes on wine and raw spirit, £.60,000 are added, which are applied to the expenditure occasioned by the late military arrangements.

Those philosophers who explode the influence of climate, on the formation of national character, have remarked that where a difference in language or religion keeps two nations, inhabiting the same country, from mixing with each other,

they will preserve during several centuries a distinct and even opposite set of manners. The intregity, gravity, and bravery of the Turks, say they, form an exact contrast to the deceit, the levity, and the cowardice of the Greeks. That the manners of these people are as far as ever from assimilating is obvious from Mr. Dallaway's able and ample exhibition of the peculiarities of each. Certain slight changes, however, indicative (perhaps) of more important alterations, may be remarked by an attentive spectator. A series of victories had persuaded the Turks of their superiority over the Christians, of whom they have several millions of subjects: but in 1774, Prince Repnin, attended by 600 Russians, with their drawn swords, paraded through the city, when he came to give them that peace which they so humbly begged. This circumstance has had a wonderful effect in reducing the insolence and ferocity of their national character. The change to which we allude in the manners of the Greeks proceeds from a yet feeble dawn of literature, diffusing itself slowly over that sprightly but abject race:

‘Several of the most approved of the Italian and French comedies and novels have been translated into modern Greek, and printed either at Venice or Vienna. Excepting small religious tracts, they possessed no books in their own language, till this plan was adopted a few years since, which has circulated literature, confined as the subjects are, through the Turkish empire, so extensively as to form an article of commerce. Degraded as the modern Greeks are in the political scale of Europe, no people are more apparently anxious with respect to pending transactions. Credulous in the extreme, or ingenious in inventing circumstances, the current news engrosses every conversation, and the Gazette, published in Greek at Vienna, their grand oracle, is read or repeated with the greatest avidity.’

The extent of our extracts, from the author's account of Constantinople, precludes the necessity of remarking on the variety of instructive and agreeable information collected by Mr. D. during his residence in that capital. It would have afforded us great pleasure to accompany him in his excursions through the luxuriant scenery which decorates the green banks of the Bosphorus, and their romantic borders: but we must deny ourselves this gratification, in order to commence our journey through the lesser Asia.

Crossing the Bosphorus to Scutari, our author proceeded in a southerly direction as far as the ruins of Miletus. The foundation and subsequent history of the many flourishing cities, which once ornamented those early seats of civilization, are detailed with historical accuracy; while their ruins are investigated with diligence, and delineated with elegance. We will
confine

confine ourselves to the task of exhibiting to our readers a view of the present state of those places, which made the most conspicuous figure in the remote ages of antiquity.

Nicomedia, or Ismid, situated at the extremity of a gulph of the same name, once the residence of the Roman Emperors, and the scene of Christian persecution, now exhibits a town of inconsiderable extent, climbing from the shore in a triangular form to the summit of a hill, where the Acropolis is still marked by walls and fallen towers. Many broken columns of marble and porphyry lie scattered amid a luxuriant grove of cypress;

Non plebeias luctus testata cupressus.

On the wooded banks of the Ascanian lake, Antigonus founded the city afterward named Nicea, now Isnic, which long contended with Nicomedia for the metropolitan honours of Bithynia. It is now a wretched village of long lanes, and mud walls, with spacious ruins of Greek churches, and even of mosques and baths of Turkish architecture, embosomed in groves of cypress. The great mosque, with its adjoining buildings erected by Orchan, exhibits a vast ruin near the village, which occupies the centre of the area, now interspersed with plantations of tobacco and melons.

Brusa was built by Prusias, the friend of Hannibal. It is still extensive and populous, but the streets are narrow, even for an Asiatic town. Many houses are built so entirely against the hill, that the upper rooms open into gardens. They reckon seventy mosques, but the greater part are neglected, or absolutely in ruins; and the police is ecclesiastic. The Bezestan is ample, and one of the Khans is singularly commodious. The sale of raw and manufactured silks constitutes its commerce.

The origin of Magnesia is lost in fabulous obscurity. It is situated at the foot of mount Sipylus:

"Qyo flet, mæsta silex, Niobe."

At this time it is a large and populous city, with minarehs, all of them lofty, and many picturesque: but the antiquities of Magnesia have been removed or disfigured by its successive occupants.

The unrecorded antiquity of Smyrna is graced by the proud boast of having given birth to the greatest of poets:—but let that be as it may, it is now indisputably the most flourishing city of Anatolia, and its population is computed to exceed 100,000 persons. The ruins of an extensive fortress lie scattered over Mount Pagus, which overlooks the city. The streets of Smyrna are so narrow, that they almost exclude light and air by the near approximation of the tops of opposite houses.

Kiosques and terraces attached almost to every house supply the deficiency. The bay has much beauty, resulting chiefly from the side skreens, which are a chain of mountains of an irregular outline, and of nearly equal height.

When Croesus, king of Lydia, laid siege to Ephesus, it seems to have been then populous, and to have attracted multitudes by the fame of its tutelar goddess. Its site now only remains to be distinguished by numerous and confused heaps, and disjointed architecture. Aiasoluc rose from its ruins, and under the dominion of the Saracens attained a considerable population and splendor : but a common demolition has now overwhelmed the parent city and its temporary rival.

The origin of Miletus extends beyond the confines of history ; its commerce and its colonies carried its fame over the whole of the antient world. Its site is now thickly strewn with the remains of buildings comparatively modern, of churches and baths all wearing the same face of demolition, and of Grecian theatres and Turkish mosques involved in common destruction. Heaps of rubbish ascertain its original extent, which must have covered an area of at least five miles in circumference : the walls are completely levelled : *etiam periere ruinae*.

Having now brought our ingenious and learned traveller to the southern extremity of his route, we must leave him and his companions on the shore of the Icarian sea, preparing to embark for Samos :

*Nunc vino pellite curas :
Cras ingens iterabimus aquor.*

To the work we refer our readers for his observations on that island and the still voluptuous Chio ; on Pergamus flourishing under the mild government of a virtuous family ; on Lesbos beloved by the Muses, and the dismantled plains of antient Troy.

After Mr. D.'s return to Constantinople, we find an ample account of the doctrines and ceremonies of the Greek church, with an essay on the rules and pronunciation of the modern Greek language, exemplified in a poem composed by a gentleman of rank. Of Turkish literature we are only afforded an imperfect sketch and an unfavourable specimen : we regret that Mr. Dallaway has not selected from their anthology some proofs of that poetic fire which is so universally praised, but so little known.

Before we conclude, we may take some notice of a few errors which we have casually detected, in order to call the attention of the author to a careful revision of his work, before it undergoes a second edition. The imprisonment of the Russian

Russian envoy, and consequent hostilities, took place in 1784, instead of 1787. The death of Abdulhamid is also misplaced in 1788, instead of 1789. Mr. D. states the dimensions of the temple of Agrigentum to be 283 feet by 33, with columns 26 feet in diameter: the breadth would barely suffice for one column of the size here given. The grooves being large enough for a man to stand in them is an error. The name of M. de Choiseul-Gouffier is misprinted Choiseul de Gouffier. Indeed the variety of typographical errors indicate that the book did not receive, while printing, all the benefit of the author's revision which was its due.

We are informed, in an advertisement annexed to the work, that Mr. D. proposes to publish the history of the Ottoman empire from the taking of Constantinople by Mohammed II. in 1453, to the death of Sultan Abdulhamid in 1788, (1789,) as a continuation of Gibbon. We have no doubt, from the favourable specimens which the author has already afforded of his literary talents in different departments, that this important work will be expected with impatience.

ART. II. *Precedents of Proceedings in the House of Commons*; under separate Titles. With Observations. Volume IV. * Relating to Conference, and Impeachment. 4to. pp. 490. 14s. Boards. Payne. 1796.

As the "power and jurisdiction of Parliament," to use the words of that great constitutional lawyer Sir Edward Coke, in his 4th Institute, p. 36, "is so transcendent and absolute; as it cannot be confined either for causes or persons within any bounds; and as of this court it is truly said, "*Si antiquitatem spectes, est vetustissima, si dignitatem, est honoratissima, si jurisdictionem, est capacissima*;" it is particularly desirable to be made acquainted with the laws and customs by which its proceedings are regulated.—These laws and customs indeed, which can be known only from a careful examination of the journals and other records of the two Houses, are described by the same writer as "*ab omnibus querenda, a multis ignorata, a paucis cognita*:" but the knowledge of them is considerably facilitated by the present work of Mr. Hatsell; who, by the office which he for so many years filled with distinguished credit to himself, is eminently qualified for the laborious and useful task in which he has been long engaged, and which he has now brought to a conclusion.

* For our account of the first volume of this work, see M. Rev. vol. lvii. p. 177; of the second volume, M. R. vol. lxiii. p. 193; and of the third volume, M. R. vol. lxxiii. p. 395.

As every court of justice has laws and customs by which it is directed, some the civil and canon, some the common law, others their own peculiar usages and regulations, so the high court of Parliament has also its own peculiar law, called the *Lex et consuetudo Parliamenti*. On this expression of Parliamentary Law, Mr. H. has the following observations in his preface, which we shall transcribe, on account of their correctness and candour :

‘ It has sometimes been advanced, that this expression of “ Parliamentary Law,” or “ The Law of Parliament,” is inaccurate ; for that there is no such particular Law, distinct from the common Law of the Land. No such distinction has ever been attempted to be made ; but, from the earliest ages of our history to the present moment, it has been uniformly asserted, by those best acquainted with these subjects, “ That the judicial proceedings in Parliament are to be regulated, not by what are commonly and technically called, the Rules of the Common Law, but by their own customs, and the ancient practice of the two Houses of Parliament,” and therefore, “ That the Law of Parliament forms part of the Common Law of the Land.”

‘ Above four hundred years ago, the Lords claimed it to be the acknowledged franchise, “ That matters moved in Parliament should be managed, adjudged, and discussed, by the course of Parliament ; and in no sort by the Law Civil, or by the Common Law of the Land, used in other lower courts of this kingdom.” Sir Edward Coke says, “ As every court of justice hath laws and customs for its direction, some by the Common Law, some by the Civil and Canon Law, so the High Court of Parliament suis propriis legibus et consuetudinibus consistit. It is by the Lex et Consuetudo Parliamenti, that all weighty matters concerning the Peers of the Realm or Commons in Parliament assembled, ought to be discussed, adjudged, and determined.” Indeed all the wisest statesmen and greatest lawyers, through a long succession, from Sir Edward Coke and Mr. Selden, to the Earl of Hardwicke, have, whenever an opportunity has been offered to them, constantly repeated this doctrine. Nor is the authority of the Judges in Westminster Hall wanting in its support : it will be found, in the Records of Parliament, that these venerable Magistrates, when application has been made to them for their opinion on questions, relating to judicial proceedings in Parliament, have modestly “ desired to be excused from delivering any such opinion ; for that of those subjects the Lords only are the judges.” And if, at any time, some of them have presumed to disregard these rules, and to declare the Law of Parliament, they have been told, “ That such judgment belongeth only to the Lords ; and that it is the franchise and liberty of the Lords, by the ancient custom of the Parliament, to be the sole Judges in such cases.”

It may with propriety be observed, in this place, that Sir William Blackstone’s authority confirms Mr. Hatsell’s remarks in these particulars.

The volume now before us treats of the mode of proceeding in Conferences and in Impeachments.—In the discussion of the first subject, it is shewn by whom a conference is demanded and on what account, the number of managers, and how named, and the time and place of holding it:—it is also shewn to be necessary to express the cause of desiring it. We remember to have been in the House of Commons on the 29th of October 1795, when the Lords sent a message, desiring a present conference in the Painted Chamber. and the Commons returned for answer, “that it is not agreeable to the usage and proceedings of Parliament for either House to send for a conference, without expressing the subject-matter of that conference.” The Lords then repeated their desire of a conference, expressing the subject-matter to be (if our memory does not deceive us *in the words*, for we well recollect the *purport of the message*) something respecting the safety of his Majesty. it being on the occasion of the King's having been so scandalously attacked by the populace in his way to the House of Lords.—This event is but slightly mentioned in the present volume, without any particular notice of the circumstances attending it.—Mr. Hatsell proceeds to consider the form of holding, and the rules of speaking at, conferences; and he concludes with an account of “Free Conferences,” so called from a more free and ample discussion being allowed, and with observations on the whole subject.—We shall extract a short passage from this part of the work, as we deem it of a curious and entertaining nature:

‘On the 12th of March, 1606, it was this day moved, in the House of Commons, “That, seeing the ancient proceedings of Parliament had heretofore been by way of Bill, and Conferences not usual: and that now the inconvenience and disease being found very great, in the long and painful standing, and being bare headed, of such Committees as are appointed by the House upon several occasions, to attend Conferences with the Lords of the higher House, the House would be pleased to enter into consideration what course were fittest to be taken for the procuring some more ease and convenience on that behalf:” a Committee is accordingly appointed upon this motion. On the 14th of March, Mr. Fuller reports the travail of the Committee, touching standing and being bare-headed at Conferences with the Lords: He said, (1.) That it appeared “from precedent,” that in the 6th Edward III. the Lords and this House “sat” all together; that upon any occasion of Conference, the Lords came down, and the Conference was held with us, “in our own place of sitting.” (2.) It was urged “for reason,” that in all commissions, though the persons were unequal in degree, yet, if they were equal in commission, they “sat” alike, and were all covered or bare-headed alike:—(3.) for “necessity,” that it was found a great hurt, and danger to the health of their bodies, and almost impossible for the strongest body to endure, considering the length

of Conferences, and the crowding and thronging there *. Upon this report it was moved, That Sir Francis Bacon, or some other, might be sent in message to the Lords about it; but, upon further debate,

* Notwithstanding these arguments, drawn from "precedent," from "reason," and from "necessity," and reported almost two hundred years since, from a Committee expressly appointed to consider of this subject, no alteration has been made in the form of the Commons attending at Conferences with the Lords.—The following notes and observations of Mr. Onslow, explain very clearly what the proceedings at Conferences ought to be.

"On the 19th of March, 1728, the Lords desire a Conference relating to Gibraltar and Minorca, which was agreed to by the Commons, and held the same day. Before the holding the Conference, a private intimation was given to some Members of the House of Commons, that the Lords intended something new, as to the sitting and keeping on the hat of the Lord who was to manage the Conference; of which intimation to the Commons the Lords having notice, consulted among themselves, and upon established precedents settle the manner, in which the Lords, who were to manage the Conference, were to behave towards the Commons; and the Members of the House of Commons, being privately informed of this, allowed it to be agreeable to the practice of Parliament; and it was this—"The Commons being at the place of Conference, standing and uncovered, and the Lords coming in uncovered, but sitting down and covering their heads, the Lord President, Duke of Devonshire, rose up, took off his hat, and standing uncovered, acquainted the Commons with the occasion of the Lords having desired the Conference, in words of his own, as an introduction to the matter of the Conference; then sat down, put on his hat, and sitting covered, read a resolution of the Lords; after which he stood up, pulled off his hat, and standing uncovered, delivered the resolution in paper to the Manager for the Commons who was to receive the same: after which the Lords rising, uncovered their heads to the Commons, and, when they had left the place of Conference, the Commons departed to their own House." (Note, The Commons are never covered, nor do they ever sit at a Conference with the Lords.)—Mr. O.

"On the Conferences held on the 22d and 23d of April, 1740, upon the amendments to the Bill to prohibit commerce with Spain, it was observed by the Managers for the Commons, that some of the Managers for the Lords came into the place of Conference with their hats on, which being mentioned in their return to the House of Commons, I objected to it, and so did several other Members of experience in the forms of the House. Upon which, when there was to be another Conference, some private intimation was given to the Lords of it; and many of them insisting that it was right so to do, much debate happened in the House of Lords upon it, and a question was there stated, to have it determined, "for putting on the hat," but afterwards laid aside; and then the

debate; it was resolved to be forborn at present; and the reason—because it was probable, that the Lords might hear of the motion, consider of the reason, and provide accordingly.'

In the consideration of Impeachments, Mr. Hatsell has divided his work into three chapters; in the first of which he discusses his subject from the earliest records to the end of the reign of Queen Elizabeth, and treats of it under the following heads:—I. Impeachment by the Commons; II. Judgment by the Lords; III. Bills of Attainder; and IV. Bills of Pains and Penalties;—with observations on each of these subdivisions, by the author. We shall transcribe Mr. Hatsell's remarks on Bills of Attainder, as placing that nice and difficult subject in its proper point of view:

'We learn from these instances, as was observed before, how frequently this measure, of proceeding by Bill of Attainder, was adopted during the reigns of the Tudors, particularly by Henry VII. instead of the ancient, and, where justice can be obtained by a regular trial in a court of criminal jurisdiction, the more eligible proceeding by indictment or impeachment.

'The Acts, during this period, appear principally to have had for their object, persons concerned in raising traitorous and tumultuous insurrections; and became, during the civil wars between the Houses of York and Lancaster, alternately the engine of the prevailing party, to wreak their vengeance against such of their enemies, as had taken part with their competitors for the Crown.

'The cases of Empson and Dudley, and of Cromwell Earl of Essex, are instances, in which the parties accused would have been the proper objects of Parliamentary impeachment, for High Crimes and Misdemeanors, in their conduct as Ministers, or Officers employed by the Crown: but the impatient and overbearing spirit of the Sovereign, and that arbitrary power, which Henry VIII. from a variety

Lords came to the next Conference in this manner, "They had their hats on till they came just within the bar of the place of Conference, then pulled off their hats and walked uncovered to their seats, then put on their hats and sat down; when the Conference was over, they rose up, pulled off their hats, and walked uncovered from the place of Conference: with which the Commons were satisfied." (N. B. That at this free Conference, according to usage, the Lords who spoke, did it standing and uncovered.)—Mr. O.

"At a Conference on the 25th of May, 1757, the Duke of Bedford the principal Manager for the Lords, and several other Lords, came to the Conference in the manner settled on the 22d and 23d of April, 1740, but not all; which being objected to in conversation with the Lords, the Lords who came to the next Conference, on the 27th of May, did *all of them* very exactly conform to what had been done by the Duke of Bedford at the preceding Conference. And so this matter is, I hope, now thoroughly settled."

—Mr. O.'

of concurring circumstances, was enabled to exercise against every part of the Constitution, rendered the summary proceeding by Bill of Attainder the more proper for his purposes.

Blackstone, in treating of the subject of Parliamentary proceedings, says *, "As for Acts of Parliament to attain persons of Treason or Felony, or to inflict pains or penalties beyond or contrary to the common law, to serve a special purpose, I speak not of them, being to all intents and purposes new laws made *pro ré natâ*, and by no means an execution of such as are already in being.—Whereas an impeachment before the Lords, by the Commons of Great Britain in Parliament, is a prosecution of the already known and established law, and has been frequently put in practice; being a presentment, to the most high and superior court of criminal jurisdiction, by the most solemn grand inquest of the whole kingdom."—If, by this mode of expression, that learned Judge could be understood to insinuate an opinion, that this proceeding by Bill is in no case expedient or proper; or, that it would be more beneficial, that the highest and most daring criminals against the State should escape with impunity, on account of a defect of evidence, or the want of some particular form which would be necessary for their conviction in a court of law, rather than that their crimes should be brought to the consideration of Parliament; and that there they should be amenable to justice, "though by a law made *pro ré natâ*, or (to use the more vivid expression) to serve a special purpose;" if this was his meaning, it appears to establish a doctrine, from which, if strictly adhered to, the public might receive much detriment. Although it is true, that this measure of passing Bills of Attainder, or Bills of Pains and Penalties, has been used as an engine of power; and, in the reign of bad princes, has been frequently abused to the oppression of innocence, it is not therefore just to conclude, that no instances can occur, in which it ought to be put in practice.—Cases have arisen (and in a period since the true principles of liberty have been perfectly understood and carried into effect) and may again arise, where the public safety, which is the first object of all government, has called for this extraordinary interference; and, in such instances, where can the exercise of an extraordinary power be vested with more security, than in the three branches of the legislature? It should, however, always be remembered, that this deviation from the more ordinary forms of proceeding by indictment or impeachment, ought never to be adopted, but in cases of absolute necessity; and in those instances only, where, from the magnitude of the crime, or the imminent danger to the state, it would be a greater public mischief to suffer the offence to pass unpunished, than even to overstep the common boundaries of law; and, for the sake of substantial justice and the security of posterity, by an exemplary though extraordinary proceeding, to mark with infamy and dis-

* Blackstone's Commentaries, Book iv. Ch. 19. p. 256.

grace, perhaps to punish with death, even the highest and most powerful offenders *.

The second chapter reaches from the accession of James I. to the Revolution; and here the following important points relative to the subject of Impeachment are fully and distinctly considered:—I. What are sufficient Grounds of Accusation. II. Proceedings previous (*previously*) to carrying up the Charge. III. Form of delivering the Charge. IV. Proceedings in either House between delivering the Charge, and the Trial. V. Proceedings on the Trial. VI. Commons demand Judgment. VII. Bills of Attainder; and VIII. Bills of Pains and Penalties. In the third and last chapter, the same considerations are continued from the Revolution to the year 1780.

The whole volume has afforded us much pleasure; and we feel ourselves indebted to the author for the historical and constitutional knowledge with which his pages abound, and for the candour, liberality, and moderation by which his observations are eminently distinguished. Mr. Hatsell has discovered and practised the difficult art of enlivening a didactic work with interesting anecdote and amusing information, which happily relieve the mind from the weariness that a legal or political discussion too frequently creates. The whole account of Lord Strafford is curious and important in an high degree, and contains some particulars which we shall select for the entertainment of our readers, as, we believe, they are not generally known. We shall first insert what was determined in the House of Lords on the trial of this nobleman, relative to the examination of Peers on oath, and in what cases to be allowed.

‘ On the 19th of November, 1640, the Commons had desired that the Lords would make an order, that such of their Lordships as it should be necessary to examine in the business concerning Lord Strafford, might be examined upon oath.—The Lords taking this message into consideration on the 21st, ordered, “ That, upon the desire of the House of Commons, and by the consent of the Peers of this High Court of Parliament assembled, for this time, and in

* Sir John Hawles, who was Solicitor General during great part of the reign of King William, whilst Lord Somers was Chancellor, says, in his remarks on the trial of Fitzharris, “ In all times the Parliament have practised (and it is necessarily incident to all supreme powers, in all governments) to enact or declare extravagant crimes to be greater, than by the established law they are declared to be. And it is no injustice for the supreme power to punish a fact, in a higher manner than by law established, if the fact in its nature is a crime, and the circumstances make it much more heinous than ordinarily such crimes are.”

State Trials, Vol. IV. p. 172.’
this

this case *, the Peers and Assistants shall be examined upon oath, as witnesses."

* * This must relate only to the examinations and depositions, which were taking at this time, in the case of Lord Strafford, before a Committee of Lords, at which a Committee of the House of Commons was also present; and can have no reference to any evidence that was to be given by the Lords upon the trial; which, in this instance, as well as in every other for treason or felony, must have been delivered upon oath.—This application of the Commons, and concession of the Lords, "That for this time, and in this case, the Lords might be examined upon oath," brought on a re-consideration of the question, In what cases Peers might answer upon honour only?—and produced the following report from the Committee of Privileges, on the 31st of December, 1640: "Our opinions are clear, and that upon hearing divers learned men of both laws speak, that our answers upon honour only can be no impediment to the common justice of the kingdom, but a due and just preservation of our ancient liberties; and therefore we offer it as our unanimous opinions to the House, That our former order may stand in full force, which is entered upon our roll *in hæc verba*:—"Ordered, upon the question, *nemine contradicente*, That the Nobility of this kingdom, and Lords of the Upper House of Parliament, are, of ancient right, to answer, in all courts, as defendants, upon protestation of honour only, and not upon the common oath.—And that the said order, and this explanation, doth extend to all answers and examinations upon *interrogatories*, in all causes as well criminal as civil, and in all courts and commissions whatsoever; and also to the persons of the Widows and Dowagers of the temporal Peers of this Land: And that the Lord Keeper of the Great Seal of England for the time being, or the Speaker of the Lords House for the time being, do forthwith give notice of it, together with this explanation, to all the Courts of Justice, and the Judges, Clerks, and Registers of them, by causing our former order, with this explanation, to be recorded in all courts; and that all orders, constitutions, or customs, entered or practised to the contrary, whatsoever, may be abolished and declared void; and the Lord Keeper of the Great Seal for the time being, or Commissioners of the Great Seal, out of Parliament time, shall see all practice to the contrary, hereafter, to be punished with exemplary severity, to deter others from the like attempts."—And being put to the question, Whether this shall be entered as an order of the House? it was consented to, *nemine contradicente*.—See the Lords Journal, 31st of December, 1640.—Blackstone says, Vol. I. page 402, "A Peer sitting in judgment gives not his verdict upon oath, but upon his honour; he answers also to bills in chancery upon his honour, and not upon his oath; but, when he is examined, as a witness, either in civil or criminal cases, he must be sworn: for the respect, which the law shews to the honour of a Peer, does not extend so far as to overturn a settled maxim, that *in judicio non creditur nisi juratis*."

On the Trial of that able and unfortunate Nobleman, Lord Digby, Mr. Hampden, Mr. Pym, Bulstrode, Whitlocke, Oliver St. John, Sir Walter Earle, Geoffrey Palmer, John Maynard, and John Glynn, Recorder of London, were appointed to act as managers, and to conduct the impeachment. His Lordship (speaking of the Committee who managed the evidence against him, and particularly of the lawyers,) 'said to a private friend, that *Glyn* and *Maynard* used him like advocates, but *Palmer* and *Whitlocke* used him like Gentlemen, and yet left out nothing material to be urged against him.' On the 21st of April 1641, Lord Digby, who had been one of the managers on the trial of the impeachment, and who was one of Lord Strafford's most inveterate enemies, made a speech against the Bill of Attainder, in which was the following strong and impressive passage :

"Truly, Mr. Speaker, I am still the same in my opinions and affections, towards the Earl of Strafford; as I confidently believe him the most dangerous minister, the most insupportable to free subjects, that can be charactered. I believe his practices in themselves have been as high, as tyrannical, as any subject ever ventured on; and the malignity of them are highly aggravated by those rare abilities of his, whereof God hath given him the use, but the Devil the application—In a word, I believe him still that grand apostate to the Commonwealth, who must not expect to be pardoned in this world, till he be dispatched to the other.—And yet, let me tell you, Mr. Speaker, my hand must not be to that dispatch; I protest, as my conscience stands informed, I had rather it were off."

*Rushworth's Coll. Vol. VIII. p. 50.**

The letter written by King Charles the First to this nobleman, on the 23d of April in the same year, is too interesting to be omitted; and it is one proof, among several others, of the little reliance that was to be placed on the royal word of that deduced Sovereign * :

"Strafford,

"The misfortune that is fallen upon you, by the strange mistaking and conjuncture of these times, being such, that I must lay by the thoughts of employing you hereafter in my affairs; yet I cannot satisfy myself, in honour or conscience, without assuring you now, in the midst of your troubles, that, *upon the word of a King, you shall not suffer in life, honour, or fortune*: This is but justice, and therefore a very mean reward from a master, to so faithful and able a servant as you have shewed yourself to be; yet it is as much, as I conceive the present times will permit: though none shall hinder me from being,

"Your constant faithful friend,

"Whitehall, April 23d, 1641.

"CHARLES R."

* *Strafford State Papers*, vol. II. p. 416.

' See this letter in the Strafford State Papers, Vol. II. p. 416 with the Lord Strafford's letter to his Son, the day before his execution—and some notes of the Lord Primate Usher, of what the King, on the 11th of May, wished the Archbishop to say from his Majesty.—In Carte's History of England. Vol. IV. p. 350, is a particular account of what was urged to the King, by several Bishops, particularly Archbishop Williams, to satisfy the King's conscience that he might give the royal assent to the Bill.—Lord Strafford was executed on the 12th of May.'

After so solemn a promise, and so lamentable a violation of it, we are not surprised at learning that his Majesty 'ever remembered with inexpressible grief of heart the royal assent which he gave to the Bill of Attainder in question;' that 'he did it with exceeding great sorrow; and that, out of his Majesty's great piety, he did publicly express it, when his own sacred life was taken away.'—Indeed the above is one of the grounds alleged in the act 13 and 14 Ch. 2. c. 29, which reverses the Earl of Strafford's Attainder. A tragedy on the subject of this Nobleman's fate, with an appendix containing a curious and detailed life of him, was lately published by the Count de Tolland; which we examined with pleasure in our xvith Vol. N. S. p. 515.

We were also much pleased with the account of the proceedings instituted, and continued with laudable perseverance, notwithstanding the illegal conduct of King Charles the Second against Lord Danby. A strong instance of unconstitutionality and interference on the part of his Majesty, in behalf of this Nobleman, is given in the following note:

' On this day, the 22d of March, and previous to the message brought by Lord Annesly, the King came to the House of Lords, and, in a speech from the throne to both Houses, acquaints them "That he had granted his pardon, under his broad seal, to the Lord Treasurer, before the calling of this Parliament, for securing both his life and fortunes; and if there should happen to be any defect therein, in point of form or otherwise, I will give it him ten times over, rather than it should not be full and sufficient for the purpose I design it.—I have dismissed him my Court and Councils, and he is to return."—See this speech, and the debate upon it, in Grey's Debates, Vol. VII. p. 19. et subs.—The Commons immediately appointed a Committee to repair to the Lord Chancellor, and to enquire into the manner of suing forth this pardon; and upon their report, on the 24th of March, 1678, (which is entered in the Journals and contains many very curious circumstances) they address the King, representing to "his Majesty the irregularity and illegality of the pardon, and the dangerous consequences of granting pardons to persons under an impeachment."—It appears from this report that the Lord Chancellor Finch acquaints the messengers from the House of Commons, "That at the very time of affixing the seal to the pardon"

ment, he did not look upon himself to have the custody of the seal. That he knew there was no memorial in any office whatsoever of this pardon, from the Secretary's office, till it came to his Lordship; but that it was a stamped pardon by creation."—The following observations of Lord Clarendon (written several years prior to this event) are very pertinent upon this subject:—"There is a protection, very gracious and just, which Princes owe to their subjects, when, in obedience to their just commands, upon extraordinary and necessary occasions, in the execution of their trusts, they swerve from the strict letter of the law, which, without that mercy, would be penal to them.—In any such case, it is as legal (the law presuming it will always be done upon great reason) for the King to pardon, as for the party to accuse, and the Judge to condemn.—But for the sovereign power to *interpose* and shelter an accused servant from answering, does not only seem an obstruction of justice, and lay an imputation upon the Prince of being privy to the offence, but leaves so great a scandal on the party himself, that he is generally concluded guilty of whatsoever he is charged with.—And it is worthy the observation, that as no innocent man, who made his defence, ever suffered in those times, (speaking of the reigns of James the 1st, and Charles the 1st) by judgment of Parliament; so many guilty persons, and against whom the spirit of the times went as high, by the wise managing their defence, have been freed from their accusers, not only without censure, but without reproach."—History of the Rebellion, Vol. I. page 7.

We sincerely hope that the following circumstances, respecting Lord Bacon, after his disgrace, are not correct; as they are of too humiliating a nature to be read without the strongest emotion:—"Though his Lordship was afterwards set at liberty, and had a pension from the King, he was in great want to the very last, living obscurely in his Chambers at Gray's Inn; where his lonely and desolate condition so wrought upon his melancholy temper, that he pined away; and, after all his height of abundance, was reduced to so low an ebb, as to be denied beer to quench his thirst; for having a sickly stomach, and not liking the beer of the house, he sent now and then to Sir Fulk Greville, Lord Brook, who lived in the neighbourhood, for a bottle of his beer; and, after some grumbling, the butler had orders to deny him." If this account be true, "the wisest, brightest," was *not* the "MEANEST of mankind." Lord Brook challenges that execrable pre-eminence, by treating thus harshly and unworthily a man who reflected immortal honour on the country that gave him birth.

We shall close our extracts from this important publication with the following anecdote relative to the subject of Lord Treasurer Middlesex's condemnation, as it furnishes a clear view of court intrigues, and points out the precarious duration of court favour:

"His Majesty, King James the 1st, sent for the Lord Keeper Williams, and told him plainly, 'That he would not have his Treasurer a public sacrifice.'—'Sir,' says the Lord Keeper, 'I have attempted amongst my surest friends, to bring him off fairly; All shrink and refuse me.—Only the stout and prudent Lord Holles adventured upon the frowns of the Prince and Duke, and gave his reasons, Why Middlesex appeared to be innocent.—I were mad, if, for my part, I should not wish him to escape this tempest, and be safe under the harbour of your Majesty's clemency.—When I deliberate upon him, I think of myself—'*Tis his fortune to-day, 'tis mine to-morrow.*—The arrow that hits him, is within an handful of me. Yet, Sir, I must deal faithfully—Your Son, the Prince, is the main champion that encounters the Treasurer; whom, if you save, you foil your Son—For, though matters are carried by the whole vote of Parliament, and are driven on by the Duke, yet they that walk in Westminster Hall, call this, "The Prince's undertaking;" whom you will blast in his bud, in the opinion of all your subjects, if you suffer not your old, and perhaps, innocent servant, to be plucked from the sanctuary of your mercy—Necessity must excuse you from inconstancy or cruelty.' So, with these reasons, the King was persuaded to yield to the headstrong importunities of his Parliament, and the Treasurer was deposed, and fined £.1000, and committed to the Tower."—Within a few months after this conversation, the Lord Keeper's prophecy was fulfilled; for, by the influence of the same Duke of Buckingham, he himself was removed from the office of Lord Keeper, and retired from Court to his palace at Bugden, in disgrace. He was at that time only Bishop of Lincoln.'

In addition to what we have already observed with regard to the contents of this volume, we must not omit to mention that there is an appendix, consisting of nearly one hundred and fifty pages, in which are inserted fourteen different papers on important points of parliamentary law.

This work must not be considered merely in the light of an Index to the journals at large, calculated to assist those who may be desirous of consulting the original records; for the researches of the author into the history and constitution of our country, the intelligence and good-sense which he every where discovers on subjects of a delicate and difficult nature, and the pure and rational sentiments of liberty which he expresses and endeavours to enforce, entitle his labours to the higher praise of valuable original composition.

The three former volumes of Mr. Hatsell's *Precedents* are reprinted, with additions.

ART. III. *Considerations on the original and proper Objects of the Royal Hospital of Bridewell.* Addressed to the Governors. By William Waddington, Esq. a Governor. 8vo. pp. 60. 1s. 6d. Rivingtons, &c. 1798.

THE various abuses attending the expenditure of all sums of money, originally destined by their benevolent donors for charitable purposes, call loudly for serious attention and radical amendment; and the public must consider themselves as greatly indebted to the exertions of those persons who contribute to so desirable an end. The present publication must be viewed as an effort of this description, expressly designed to point out the misapplication of those funds by which the Royal Hospital of Bridewell is supported; and to suggest a more effectual mode of extending the usefulness of that institution, without departing from its original object. The Governors, at a numerous court called together in June 1792, to take into consideration the Report of the Select Committee of Enquiry*, resolved, "That the institution of *Arts-masters* and *apprentices* ought to be abolished:" but, notwithstanding this resolution, no alteration has yet been effected, except the discontinuance of taking apprentices; for the arts-masters are still permitted to retain and occupy premises of considerable value, without any compensation or advantage to the charity, there being now only two apprentices within the hospital. 'To examine and settle every doubt (says our author) respecting arts-masters and their apprentices; to point out some more eligible mode of employing that part of the revenue hitherto appropriated to them, consistently with the charter and subsequent benefactions; and to rouse the governors to an active discharge of the duty they have solemnly undertaken to perform, are the main objects of the following pages.'

In the pursuance of this plan, Mr. W. presents his readers with a short history of the establishment of Bridewell, and of its original and proper objects: a similar account was contained in the report above mentioned; which, we understand, also proceeded from the pen of Mr. Waddington. It is not known on what occasion nor in what manner *arts-masters* were introduced: but it is certain that it was not during the lives of the intelligent founders; and it is equally clear, on examination, that their appointment has never been attended with advantage. This circumstance may, in some instances, be attributed to the negligence and misconduct of the masters, but most generally to the vices and disorders inseparable from the association of so many young men of the same age, and under the same roof.

* This Report was noticed in our 13th vol. N. S. p. 30.

After having discussed the enormous expences attendant on the present plan, which it is melancholy to consider and to compare with the inefficiency of the measures pursued, the author proceeds to suggest and recommend the following observations to the attention of the Governors:

‘ Let a hundred boys, the children of indigent persons, be chosen by ballot in the first instance, and afterwards be nominated by the Governors in rotation, according to their seniority as Governors, and be bound apprentices, out of the house, to such different trades, occupations, or manufacturrs, as the Court or House Committee shall, from time to time, prescribe; but not more than four to any one, and not confined to the metropolis.

‘ Let the number of one hundred be constantly kept up, and the vacancies supplied once every year (perhaps at Easter); and let the parents or friends of each boy find out, and recommend a proper master; subject always to the rigorous examination, and entire approbation, of the House Committee.

‘ Let a sum, by way of premium, not exceeding 20*l.* in all, be appropriated for each boy; but not more than 10*l.* be conditioned for, and paid down as the apprentice fee: the other 10*l.* to be reserved for distribution to the master at different periods, as the Committee shall think proper, to excite kind treatment, and reward good behaviour. For instance, 5*l.* after three or four years, and the other 5*l.* at the expiration of the apprenticeship.

‘ Let the boy also be encouraged to improve, and to behave well. For which purpose, let the Committee have a discretionary power to give him, or to withhold, according to his conduct, a small allowance for pocket-money, payable quarterly, or, if that be too minute and troublesome, a sum not exceeding twenty shillings a year; 5*l.* 10*s.* for cloaths when out of his time, and the further sum of 20*l.* to enable him to set up in business for himself.

‘ Let there also be an annual allowance of five pounds for the boy's cloaths during his apprenticeship; to be paid half yearly, or on production of proper vouchers. The Committee to have satisfactory information that the boys are decently and properly clothed.—And

‘ Let there be fixed periods, once a year at least, for the attendance of those masters and boys who reside in London, or within a moderate distance, upon the Committee, in order to satisfy them of the good behavior of both parties: but let certificates, signed by the minister, and one or two other respectable neighbours, be admitted from parties at an inconvenient distance.

‘ This loose and imperfect outline without all doubt requires, and will admit of some variations, and many modifications in the detail. A remote affinity in the plan to the less exceptionable parts of the old system of apprentices, will at once be perceived; but it bears, or ought to bear, a nearer resemblance to the exemplary practice of a sister Hospital (CHRIST'S) whose praise is in every mouth; and it seems to furnish a reasonable hope, that many boys would thus learn a great variety of useful trades, with every advantage, and every chance of success: particularly, as they would be so much dispersed, that the irregularities of a few could not affect the remainder; and the
Governors,

Governors, by means of the rewards held out to merit, would retain a considerable influence and control over both parties; divested of that pernicious interference, with the necessary and salutary authority of the master over his apprentice, which has greatly contributed to render ineffectual all attempts at good management within the walls of the Hospital.

Exclusive of the greater probability of good, from such a plan, it will not be attended with so much expence as the practice so justly condemned. For instance,

The premium or consideration with 100 boys, 20 <i>l.</i> each, will be	-	-	-	£.2000	0	0
Cloathing per annum, 5 <i>l.</i> each, for seven years	-	-	-	3500	0	0
Pocket allowance, 1 <i>l.</i> each, for ditto	-	-	-	700	0	0
Allowance on setting up, 20 <i>l.</i> each	-	-	-	2000	0	0
For cloaths when out of their time, 5 <i>l.</i> 10 <i>s.</i> each	-	-	-	550	0	0

Total for 100 boys in seven years - - - £.8750 0 0

Fortunately for the cause of humanity, the funds of the hospital are amply sufficient to bear even a more extended scale of expence; and because the children of criminals and vagrants are not included in this plan, yet are assuredly comprehended under the original objects of this charity, Mr. W. goes on to advise a co-operation with the Philanthropic Society in the attainment of this most benevolent purpose. With this view, a certain portion of the hospital revenue, he observes, may be contributed in aid of their establishment.

We have read the whole of this pamphlet with the satisfaction that invariably accompanies the perusal of those performances which originate in benevolent motives, and which are conducted with intelligence, moderation, and candour. We sincerely recommend Mr. W.'s remarks to the attention of those persons who, by their situation, are enabled to avail themselves of many of the observations which it contains, and, by adopting them, to increase the utility of this valuable endowment.

ART. IV. *Mr. Malone's Edition of Sir Joshua Reynolds's Works.*

[Art. concluded from p. 36.]

THE 11d volume of these works begins with the author's *Picturesque Journey to Flanders and Holland*, in 1781 and 1783.

No writer on the same subject ever discovered more wisdom, judgment, and candour, than our great painter has done in his remarks on the several productions of the Flemish and Dutch schools, which he saw and critically examined during these tours. Though it is manifest that he always regarded the great masters

masters of the best schools of Italy as the most perfect models of perfection in his art, he has done ample justice to the productions of the painters whose capital works he now reviewed in their original station:—so that the present work, to travellers fond of painting, who visited the same places, would have been an admirable guide, had these pictures all remained in possession of the first proprietors: but to students in the art, Sir Joshua's scientific, clear, and intelligent observations must ever be an invaluable treasure of professional information. Indeed, his descriptions, though not minute, are such as bring the pictures home to the view of every lover of painting, whether he has or has not seen them before.

As this journal is the only literary production of our great artist which has not been already before the public, and is of that unconnected kind which admits of extracts without injury, we shall select a few articles, as specimens of Sir Joshua's warm praise of the beauties, and mild censure of the defects, of great masters.

‘FLANDERS.

‘BRUGES. In the Cathedral.—The high altar; the Adoration of the Magi, by Segers. This picture is justly considered as one of the best of that painter's works. The part which first obtrudes itself on your attention is one of the kings, who is placed in the front; this figure, notwithstanding its great fame and its acknowledged excellence in many respects, has one great defect; it appears to have nothing to do with the rest of the composition, and has too much the air of a whole-length portrait. What gives it so much this appearance is, the eyes look out of the picture; that is, he is looking at the person who looks at the picture. This always has a bad effect and ought never to be practised in a grave historical composition, however successfully it may be admitted in ludicrous subjects, where no business of any kind, that requires eagerness of attention, is going forward.’

The following article is historical as well as critical:

‘In the sacristy of the same church (at Bruges) is a picture painted by Jean Van Eyck, of the Virgin and Child, with St. George and other Saints; one of those figures, which is dressed in white, and which undoubtedly was taken from the life according to the custom of the painters of those times, has great character of nature, and very minutely finished, though the painter was sixty-six years of age when it was done; for the date on it is 1436. This picture claims perhaps more attention from its being painted by a man who has been said to be the first inventor of the art of painting in oil, than from any intrinsic merit in the work itself. However, his claim to this invention, which was first attributed to him by Vasari, and from his authority propagated in the world, has been justly disputed by the learned antiquarian Mr. Raspe, who has proved, beyond all contradiction, that this art was invented and practised many ages before Van Eyck was born.

‘The

‘ The art is here in its infancy ; but still having the appearance of a faithful representation of individual nature it does not fail to please. To a certain degree the painter has accomplished his purpose, which is more than can be said of two heads by Rubens of St. Peter and St. Paul, in the same sacristy, which are neither a good representation of individual or general nature : however, each of these heads is inshrined in a rich tabernacle of silver, locked up, and shewn only on high festivals. The great reputation which Rubens has so justly acquired, is here extended to pictures slightly painted, and which perhaps he himself would be ashamed to acknowledge as his ; they appear to have nothing to recommend them but a tint of colour and lightness of pencil ; a merit which indeed Rubens seldom wanted : they are inspid, without grace, dignity, or character of any kind.’—

‘ GHENT.—THE CATHEDRAL.

‘ In this great Church is the St. Bavon of Rubens. This picture was formerly the ornament of the high altar of this cathedral, but was displaced to make room for an ordinary piece of sculpture. When Rubens was thus degraded, one may conclude his fame was then not established : he had not been dead long enough to be canonized, as he may be said to be at present. It is now placed in a chapel behind the great altar. The saint is represented in the upper part of the picture, in armour, kneeling, received by a priest at the door of a church ; below is a man who may be supposed to be his steward, giving money to the poor. Two women are standing by, dressed in the fashion of the times when Rubens lived ; one of them appears to be pulling off a chain which falls from her neck, as if she intended to follow the example before her. This picture, for composition, colouring, richness of effect, and all those qualities in which Rubens more particularly excelled, claims a rank amongst his greatest and best works. It is engraved by Pilsen.’—

‘ BRUSSELS. Church of ST. GERY.

‘ The entombing of Christ, by Koeberger, 1606 : an admirable picture in the style of the Roman school. The character elegant, well drawn, and coloured ; the blue drapery of the Virgin is the only defective part ; it is ill folded, and the colour does not harmonize with the rest. This picture is equal to the best of Domenichino. I was much surprized to find such excellence in a painter of whom I knew little more than seeing a print of his portrait among Vandyck’s heads. I have since seen more of his works, but none equal to this ; which I would place in the first rank of all the pictures at Brussels.

‘ The fascinating power of Rubens’s pencil has prevented this picture from possessing such reputation as it undoubtedly deserves : simplicity is no match against the splendour of Rubens, at least at first sight ; and few stay to consider longer. The best pictures of the Italian school, if they ornamented the churches of Antwerp, would be overpowered by the splendour of Rubens ; they certainly ought not to be overpowered by it ; but it resembles eloquence, which bears down every thing before it, and often triumphs over superior wisdom and learning.’—

‘ RECOLLETS.

‘ RECOLLETS at MECHLIN.

‘ The great altar, in the church of the Recollets, is Christ crucified between the two Thieves, by Vandyck. This, perhaps, is the most capital of all his works, in respect to the variety and extensiveness of the design, and the judicious disposition of the whole. In the efforts which the thieves make to disengage themselves from the cross, he has successfully encountered the difficulty of the art; and the expression of grief and resignation in the Virgin is admirable. This picture, upon the whole, may be considered as one of the first pictures in the world, and gives the highest idea of Vandyck’s powers; it shews that he had truly a genius for history-painting, if it had not been taken off by portraits. The colouring of this picture is certainly not of the brightest kind, but it seems as well to correspond with the subject as if it had the freshness of Rubens. St. John is a mean character, the only weak part in the picture, unless we add another circumstance, though but a minute one; the hair of the Magdalen, at the feet of Christ, is too silky, and indeed looks more like silk drapery than hair. — There is a print of the head of this Magdalen, to which is added a skull.

‘ The altar on the right, by Vandyck; St. Bonavent, supported by an angel, whilst another is giving him the sacrament. The priest at the altar is without dignity; he is looking over his shoulder, as if he was only satisfying his curiosity to see what they were about: the Saint is likewise poorly imagined, and makes but a despicable figure in comparison of the manner in which the same kind of subject has been treated by Domenichino and Agostino Caracci, in their pictures of the communion of St. Jerome. The colouring is not brilliant; a reddish colour being too predominant in the flesh, particularly in the shadows. This, as I have before observed, is the case with many of Vandyck’s pictures.’

The subsequent article contains a capital description of a capital picture, enlivened by anecdote as well as enriched by criticism:

‘ ST. WALBURGE.—ANTWERP.

‘ The great altar of the Choir is the first publick work which Rubens executed after he returned from Italy. In the centre is Christ nailed to the Cross, with a number of figures exerting themselves different ways to raise it. One of the figures appears flushed, all the blood rising into his face from his violent efforts; others in intricate attitudes, which, at the same time that they shew the great energy with which the business is done, give that opportunity which painters desire, of encountering the difficulties of the art, in foreshortening and in representing momentary actions. This subject, which was probably of his own choosing, gave him an admirable opportunity of exhibiting his various abilities to his countrymen; and it is certainly one of his best and most animated compositions.

‘ The bustle, which is in every part of the picture, makes a fine contrast to the character of resignation in the crucified Saviour. The sway of the body of Christ is extremely well imagined. The taste of the form in the Christ, as well as in the other figures, must be acknowledged.

knowledge to be a little inclinable to the heavy ; but it has a noble, free, and flowing outline. The invention of throwing the Cross obliquely from one corner of the picture to the other, is finely conceived ; something in the manner of Tintoret : it gives a new and uncommon air to his subject, and we may justly add, that it is uncommonly beautiful. The contrast of the body with the legs is admirable, and not overdone.

‘ The doors are a continuation of the subject. That on the right has a group of women and children, who appear to feel the greatest emotion and horror at the sight : the Virgin and St. John, who are behind, appear very properly with more resignation. On the other door are the officers on horseback ; attending behind them are the two thieves, whom the executioners are nailing to the Cross.

‘ It is difficult to imagine a subject better adapted for a painter to exhibit his art of composition than the present ; at least Rubens has had the skill to make it serve, in an eminent degree, for that purpose. In the naked figures of the Christ, and of the executioners, he had ample room to shew his knowledge of the anatomy of the human body in different characters. There are likewise women of different ages, which is always considered as a necessary part of every composition, in order to produce variety : there are, besides, children and horsemen ; and to have the whole range of variety, he has even added a dog, which he has introduced in an animated attitude, with his mouth open, as if panting ; admirably well painted. His animals are always to be admired : the horses here are perfect in their kind, of a noble character, animated to the highest degree. Rubens, conscious of his powers in painting horses, introduced them in his pictures as often as he could. This part of the work, where the horses are represented, is by far the best in regard to colouring ; it has a freshness which the other two pictures want : but those appear to have suffered by the sun. This picture of the horsemen is situated on the south-east side, whereas the others, being east and south-east, are more exposed : however, at present there is no longer danger, the fathers having taken the precaution to have a fixed window-blind, which the rays of the sun cannot penetrate.

‘ The central picture, as well as that of the group of women, does not, for whatever reason, stand so high for colour as every other excellence. There is a dryness in the tint ; a yellow okery colour predominates over the whole ; it has too much the appearance of a yellow chalk-drawing. I mean only to compare Rubens with himself ; they might be thought excellent even in this respect, were they the work of almost any other painter. The flesh, as well as the rest of the picture, seems to want grey tints, which is not a general defect of Rubens ; on the contrary, his mezzotints are often too grey.

‘ The blue drapery, about the middle of the figure at the bottom of the Cross, and the grey colour of some armour, are nearly all the cold colours in the picture ; which are certainly not enough to qualify so large a space of warm colours. The principal mass of light is on the Christ's body ; but in order to enlarge it, and improve its shape, a strong light comes on the shoulder of the figure with a bald-head : the form of this shoulder is somewhat defective ; it appears too round.

‘ Upon

‘ Upon the whole, this picture must be considered as one of Rubens’s principal works, and that appearance of heaviness which it has, when seen near, entirely vanishes when the picture is viewed from the body of the church, to which you descend from the choir by twenty stairs.’

We find an admirable article, beginning p. 41 and continue to p. 47; in which two very singular and capital pictures of a similar kind, by Rubens and Titian, are described and commented. It is too long for insertion here; though the parallel between those two great painters and exquisite colourists is drawn with so masterly and discriminative a hand, that we lament the not being able to present it to our picture-loving readers.

On quitting Flanders, then a Roman Catholic country, in which history-painting had been so long cherished, and the churches abounded with the best productions of the greatest masters,—and on entering Holland, in which country Calvin had banished the fine arts from the church, as the money-changers at Jerusalem had been banished from the temple,—Sir J. R. makes the following reflections:

‘ Taking leave of Flanders, we bade adieu at the same time to History Painting. Pictures are no longer the ornament of churches, and perhaps for that reason no longer the ornament of private houses. We naturally acquire a taste for what we have frequently before our eyes. No great historical picture is put up, which excites the curiosity of the town to see, and tempts the opulent to procure as an ornament to his own house: nothing of this kind being seen, historical paintings are not thought of, and go out of fashion; and the genius of the country, which, if room were given it, would expand itself, is exercised in small curious high-finished cabinet pictures.

‘ It is a circumstance to be regretted, by painters at least, that the Protestant countries have thought proper to exclude pictures from their churches: how far this circumstance may be the cause that no Protestant country has ever produced a history-painter, may be a matter of consideration.

‘ When we separated from the church of Rome, many customs, indifferent in themselves, were considered as wrong, for no other reason, perhaps, but because they were adopted by the Communion from which we separated. Among the excesses which this sentiment produced, may be reckoned the impolitick exclusion of all ornaments from our churches. The violence and acrimony with which the separation was made, being now at an end, it is high time to assume the reason of which our zeal seemed to have bereaved us. Why religion should not appear pleasing and amiable in its appendages, why the house of God should not appear as well ornamented and as costly as any private house made for man, no good reason I believe can be assigned. This truth is acknowledged, in regard to the external building, in Protestant as well as in Roman Catholic countries; churches are always the most magnificent edifices in every city: and why the inside should not correspond with its exterior, in this and every other Protestant

Protestant country, it would be difficult for Protestants to state any reasonable cause.

Many other causes have been assigned, why history has never flourished in this country; but with such a reason at hand we need not look farther. Let there be buyers, who are the true Mæcenases, and we shall soon see sellers, vying with each other in the variety and excellence of their works. To those who think that wherever genius is, it must, like fire, blaze out, this argument is not addressed; but those who consider it not as a gift, but a power acquired by long labour and study, should reflect that no man is likely to undergo the fatigue required to carry any art to any degree of excellence, to which, after he has done, the world is likely to pay no attention.

Sculpture languishes for the same reason, being not with us made subservient to our religion, as it is with the Roman Catholics. Almost the only demand for considerable works of sculpture arises from the monuments erected to eminent men. It is to be regretted that this circumstance does not produce such an advantage to the art as it might do, if, instead of Westminster-Abbey, the custom were once begun of having monuments to departed worth erected in St. Paul's Cathedral. Westminster-Abbey is already full; and if the House of Commons should vote another monument at the publick expence, there is no place, no proper place certainly, in the Abbey, in which it can be placed. Those which have been lately erected, are so stuck up in odd holes and corners, that it begins to appear truly ridiculous: the principal places have been long occupied, and the difficulty of finding a new nook or corner every year increases. While this Gothick structure is encumbered and overloaded with ornaments which have no agreement or correspondence with the taste and style of the building, St. Paul's looks forlorn and desolate, or at least destitute of ornaments suited to the magnificence of the fabrick. There are places designed by Sir Christopher Wren for monuments, which might become a noble ornament to the building, if properly adapted to their situations. Some parts might contain busts, some single figures, some groups of figures, some bas-reliefs, and some tablets with inscriptions only, according to the expence intended by him who should cause the monument to be erected. All this might be done under the direction of the Royal Academy, who should determine the size of the figures, and where they should be placed, so as to be ornamental to the building*.

* Our author considered the plan which he has here sketched, as likely to be extremely beneficial to the Arts, and was so desirous that it should be carried into execution, that after it had been determined to erect a monument to Dr. Johnson in Westminster-Abbey, and a place had been assigned for that purpose, he exerted all his influence with his friends, to induce them to relinquish the scheme proposed, and to consent that the monument of that excellent man should be erected in St. Paul's; where it will very soon be placed.—In conformity with these sentiments, our author was buried in that cathedral.

AMSTERDAM,

AMSTERDAM.—THE STADTHOUSE.

' The best picture in this house is painted by Vander Helst. It represents a company of trained bands, about thirty figures, whole length; among which the Spanish Ambassador is introduced shaking hands with one of the principal figures. This is perhaps the finest picture of portraits in the world, comprehending more of those qualities which make a perfect portrait, than any other I have ever seen: they are correctly drawn, both head and figures, and well coloured, and have great variety of action, characters, and countenances, and those so lively and truly expressing what they are about, that the spectator has nothing to wish for. There are here many more large pictures of the same kind, with thirty or forty heads in each; they are as old as the time of Holbein, in his manner, and many of them nearly as well painted. I wished to learn the names of the artists, and they are doubtless the works of painters well known in the history of the art; but I could get no information.'

Sir Joshua's remarks on the Dutch school manifest a skillful discrimination, equally useful to professors and dilettanti:

' The account which has now been given of the Dutch pictures is, I confess, more barren of entertainment than I expected. One would wish to be able to convey to the reader some idea of that excellence, the sight of which has afforded so much pleasure: but as their merit often consists in the truth of representation alone, whatever praise they deserve, whatever pleasure they give when under the eye, they make but a poor figure in description. It is to the eye only that the works of this school are addressed; it is not therefore to be wondered at, that what was intended solely for the gratification of one sense, succeeds but ill when applied to another.

' A market-woman with a hare in her hand, a man blowing a trumpet, or a boy blowing bubbles, a view of the inside or outside of a church, are the subjects of some of their most valuable pictures; but there is still entertainment, even in such pictures: however uninteresting their subjects, there is some pleasure in the contemplation of the truth of the imitation. But to a painter they afford likewise instruction in his profession; here he may learn the art of colouring and composition, a skilful management of light and shade, and indeed all the mechanical parts of the art, as well as in any other school whatever. The same skill which is practised by Rubens and Titian in their large works is here exhibited, though on a smaller scale. Painters should go to the Dutch school to learn the art of painting, as they would go to a grammar-school to learn languages. They must go to Italy to learn the higher branches of knowledge.

' We must be contented to make up our idea of perfection from the excellencies which are dispersed over the world. A poetical imagination, expression, character, or even correctness of drawing, are seldom united with that power of colouring which would set off those excellencies to the best advantage: and in this, perhaps, no school ever excelled the Dutch. An artist, by a close examination of their works, may in a few hours make himself master of the principles

ciples on which they wrought, which cost them whole ages, and
haps the experience of a succession of ages, to ascertain.

The most considerable of the Dutch school are, Rembr
Teniers, Jean Steen, Ostade, Brouwer, Gerard Dow, Mieris, M
and Ferburg: these excel in small conversations. For lands
and cattle, Wouvermans, P. Potter, Berghem, and Rysdale
for buildings, Vanderheyden. For sea-views, W. Vandervelde
and Backhuysen. For dead-game, Weenix and Hondertk
For flowers, Deheem, Vanhuysum, Rachael Roos, and Bruc
These make the bulk of the Dutch school.

I consider those painters as belonging to this school, who p
only small conversations, landscapes, &c. Though some of
were born in Flanders, their works are principally found in Hol
and to separate them from the Flemish school, which gen
painted figures large as life, it appears to me more reasonable to
them with the Dutch painters, and to distinguish those two sc
rather by their style and manner, than by the place where the
happened to be born.

Rembrandt may be considered as belonging to both or eith
he painted both large and small pictures.

The works of D. Teniers, jun. are worthy the closest atte
of a painter, who desires to excel in the mechanical knowledge
art. His manner of touching, or what we call handling, has pe
never been equalled: there is in his pictures that exact mixtu
softness and sharpness, which is so difficult to execute.

Jean Steen has a strong manly style of painting, which i
become even the design of Raffaele, and he has shewn the gr
skill in composition, and management of light and shadow, as
as great truth in the expression and character of his figures.

The landscapes of Rysdale have not only great force, but
freshness which is seen in scarce any other painter. What exce
in colouring and handling is to be found in the dead game of
nix!

A clearness and brilliancy of colouring may be learned by
mining the flower-pieces of Deheem, Huysum, and Mignon;
short time employed in painting flowers would make no imp
part of a painter's study. Rubens's pictures strongly remin
of a nosegay of flowers, where all the colours are bright, clear
transparent.

I have only to add, that in this account of the Dutch pic
which is indeed little more than a catalogue, I have mentione
those which I considered worthy of attention. It is not to be
posed that those are the whole of the Cabinets described; perh
a collection of near a hundred pictures, not ten are set down;
being mentioned at all, therefore, though no epithet may be a
implies excellence.

I have been more particular in the account of Mr. Hope
binet, not only because it is acknowledged to be the first in A
dam, but because I had an opportunity (by the particular att
and civility of its possessors) of seeing it oftener, and consider
more at my leisure, than any other collection.

DUSSELDORP GALLERY.

We believe that this celebrated collection of pictures was never so well described as by our sagacious countryman. We can, however, give little more than his introduction to the article.

‘ This gallery is under the care of Mr. Lambert Kraye, who likewise is the director of the Academy.

‘ The easy access which you have to this collection of pictures, seeing it as often, and staying in it as long as you please, without appearing to incommode any body, cannot but be very pleasing to strangers, and very advantageous to the students in painting, who seem to have the same indulgence ; for we found many copying in the gallery, and others in a large room above stairs, which is allotted for that purpose. I could not help expressing to Mr. Kraye the pleasure I felt, not only at the great conveniency with which I saw the gallery, but likewise at the great indulgence granted to the students. He said it was the Elector’s wish to afford the most perfect accommodation to those who visit the collection ; but in regard to the students, he took some credit to himself in procuring for them that advantage. When he first asked the Elector’s leave for students to copy the pictures in the gallery, the Prince refused ; and the reason he assigned was, that those copies afterwards would be sold for originals, and thus, by multiplying, depreciate the value of the collection. Mr. Kraye answered, that those who could make such copies were not persons who spent their time in copying at all, but made originals of their own invention ; that the young students were not likely to make such copies as would pass for originals with any but the ignorant ; and that the mistakes of the ignorant were not worth attention : he added, that as his Highness wished to produce artists in his own country, the refusing such advantages to young students would be as unwise, as if a patron of learning, who wished to produce scholars, should refuse them the use of a library. The Elector acquiesced, and desired him to do whatever he thought would contribute to advance the art.’

The excellencies of the ever natural and pleasing Vandyck are well described in the following article :

‘ SECOND ROOM.

‘ In this room are three admirable pictures by Vandyck ; St. Sebastian, Susanna, and a Pieta. The first two were done when he was very young, highly coloured, in the same manner as the Jupiter and Antiope at Mr. Dasch’s at Antwerp, a picture on the same subject in the possession of Lord Coventry, his own portrait at the Duke of Grafton’s, and the portrait of Rubens in my possession : he never afterwards had so brilliant a manner of colouring ; it kills every thing near it. Behind are figures on horseback, touched with great spirit. This is Vandyck’s first manner, when he imitated Rubens and Titian, which supposes the sun in the room : in his pictures afterwards he represented the effects of common day-light : both were equally true to nature ; but his first manner carries a superiority with

it, and seizes our attention, whilst the pictures painted in his last manner run a risk of being overlooked.'

Sir Joshua's theory of *colouring*, in speaking of the works Vanderwerf, is admirable; though, in *colours*, he has been often unfortunate.

'In describing Vanderwerf's manner, were I to say that all its parts every-where melt into each other, it might naturally be supposed that the effect would be a high degree of softness; but it notoriously the contrary, and I think for the reason that has been given: his flesh has the appearance of ivory, or plaister, or some other hard substance. What contributes likewise to give this hardness, is a want of transparency in his colouring, from his admitting little or no reflexions of light. He has also the defect which is often found in Rembrandt; that of making his light only a single spot. However, to do him justice, his figures and his heads are generally well drawn, and his drapery is excellent: perhaps there are in his pictures as perfect examples of drapery as are to be found in any other painter's works whatever.'

We shall terminate our extracts from this most agreeable and instructive work with the character of RUBENS, the head of the Flemish school, and, in some particulars, perhaps, a model for all schools:

' CHARACTER OF RUBENS.

'The works of men of genius alone, where great faults are united with great beauties, afford proper matter for criticism.—Genius always eccentric, bold, and daring; which, at the same time that it commands attention, is sure to provoke criticism. It is the regular, cold, and timid composer, who escapes censure, and deserves no praise.

'The elevated situation on which Rubens stands in the esteem of the world, is alone a sufficient reason for some examination of his pretensions.

'His fame is extended over a great part of the Continent, without a rival; and it may be justly said that he has enriched his country not in a figurative sense only, by the great examples of art which he left, but by what some would think a more solid advantage, the wealth arising from the concourse of strangers whom his works continually invite to Antwerp, which would otherwise have little to reward the visit of a connoisseur.

'To the city of Dusseldorp he has been an equal benefactor. The gallery of that city is considered as containing one of the greatest collections of pictures in the world; but if the works of Rubens were taken from it, I will venture to assert, that this great repository would be reduced to at least half its value.

'To extend his glory still further, he gives to Paris one of its most striking features, the LUXEMBOURG GALLERY; and if to these we add the many towns, churches, and private cabinets, where a single picture of Rubens confers eminence, we cannot hesitate to place him in the first rank of illustrious painters.

REV. FEB. 1798.

M

'Thou

‘ Though I still entertain the same general opinion both in regard to his excellencies and his defects, yet having now seen his greater compositions, where he has more means of displaying those parts of his art in which he particularly excelled, my estimation of his genius is of course raised. It is only in large compositions that his powers seem to have room to expand themselves. They really increase in proportion to the size of the canvas on which they are to be displayed. His superiority is not seen in easel-pictures, nor even in detached parts of his greater works; which are seldom eminently beautiful. It does not lie in an attitude, or in any peculiar expression, but in the general effect, in the genius which pervades and illuminates the whole.

‘ I remember to have observed in a picture of Diatrece, which I saw in a private cabinet at Brussels, the contrary effect. In that performance there appeared to be a total absence of this pervading genius; though every individual figure was correctly drawn, and to the action of each as careful an attention was paid, as if it were a set Academy figure. Here seemed to be nothing left to chance; all the nymphs (the subject was the Bath of Diana) were what the ladies call in attitudes; yet, without being able to censure it for incorrectness or any other defect, I thought it one of the coldest and most insipid pictures I ever beheld.

‘ The works of Rubens have that peculiar property always attendant on genius, to attract attention, and enforce admiration, in spite of all their faults. It is owing to this fascinating power that the performances of those painters with which he is surrounded, though they have perhaps fewer defects, yet appear spiritless, tame, and insipid; such as the altar-pieces of Crayer, Schutz, Segers, Heysens, Tysens, Van Bulen, and the rest. They are done by men whose hands, and indeed all their faculties, appear to have been cramped and confined; and it is evident that every thing they did was the effect of great labour and pains. The productions of Rubens, on the contrary, seem to flow with a freedom and prodigality, as if they cost him nothing; and to the general animation of the composition there is always a correspondent spirit in the execution of the work. The striking brilliancy of his colours, and their lively opposition to each other, the flowing liberty and freedom of his outline, the animated pencil with which every object is touched, all contribute to awaken and keep alive the attention of the spectator; awaken in him, in some measure, correspondent sensations, and make him feel a degree of that enthusiasm with which the painter was carried away. To this we may add the complete uniformity in all the parts of the work, so that the whole seems to be conducted, and grow out of one mind; every thing is of a piece, and fits its place. Even his taste of drawing and of form appears to correspond better with his colouring and composition, than if he had adopted any other manner though that manner, simply considered, might be better; it is here as in personal attractions; there is frequently found a certain agreement and correspondence in the whole together, which is often more captivating than mere regular beauty.

‘ Ruben

‘ Rubens appears to have had that confidence in himself, which it is necessary for every artist to assume, when he has finished his studies, and may venture in some measure to throw aside the fetters of authority; to consider the rules as subject to his controul, and not himself subject to the rules; to risk and to dare extraordinary attempts without a guide, abandoning himself to his own sensations, and depending upon them. To this confidence must be imputed that originality of manner by which he may be truly said to have extended the limits of the art. After Rubens had made up his manner, he never looked out of himself for assistance: there is consequently very little in his works that appears to be taken from other masters. If he has borrowed any thing, he has had the address to change and adapt it so well to the rest of his work, that the theft is not discoverable.

‘ Beside the excellency of Rubens in these general powers, he possessed the true art of imitating. He saw the objects of nature with a painter's eye; he saw at once the predominant feature by which every object is known and distinguished; and as soon as seen, it was executed with a facility that is astonishing: and let me add, this facility is to a painter, when he closely examines a picture, a source of great pleasure. How far this excellence may be perceived or felt by those who are not painters, I know not: to them certainly it is not enough that objects be truly represented; they must likewise be represented with grace; which means here, that the work is done with facility, and without effort. Rubens was, perhaps, the greatest master in the mechanical part of the art, the best workman with his tools, that ever exercised a pencil.

‘ This part of the art, though it does not hold a rank with the powers of invention, of giving character and expression, has yet in it what may be called genius. It is certainly something that cannot be taught by words, though it may be learned by a frequent examination of those pictures which possess this excellence. It is felt by very few painters; and is as rare at this time among the living painters as any of the higher excellencies of the art.

‘ This power, which Rubens possessed in the highest degree, enabled him to represent whatever he undertook better than any other painter. His animals, particularly lions and horses, are so admirable, that it may be said they were never properly represented but by him. His portraits rank with the best works of the painters who have made that branch of the art the sole business of their lives; and of those he has left a great variety of specimens. The same may be said of his landscapes; and though Claude Lorrain finished more minutely, as becomes a professor in any particular branch, yet there is such an airiness and facility in the landscapes of Rubens, that a painter would as soon wish to be the author of them, as those of Claude, or any other artist whatever.

‘ The pictures of Rubens have this effect on the spectator, that he feels himself in no wise disposed to pick out and dwell on his defects. The criticisms which are made on him are indeed often unreasonable. His style ought no more to be blamed for not having the sublimity of Michael Angelo, than Ovid should be censured because he is not like Virgil.

‘ However, it must be acknowledged that he wanted many excellencies, which would have perfectly united with his style. Among those we may reckon beauty in his female characters: sometimes indeed they make approaches to it; they are healthy and comely women, but seldom, if ever, possess any degree of elegance: the same may be said of his young men and children: his old men have that sort of dignity which a bushy beard will confer; but he never possessed a poetical conception of character. In his representations of the highest characters in the Christian or the fabulous world, instead of something above humanity, which might fill the idea which is conceived of such beings, the spectator finds little more than mere mortals, such as he meets with every day.

‘ The incorrectness of Rubens in regard to his outline oftener proceeds from haste and carelessness, than from inability: there are in his great works, to which he seems to have paid more particular attention, naked figures as eminent for their drawing as for their colouring. He appears to have entertained a great abhorrence of the meagre dry manner of his predecessors, the old German and Flemish painters; to avoid which, he kept his outline large and flowing: this, carried to an extreme, produced that heaviness which is so frequently found in his figures. Another defect of this great painter is his inattention to the foldings of his drapery, especially that of his women: it is scarcely ever cast with any choice or skill.

‘ Carlo Maratti and Rubens are in this respect in opposite extremes; one discovers too much art in the disposition of drapery, and the other too little. Rubens’s drapery, besides, is not properly historical; the quality of the stuff of which it is composed, is too accurately distinguished; resembling the manner of Paul Veronese. This drapery is less offensive in Rubens than it would be in many other painters, as it partly contributes to that richness which is the peculiar character of his style, which we do not pretend to set forth as of the most simple and sublime kind.

‘ The difference of the manner of Rubens, from that of any other painter before him, is in nothing more distinguishable than in his colouring, which is totally different from that of Titian, Coreggio, or any of the great colourists. The effect of his pictures may be not improperly compared to clusters of flowers; all his colours appear as clear and as beautiful: at the same time he has avoided that tawdry effect which one would expect such gay colours to produce; in this respect resembling Barocci more than any other painter. What was said of an antient painter, may be applied to those two artists, — that their figures look as if they fed upon roses.

‘ It would be a curious and a profitable study for a painter to examine the difference and the cause of that difference of effect in the works of Coreggio and Rubens, both excellent in different ways. The preference probably would be given according to the different habits of the connoisseur: those who had received their first impressions from the works of Rubens would censure Coreggio as heavy and the admirers of Coreggio would say Rubens wanted solidity of effect. There is lightness, airiness, and facility in Rubens, his advocates will urge, and comparatively a laborious heaviness in Coreggio whose

whose admirers will complain of Rubens's manner being careless and unfinished, whilst the works of Coreggio are wrought to the highest degree of delicacy: and what may be advanced in favour of Coreggio's breadth of light will by his censurers be called affected and pedantick. It must be observed that we are speaking solely of the manner, the effect of the picture; and we may conclude, according to the custom in pastoral poetry, by bestowing on each of these illustrious painters a garland, without attributing superiority to either.

'To conclude; I will venture to repeat in favour of Rubens, what I have before said in regard to the Dutch school,—that those who cannot see the extraordinary merit of this great painter, either have a narrow conception of the variety of art, or are led away by the affectation of approving nothing but what comes from the Italian school.'

We have been so much fascinated by this newly-published literary labour of our excellent artist and critic on his art, that we have, perhaps, been too liberal of quotation: but we shall readily be forgiven by the friends of the *beaux arts*, and shall not despair of pardon from others. Indeed we extended our extracts from the preceding article to a greater length, on account of its being the only one in the 2d vol. of which we have not already given our opinion; as our readers, we trust, will recollect, when they have perused the following table of contents of this vol. of Sir Jos. Reynolds's works:

A Journey to Flanders and Holland.

The Art of Painting by Du Fresnoy, translated into English Verse by the Rev. William Mason.

Annotations on Du Fresnoy's Poem by Sir Jos. Reynolds.

Du Fresnoy's Sentiments on the principal Painters of the two last Ages.

Dryden's Preface to his Translation of Du Fresnoy, with a Parallel between Poetry and Painting.

Pope's Epistle to Jervas, with Fresnoy's Art of Painting, translated by Dryden.

A Chronological List of Painters, from the Revival of the Art to the Beginning of the present Century, by Mr. Gray.

Alphabetical List of Painters.

All these articles, except the Journey to Flanders, were published together in a 4to vol. by Mr. Mason, at York, 1783; and they were carefully reviewed in our Number for June in the same year, vol. lxxviii.

A portrait of Sir Joshua Reynolds, engraved by Miss Caroline Watson from the well known picture painted by himself, is prefixed to the first volume.

ART. V. *The History and Antiquities of the Hundred of Desborough, and Deanery of Wycombe, in Buckinghamshire; including the Borough Towns of Wycombe and Marlow, and Sixteen Parishes.* By Thomas Langley, M. A. 4to. pp. 482. 1l. 1s. Board. Faulder, and White. 1797.

MANY of the English and all the Welsh counties * are still without their legitimate historian. The present age has been particularly favourable to works professing to establish the *seigniorial* history of England, and which deduce and identify landed property through the variation of tenure and a long series of tenants. Parochial accounts, from the period of the universal predominance of the feudal system to its final abolition, and the consequent advantage transferred to commercial men in the power of making purchases, will find many admirers among those who (unlike philosophers and poets, who live "on airy nothing") can boast "a local habitation and a name."

The term *collections* has been frequently adopted, with literary humility, by some whose county-histories are formed on system without professing it; and which seem to preclude, by laudable industry of compilation, more satisfactory information on any specific subject. In works, therefore, of this nature, where a "history" is announced, a deficiency of system or an irregularity in the plan must occasion a certain degree of disappointment.

Premising thus much, we must allow the justness of Mr. Langley's observation 'that it is in vain to palliate errors which cannot be concealed, or to offer excuses for defects which cannot be admitted,' p. ix.

The description of counties, by dividing them into hundreds, was first adopted by Sir William Dugdale in his account of Warwickshire, and has been more generally followed than that into deaneries; in the present instance, the hundred of Desborough and the deanery of Wycombe are co-extensive: which is very unusual. Buckinghamshire is stated by Speed to contain 184 parishes, but few of them merit general attention in a degree equal to the sixteen selected in this volume.

Most of our provincial historians have made their peculiar course of study apparent in their works. Whether their attention has been directed to the investigation of Druidical monuments, Roman Roads, or Danish encampments, or to the far more interesting subjects of ecclesiastical or military history and architecture, the favourite topic has been allowed more than its due share of discussion. In some of the later publications, natural history, botany, and mineralogy, have been judiciously

* Mr. Williams's recent *History of Monmouthshire* should perhaps be excepted.

introduced, and have given a philosophic air to pages formerly condemned as the dullest of all literary labour, abounding only in antiquated genealogies, the annals of corporations and churchwardens, and *descriptive sketches* of church-yards.

We have endeavoured to discover whether Mr. L. had taken any ground in particular, but we could not decide that any specific subject of antiquity or of science formed a prominent feature in his plan. In picturesque description, lately become so *fashionable*, he has acquitted himself well; of which the account of the villas formed by the late Lord le Despencer constitutes a favourable instance.—Of Medmenham Abbey, we have the following account:

‘ The abbey-house, with its ivy-mantled roof and walls, forms a very picturesque object. The late addition of a ruined tower, cloyster, and other corresponding parts, is made with so much taste and propriety, that when time shall have worn off all traces of the rule and blunted its sharp edges; when the ivy shall have continued its embraces, and the mosses of various hues overspread the surface, some future writer will be disposed to class it with the more ancient pile. Within the cloyster a room is fitted up with the same good taste, and the glare of light is judiciously excluded by the pleasing gloom of ancient stained glass, chiefly coronets, roses, and portcullises. Over the door, Argent, a saltire or; but as these armorial bearings carry no history with them, it is unnecessary to be minute in the description.

‘ The figure of the Virgin seated on a throne and holding the infant Saviour in her arms, carved in marble, still remains, and is placed in a niche of the tower.

‘ After the suppression of Bisham, June 30, 1539, the lands belonging to this monastery were granted to Robert Mone and others. The family of Duffield succeeded very soon afterwards; for James Duffield presented to the living in 1563, and they possessed the estate till 1779, when the site of the abbey was purchased by John Morton, esq. chief justice of Chester, and was sold by his widow, together with Danesfield, to Robert Scott, esq. in 1786.

‘ Some few years since, the house was tenanted by a society of men of wit and fashion under the title of Monks of St. Francis, whose habit they assumed. During the season of their conventual residence they are supposed not to have adhered very rigidly to the rules of life which St. Francis had enjoined*. Over the door is inscribed the motto of its last monastic order ‘ *Fay ce que voudras.*’

‘ Some anecdotes related in a publication of that day, were said to refer to this society; but from the little information I have collected, there appears to be no strong foundation for that opinion. The woman who was their only female domestic, is still living: and after many enquiries, I believe all their transactions may as well be buried in oblivion.’ —

* The late Mr. Wilkes was a member of this convivial society. *Rev.*

' The gardens of West Wycombe were designed by Lord Le Despenser, and finished with a similar profusion of ornament to that which pervades the house. Temples, statues, and vases, by turns attracted and wearied the attention; but still the grand outlines of the grounds were such as at all times, and under every disadvantage, whether of superfluous decoration or unmerited neglect, claimed and received general admiration. The character of the place is beauty; there is nothing grand or sublime, but the whole scene is cheerful and animated. The water, whether divided into several streams, expanded into a clear pellucid lake, or meandering in a gentle river through the lawn, is the leading feature of the landscape. The lake is indeed a fine memorial of lord Le Despenser's taste and judgment, and will more than counterbalance his lordship's fondness for trifling decoration, which formerly appeared in every direction. Its boundaries are easy and natural, the surface in every breeze becomes a shattered mirror, and receives the tremulous impression of the sky, from whence the effect of light and shade is so exquisitely thrown over the whole.

' We may observe, that the islands are happily situated, nor are they planted with firs, which are at hand a heavy lump, at a distance a murky spot; but with forest trees, which are attaining age and beauty. The removal of some of these on one of the islands has given a more extended view, and perhaps improved the scene, but certainly has taken away from the beauty of the island.

' Time had, however, spread its changing influence over these scenes, and, by adding wildness to the luxuriance of vegetation, had cast a gloom over the whole: on the house, by depressing it—on the water, by darkening its surface—and on the lawn, by lengthened shadows.

' Under the direction of Mr. Repton, this admired residence will be restored to its original beauty. Nature, being stripped of the gaudy trappings of art, will assume her wonted loveliness, and the simplicity of the design will prevent the grounds falling into that disorder which time and neglect had lately occasioned.

' The principal alteration proposed, and which has been partly executed, is the removal of some very lofty trees, which obscured the house, and concealed the charming scene below. The view of the lake and its opposite shore is now opened, and gives spirit to the landscape. The gardens are contracted, some useless and unmeaning buildings removed, and cattle will be allowed to graze upon the banks of the lake.

' Of the buildings which remain, the music-room pavilion claims attention, both from the beauty of the situation and elegance of the design.

' Another alteration of great taste and utility is the approach to the house, which is at present extremely inconvenient. It is proposed to erect an elegant lodge on the turnpike road opposite the saw-mill, and to bring the road on the north side of the park in an easy direction till the lake points out its future course, and from whence the house is seen to great advantage. Winding round the banks, it will pass

over a pleasing bridge, and, joining the other road from Oxford, ascend to the Ionic portico.

'The park, though not extensive, partakes of all the beauty of the gardens, with the addition of an enlarged prospect of the vale and the surrounding hills. The town and church of High Wycombe are seen in several directions to great advantage. The church and mausoleum of West Wycombe are rather to be considered as part of the garden scenery. The river winds through the whole extent; and though the wood has not yet acquired the venerable appearance of a more ancient deer-park, yet it is making considerable advances, is rich in foliage, and happily clumped. This domain might be much extended, and would in consequence embrace a greater variety of sylvan scenery.'

The sixteen parishes are severally examined, by the deductions of manerial or other property, from Domesday, to the present possessors; and the benefices, with a series of patrons and incumbents, are not overlooked. Sepulchral notices are detailed at length, and armorial ensigns given very largely, but not with even elementary accuracy. We are unwilling to point out numerous instances, which might have been so easily avoided or corrected. The descents of several noble families are compiled from the peerage books; it is still necessary to observe that the true name of *Andrew* Lord Windsor (p. 160) was "*Andrews*," which he bore from his mother; as Collins himself, the cited authority in this instance, has scrupulously stated. Well aware of the real difficulty of compiling a county history, otherwise popular than from its local interest with individuals, nothing is intended by us that may discourage Mr. L. from completing the survey of Buckinghamshire; we would only hint that, to clearness, authenticity, and compression of multifarious matter, works of this nature owe all their comparative excellence.

ART. VI. *Du Vrai Principe Actif de l'Économie Politique*; &c. i. e.

Of the true actuating Principle of Political Economy, or of true Public Credit. 4to. pp. 90. London. 1797. Printed by Cooper and Graham.

THE preface to this pamphlet informs us that it is written by M. Herrenschwand, who has often attracted a greater share of our attention than the literary public seems to participate*: he is one of those who reason, as the French say, *consequently* from assumed and unproved principles; and who expect that every thing fairly deduced from inadmissible premises should pass for demonstration. He adopts a very logical

* See M. R. vol. lxxvi, lxxvii, lxxix, and N. S. xxii.

manner;

manner ; and he repeats whole propositions and members of propositions, in each successive step of his argument, with the correctness of an echo, and with the most fatiguing iteration.

M. Herrenschwand asserts, we know not with what reason, that a progressive increase of the precious metals in a state is the *cause* of progressive circulation and progressive industry ; and consequently of progressive public prosperity :—whereas, it is merely an *effect* ; and by no means an important nor an essential one. On this erroneous position, he proceeds to found the doctrine that the chief duty of the statesman is to provide for the progressive and gradual increase of the precious metals ; and that the too slow or too swift introduction of this new metallic wealth, into circulation, is alike injurious to the community. All this belongs to the quackery of statesmanship, and is worthy of Sir James Steuart. If the master of the mint does not provide the necessary mass of gold and silver for the purposes of circulation, merchants will take care to do it in the form of ingots or dollars ; and whether the care of appreciating the weight and essay be managed by an agent of the government, or by an agent of the bankers, is of little moment. *Laissez-nous faire* was the only prayer of the merchants to Colbert, and is the eternal petition of a wise trading interest to every government. It is by what they do, not by what they leave undone, that statesmen injure the community. It is the institution of their privileged banks, their monopolizing companies, their free ports, and prohibitory duties, which unnaturally *localize* and accumulate wealth, that was intended by nature for equal diffusion among the skilful and industrious.

At length (p. 48) the author comes to the main business of his book ; which is to recommend the foundation of a new government-bank, on peculiar principles. With a truly Chinese veneration for the number *twenty-five*, he proposes that the quantity of paper-currency issued by this bank should amount to twenty-five times the value of its capital in specie. One twenty-fifth part only of the paper issued is to be annually convertible into specie on a given day ; and this specie is, in great pomp, to be deposited at the place of payment a whole year before it is wanted. An annual interest of one per cent. is to accumulate on this paper ; by which means, it is supposed that the notes payable in twenty-five years would acquire as high a market-value as notes payable in one year, &c.

This bank, then, is to be a panacea for all state-disorders ; it is to make two thirds of the present revenue sufficient for the

the public exigencies, and to render the present workhouses superfluous.

Let us never despair of the commonwealth!

ART. VII. *Pyrology*; or, the Connexion between Natural and Moral Philosophy: with a short Disquisition on the Origin of Christianity. By William Okely, M. D. Physician to the Northampton Infirmary, &c. 8vo. pp. 390. 6s. Boards. Johnson. 1797.

THIS book, however wild in its theory or dangerous in its principles, is the work of no vulgar mind. We shall, therefore, endeavour to give an idea of it rather by a few extracts than by our own comments; and first, 'On the best mode of philosophizing.'

'Two methods have been practised by mankind, in their attempts to explain natural phænomena, or to find out the relation which nature in general bears to the nature of the human species in particular. The one was followed by the ancients; and as Aristotle pursued it the farthest, and most successfully, we shall frequently call it the Aristotelian method: the other was invented by the famous Bacon Lord Verulam, and may be termed the Baconian.

'I shall shortly describe the nature of both these methods, and then point out their several advantages and disadvantages.

'The Aristotelian mode of philosophizing consists of two stages, which I shall call observation and composition. By observation, under which I comprehend judicious reading, or treasuring up the observations of others: by observation a large stock of facts is accumulated in the brain of the philosopher. By composition this stock is afterwards sorted or arranged, according to their agreement or disagreement, so as to form a smaller number of general truths, each including a great number of particular ones. This method is peculiarly adapted to moral philosophy, most of the facts necessary in the cultivation of that branch being easily procured, as they require nothing but attention to a man's own thoughts and feelings, and to the ordinary occurrences of life; while natural philosophy, on the other hand, must collect its facts from an extensive survey of nature; a survey not to be taken without great expense, much travelling, and the united endeavours of ages. What chiefly hinders the success of men in the cultivation of moral philosophy, is their prejudices, passions, and interests. The two latter, passions and interests, totally incapacitate all who are engaged in the active scenes of life for the undertaking. And even those philosophers, who unite leisure, coolness, and impartiality, find it extremely difficult to get the better of prejudices imbibed in early youth, from that part of their education which they received at the will of others, before they themselves had arrived at years of discretion. Yet we shall have occasion to shew, in another part of this treatise, that there are defects in moral philosophy arising from another source, which can only be supplied from natural knowledge,

ledge, and which must continue to exist, till peculiar circumstances have enabled men to carry that branch to a very high degree of perfection.

' Towards the perfection of natural philosophy, the other method alluded to, I mean the Baconian method of philosophizing, is absolutely necessary, and that for two reasons. First, as the relations, which this branch of philosophy considers, are those of bodies without us, they must be found out by patient observation and experiment; and it is the use of experiment chiefly, which constitutes the Baconian method, and distinguishes the modern philosophers from the ancient. Secondly, it is the object of every useful philosopher, not only to investigate truth, but also to propagate it, when found; which supposes the art of demonstrating. Now, though single truths, immediately applicable to practice, may be properly enough inculcated by the *argumentum ad homines*, that is, by discovering and pointing out to men a connexion between their present belief or wishes, and between the new truth to be inculcated; yet with respect to fundamental truths and new systems this is not the case. Here we are under the necessity, either of tracing a clear connexion between the new truth, and other undoubted ones, (which supposes the pupils to have philosophical minds,) or we must produce some striking effect, not to be produced without admitting the principle which we wish to demonstrate. Thus we see, that experiment is equally necessary for the discovery of natural truth, and to convince mankind, that what we have discovered is really true. A genuine Baconian philosopher is led, by speculating upon what he already knows, to the suspicion of new truths; and has recourse to experiment, that he may discover, whether his suspicions were well or ill founded:

' This method is tedious but certain; the Aristotelian is far more expeditious, but, except in the very best heads, liable to great uncertainty and error; and even in the best highly precarious.

' We may, however, with confidence look forward to an event, which will have a tendency to add certainty to the Aristotelian method, and dispatch to the other. The event to which I allude, is the perfection of the moral and physiological sciences. For as all our knowledge of nature must pass through the medium of our own faculties, it is evident how much a perfect acquaintance with the latter must add to the authority of our first suspicions upon things without us. It is the imperfection of moral knowledge which makes conjecture often shoot so wide of the mark. As the science of morality improves, there will be less and less occasion for having recourse to experiment. A time may even possibly come, when those who devote themselves to philosophy, will find their intuitive sagacity equally to be trusted with the slowest and most cautious march of our present experimentalists.'

We now proceed to indicate the system of nature, which the author deduces from his mingled method of philosophizing:

' A certain mean concentration of power constitutes a substance, which in its different quantities gives to men the sensation of heat in various degrees.

* As this substance is well known, very common, and probably the least concentrated state of power with which we are acquainted, we may take it for a standard of other powers.

* To this substance I give the name of *Calorique*.

* As the particles of all other substances known to us consist of power more condensed than it is in the particles of *Calorique*, any given particle may be considered as made up of a certain number of particles of *Calorique*.—

* The particles of bodies are composed of the same powerful points as the interstitial *Calorique*, but generally contain an infinitely greater number in a given space.—

* When we contemplate the various objects of nature, we cannot but observe certain masses, which are considered each as constituting a whole. Thus a man, a horse, a dog, a pebble, a bit of gold, are each units, distinct from the rest of the universe. It may be worth our while to enquire what it is that constitutes this unity. It is certainly not mere juxtaposition of particles. Two pebbles placed by each other are never taken for a large one. It is not mere accretion. Two small diamonds joined by means of any other substance, would never pass for one large one. Suppose a piece of glass to be broken into two; the broken surfaces are smooth, and apply to each other with the greatest accuracy; yet you may put them together, and press them against each other with any degree of force, they will never again unite to form one piece of glass. But if you melt them together, that is, add *Calorique* till the repulsion of their particles becomes equal to their attraction, which constitutes a fluid, they will, while confined, form one fluid; and if suffered to cool with the proper precautions, that is, if you again gradually draw off the additional *Calorique*, they will at last concrete into one piece of glass, as before.

* From this common experiment, but which, like many other common experiments, has not yet suggested all the inferences that might be drawn from it, we must, I think, conclude, that it is the continuity, and a distribution in some measure equable of *Calorique*, which renders any mass or body a natural unit. I say a distribution in some measure equable, because I mean not to say, that in a body so constituted, the *Calorique* must be every where of the same density; on the contrary, I have other reasons for thinking that it is not so; but that the difference of density must be gradual, and without sudden leaps; or, which is the same thing, that it must be distributed according to some certain law.—

* Life and sense depend upon a certain portion of *Calorique* diffused through the whole organization of an animal.

* If I say, that perception is one of the properties of *Calorique*, and motion the natural effect of perception, and that wherever in any system the *Calorique* of every part is connected by continuity with a portion of the same substance placed somewhere as in a centre, that centre will have a perception of all the changes which take place in the system, and will have a power of producing motion in every part of the same system; when I say this, the negative can never be proved till you produce me a system so formed, where the effects do not ensue.

* When

' When this superinduced quantity of *Calorique* is removed, (which before by its presence shielded the *Calorique* existing in the body as a mixt from external influences, by receiving those influences, and thereby producing the phænomena of life,) then the *Calorique* contained in the mixt comes to be affected by external influence, and that mixt of course to be changed.'—

' By this theory the difficulty of accounting for the operation of the soul upon the body, and the body upon the soul, is entirely removed. All bodies contain the same substance, with that which constitutes the most active part of animal bodies, and of the human body in particular, differing only in proportion and arrangement.'

Dr. Okely then, like many disciples of the Leibnitzian school, supposes the universe to consist of two substances radically distinct: one of which, by him called *Calorique*, is essentially percipient, and serves, like their *monads*, for the material of souls; the other of which, like their *atoms*, is essentially inert and passive, and is the material of bodies. From these preliminaries, we naturally expected the inference that *Calorique* is the soul of the world; that, by means of the reciprocal action of its particles, all the phænomena of the universe are perceived, and all its motions stimulated by the mighty governor; in a word, that fire is God; and that we ought all to become fire-worshippers. We erred, however, in this conjecture:

' The æras of mankind in general which have already happened, and which, it is to be observed, fall *about* the same time, not exactly *at* the same time, in different quarters of the world *, are polytheism and deism. At present, appearances seem to point out that a new æra is at no great distance, the nature of which will be seen in the first chapter of this section, which treats on Deity.

' The nature of polytheism is well-known, and, as being long exploded over the greater part of the world, little interesting to the inhabitants of Great Britain.

' By the æra of deism, which still exists with us, I mean the existence of religions, however different in other respects, yet agreeing in the belief of a superintendant of the world, and of human affairs in particular, who differs in nothing but magnitude of attributes from an human governor, and which is probably only an enlarged image of such a governor.

' Of deism the epicycle of a future state of rewards and punishments is a necessary appendix. For, as uniform experience shews, that the distribution of moral good and evil by no means follows those laws, by which an human governor of equal attributes with the divine superintendant would be guided, there is no way of saving the hypothesis of infinite attributes, but by the supposition of juster recompenses hereafter.'—

' * A few hundred years is no great distance in such extensive considerations.'

' The

' The Deity is to the universe what our active powers are to our bodies, or rather to our brains, the seat of our intellects; for in reference to our intellects, even our own bodies must be considered as a world without us. In the universe as in the human brain, the power resides in, and animates that upon which it acts. Here no previous experience, no observation, no working after a plan are necessary. The cause for exertion arrives, the exertion takes place, the effect ensues: all this is instantaneous, as the starting of a bright thought in a poet's mind; a process indeed which bears the nearest resemblance to the operations of Deity.

' A Being without wants can have no occasion for the human mode of employing means to gain ends; whatever looks like an instance of that process in the works of creation, appears, upon a nearer scrutiny, to bear a different interpretation; as shall be shewn by several instances in their proper places. Here then is an end of the doctrine of final causes, that bane of all true knowledge and chaste philosophy. The only want that can with propriety be ascribed to the Deity, is that of acting; but the same cause, which in any particular instance occasions the necessity of action, determines also the quantity and direction in which it is to be excited.

' This definition of Deity and of divine power, which makes universal space to be as it were the sensorium of Deity, while things are the ideas, and the changes which take place in the universe the operations of the divine mind, agrees in the main with the Mosaic account of creation; an account which is evidently the production of a vigorous mind, aiming, at too early a period in the progress of human society, at philosophical truth. The instantaneous effect of the divine wish is well expressed in those words: "Let there be light, and there was light." Milton's account, on the contrary, how God grasped the golden compasses, and sketched the vast circumference, is like similar expressions in the Psalms, mere poetry, the effusion of a warm imagination, tracing with boldness inaccurate resemblances between the great operations of nature, and the petty artifices of man.'

A displeasing want of arrangement diminishes the value of this work, which abounds with rash excursive dissertations on topics very slightly connected with its subject; such as the chapter on Humanity, p. 287, and those on the origin of Christianity. Of the latter, we refrain from speaking; as the intimations which they contain would be painful to many of our readers, and are at best very unsatisfactory. After so much genius and erudition have been employed in every corner of Europe, during this whole century, to batter down the bulwarks of Christianity, it is curious that all the philosophic theories of its origin should imply a series of the most enormous moral miracles. Of his own system, this writer has already seen the imperfection; as a proof of which, the following praiseworthy acknowledgement has been inserted in some of the public prints:

"The author of *Pyrology* feels himself irresistibly impelled to make known by this channel to all those who may have seen his book, that he is now thoroughly convinced of the Moral Government of God, the immortality of the human soul, a future state, and of the truth of Christianity in its fullest extent. For his involuntary error he confidently hopes to be pardoned by Almighty God, through the merits of his Son Jesus Christ; but at the same time thinks it his duty in this public manner to solicit the pardon of his readers, for having as much as in him lay, though he trusts ineffectually contributed to lead them astray.

"He is now preparing a Postscript on the abovementioned subjects, to be given gratis to all who possess his work."

This happy termination of the author's conflicts of mind affords a new proof of the shrewdness of a remark of Hume*, with which we shall conclude:

"The most natural sentiment, which a well-disposed mind will feel on this occasion, is a longing desire and expectation, that heaven would be pleased to dissipate, at least alleviate, this profound ignorance, by affording some more particular revelation to mankind, and making discoveries of the nature, attributes, and operations of the divine object of our faith. A person, seasoned with a just sense of the imperfections of natural reason, will fly to revealed truth with the greatest avidity: while the haughty dogmatist, persuaded that he can erect a complete system of theology by the mere help of philosophy, disdains any further aid, and rejects this adventitious instructor. To be a philosophical sceptic is, in a man of letters, the first and most essential step towards being a sound believing Christian."

ART. VIII. *Biographical, Literary, and Political Anecdotes, of several of the most eminent Persons of the present Age. Never before printed. With an Appendix; consisting of Original, Explanatory, and Scarce Papers. By the Author of Anecdotes of the late Earl of Chatham. 8vo. 3 Vols. 18s. Boards. Longman. 1797.*

THE author of these volumes has convinced us that he has been an attentive and vigilant observer of the various political characters and events, that have occurred during the present reign. Indeed, many of the persons who are the objects of his notice have had so considerable a share in the management of public affairs, that an account of their conduct seems rather to belong to the general history of the times than to the more select province of anecdote. The principal characters here exhibited as statesmen or political writers are the following: the Dukes of Grafton and Leeds, Dr. Butler, (the pre-

* *Dialogues concerning Natural Religion, XIIth part.*

sent

sent Bishop of Hereford,) Dr. O'Beirne, (Bishop of Ossory,) Sir John Dalrymple, the Earls of Mansfield and Camden, in the first volume: Earl Temple, Lords Geo. Grenville and Geo. Germain, Mr. Wedgwood*, and Dr Franklin, in the second. The third volume consists entirely of political essays and tracts, that

* We are not surprised to see the name of WEDGWOOD standing with so much distinction in this work; for, though generally known only as an artist of the first class, his character, and his importance with respect to the commercial interests of his country, well entitle him to be considered as a PUBLIC MAN.—As the editor's account of this ingenious artist is, to our certain knowledge, very correct and true, we shall extract from it the following particulars:—

‘He [Mr. W.] was the maker of his own fortune; and his country has been benefitted by his exertions, in a proportion not to be calculated.

‘His many discoveries of new species of earthen wares and porcelains, his studied forms and chaste style of decoration, and the correctness and judgment with which all his works were executed under his own eye, and by artists for the most part of his own forming, have turned the current of this branch of commerce; for before his time, England imported the finer earthen wares; but for more than 20 years past he has exported them to a very great annual amount, the whole of which is drawn from the earth, and from the industry of the inhabitants; while the national taste has been improved, and its reputation raised in foreign countries.

‘His inventions have prodigiously increased the number of persons employed in the potteries, and in the traffic and transport of their materials from distant parts of the kingdom; and this class of manufacturers is also indebted to him for much mechanical contrivance and arrangement in their operations; his private manufactory having had, for 30 years, and upwards, all the efficacy of a public work of experiment.

‘Neither was he unknown in the walks of philosophy. His communications to the Royal Society, of which he was a member, shewed a mind enlightened by science; and contributed to procure him the esteem of scientific men at home, and throughout Europe.

‘At an early period of his life, seeing the impossibility of extending considerably the manufactory he was engaged in on the spot which gave him birth, [Burslem, near Newcastle, Staffordshire,] without the advantages of inland navigation, he was the proposer of the *Grand Trunk Canal*, and the chief agent in obtaining the act of parliament for making it, against the prejudices of the landed interest, which at that time stood very high, and but just before had been with great difficulty overcome in another quarter by the all-powerful influence of a Noble Duke, whose Canal was at that time the only one that had been constructed in this kingdom. The *Grand Trunk Canal* is 90 miles in length, uniting the rivers Trent and Mersey; and branches have since been made from it to the Severn, to Oxford,

that appeared to the compiler worthy of being rescued from the ordinary fate of fugitive performances.

Under the article relating to the Duke of Grafton, we are assured that the author is in possession of the secret respecting the real writer of the Letters signed JUNIUS. This mighty mystery is half disclosed and half concealed in the following passage, which we submit to the consideration of our readers :

‘ The bold assertions and keen invectives with which the paper of “ Junius ” abounded throughout, contributed greatly to their popularity and fame. They were occasionally attributed to Lord Sackville, to the Right Hon. W. G. Hamilton, to the Right Hon. Edmund Burke, to John Dunning, esq. and many others, but without the least ground or foundation in truth. It is to be observed of them, that all parties are attacked in them except the Grenvilles. During their original publication, the writer lived in Norfolk-street, in the Strand, not in affluent circumstances, but he did not write for pecuniary aid. He was a native of Ireland, of an honourable family, and of Trinity College, Dublin. He was at one time intended for the army, and at another for the bar ; but private circumstances prevented either taking place. Perhaps no man possessed a stronger memory. He frequently attended parliament, and the courts in West-

and to many other parts, and it will also have a communication with the *Grand Junction Canal* from Braunston to Brentford.

‘ He was the founder, and chief promoter, of an association of manufacturers in London, which he denominated “ The Grand Chamber of the Manufacturers of Great Britain. ” —The occasion of this institution was, Mr. Pitt’s propositions, in 1786, for adjusting the commercial intercourse between Great Britain and Ireland.

‘ When these propositions were made public, Mr. Wedgwood saw them pregnant with infinite mischiefs to the British manufacturers : with many he conversed, and to others he wrote. On this great national subject he circulated his opinions in hand-bills, letters, essays, and paragraphs, in the newspapers ; and by every possible mode that he could take, endeavored to alarm the manufacturers of the whole kingdom, and direct their attention to the several subjects, &c.

‘ Under a leader of such penetration and industry, the association was quickly formed, of all the principal manufacturers, who, by personal attendance or by delegates, became members of it.’

The author of this memoir proceeds to detail the history of this commercial chamber ; its progress in pursuance of the important objects of its institution ; its triumph over the Irish propositions ; and, finally, its dissolution, in consequence of the support given to administration with respect to the famous commercial treaty with France, negotiated by Mr. Eden, now Lord Auckland. The papers relating to the proceedings of the chamber in regard to this treaty were printed, but not published :—the editor has preserved them in his *Appendix*.

minster-

minster-hall. And sometimes he committed to paper the speeches he had heard. There are some of Lord Chatham's speeches on the American war, printed in the "Anecdotes of Lord Chatham's life," which were taken by him; and they are allowed, by all those persons who heard them, to be accurate, even to minuteness. They want nothing but the dignified action, and eye of the noble Earl, to give them their original force and energy. When the public discounts concerning the Middlesex election, and other measures, had abated, he ceased to write; which was about the close of the year 1771. However, towards the end of the year 1779, he resumed his pen; and wrote a number of political essays, or letters, which are entitled, "The Whig." They were printed in one of the public papers of that time. There were eighteen of them. But there being no Sir William Draper to call them into notice, they died, with the other papers of the day. In composition, they are not inferior to his former papers. The reader will find some extracts from them, in the Appendix, title A. In the year 1791, he went to Madras with Lord Macartney, to whom he had been known in Ireland; and there he died.

The Letters to which we are here referred under the signature of a WHIG, and which are preserved in the Appendix, appear to us to bear no marks of the style of Junius, and are inferior in point of composition to those signed A COUNTRY GENTLEMAN, which the author ascribes to the present Bishop of Osnabury. Appendix, 3d vol.

We are sorry to observe, under the article concerning Lord Mansfield, a manifest disposition to degrade the character of the deceased Chief Justice: but we shall shortly have occasion to consider this subject more fully, when we come to notice the recent publication of Mr. Holliday*, who has fallen into the opposite extreme of undistinguishing admiration. We shall endeavour to hold the balance with an even hand.

In the second volume, is contained a long and we believe an accurate detail of the late Lord Temple's political conduct. The author gives a favourable view of the part taken by that noble person, in the various negotiations which occupied so much of the public attention in the early part of the present reign. Perhaps the narrative of these transactions will now excite little interest; the parties at the Cocoa Tree† and in Albemarle-street have been long forgotten; and we think that the Appendix is unnecessarily loaded with quotations from pamphlets of little general concern.

We have already observed that a just tribute of applause is paid to the character of the late Mr. Wedgwood: but the principal part of the second volume is occupied by an account of Dr.

* Life of Lord Mansfield, 4to.

† Some account of these proceedings will be found in the Monthly Review, vol. xxvii. p. 466.

Franklin; and, in particular, by some curious though very prolix papers relating to a grant of lands on the Ohio, which was the subject of much consideration before the Privy Council about the year 1770. The Appendix contains a minute and circumstantial relation of the duel * between Mr. Whately and Mr. (afterwards Sir John) Temple, together with Dr. Franklin's famous Letter, which occasioned a memorable speech replete with the bitterest personal invective against the Doctor †, delivered by Mr. Wedderburn (now Lord Chancellor) before the Lords of the Council, soon after this transaction.

We cannot dismiss these volumes without observing that they contain a considerable portion of political information: but we must not allow them all the credit of originality which the author assumes in the commencement of his work. The information which he has communicated respecting the authors of popular pamphlets, that have appeared at different times, will probably be esteemed the most valuable and certainly the most original part of the contents. Whether he has the permission of the respective writers to assign their names, thus publicly, to their literary offspring, is a matter that lies between them and this editor. It is observable that he has not thought it proper to authenticate his communications by his own name; and that, while he draws aside the veil of secrecy from others, he himself chooses to retire behind the shelter of an anonymous publication.

Notwithstanding the objections which must for ever remain in force against anonymous *testimony* ‡, this compilation of political facts and circumstances will, by its most discerning readers, be characterized as highly interesting; and it will prove more particularly so to those who still remember the times to which the anecdotes and events here recorded are referable. To the future historian, also, it will afford much assistance, by pointing out the more memorable topics of investigation; by aiding the efforts of inquiry; and by contributing, in many instances, towards the means of information which, but for publications of this kind, might be utterly consigned to oblivion.

* See M. Rev. vol. l. p. 67.

† To which Dr. Franklin did not deign to utter one word of reply.

‡ It must be observed, indeed, that the author of the "*Anecdotes of the late Earl of Chatham*," to which we are referred in the title-pages of the present volumes, is so generally known, that the objection to the withholding of his name from the work before us is in some measure obviated.—For our account of the *Anecdotes of Lord Chatham*, See M. Rev. N. S. vol. viii. [1792] p. 21.

ART. IX. *An Account of Roman Antiquities discovered at Woodchester near Minching Hampton in the County of Gloucester.* By Samuel Lysons, F.R.S. and A.S. Folio. Printed on Colombier Paper. With 44 Plates. Price Ten Guineas, Boards. Cadell jun. and Davies, &c. 1797.

THE want of such magnificent remains of Roman art as those which enrich some provinces of France and Spain, as well as the more classic regions on the other side of the Alps, has perhaps rather too much confined the researches of the English antiquary to the less interesting productions of the darker ages. We mean not to depreciate that kind of architecture which is generally, though improperly, denominated Gothic: but, with all our reverence for

“ The storied windows richly dight
Casting a dim religious light,”

there is an association of ideas connected with the grandeur of the Roman name, which leads us always to contemplate the works of those sovereigns of the world with livelier curiosity and satisfaction, than the later fabrics of monkish ingenuity can excite.

Public edifices of a higher order, amphitheatres, aqueducts, temples, and triumphal arches, have probably decorated this island as well as other parts of Europe which submitted to the Roman power; and the lovers of true taste must lament that these, its principal monuments, no longer exist to claim our respect and excite our admiration: but perhaps there are no where to be found more perfect vestiges of a *Roman dwelling*, than in the splendid volume which we have now the pleasure of announcing to the public; and to the accuracy and diligence of Mr. Lysons's investigation, as well as to the peculiar excellence of the plates, which form the most important part of the work, and which, as we understand, were chiefly executed by himself from the views and plans that he had made on the spot, we give our cordial approbation.

These vestiges are such as plainly evince that the land where “ *remotis obstrepit Oceanus Britannis*” was not, by the Romans, judged unworthy of those ornamental edifices which taste delights to rear in her favorite abodes; and for the present credit of this country, we may venture to assert that no similar remains on the Continent have been more faithfully or more elegantly delineated.

The work consists of

A map of the Roman stations, roads, and buildings within 15 miles of Woodchester*.

Three

* Woodchester is situated under a part of that range of high ground which forms the eastern boundary of the vale of Gloucester,

Three large views of Woodchester and the adjacent country.
Two plans of the Roman building discovered at Woodchester.

Fifteen coloured plates, or *fac similes*, of the Mosaic pavements. One of these pavements is 48 feet 10 inches square, which we believe to surpass in extent, as well as in richness and variety of design, all the works of that kind which have been discovered in any part of Europe; except that of Ottricoli in Italy, so fortunately adapted to become the present floor of the octagon room in the museum of the Vatican.

Three plates of plans and sections of the flues and hypocausts for warming the different apartments.

Three plates, containing a view and plans and sections of the substructure of a Laconicum, or sweating-room, of a very singular construction, and in perfect preservation.

Eight plates of fragments of columns, stucco, pottery, and various utensils found among the ruins.

Four plates, finely engraved by Fiesinger, of fragments of small statues of Parian marble, found at the same place; among which are one of Diana Lucifera, a torso of a groupe of Cupid and Psyche, and the feet of what appears to have been a Meleager, of admirable and probably Grecian workmanship.

The most important of these remains being necessarily those which were most likely to resist the injuries of time, and the devastations of plunderers, are the Mosaic pavements. These appear to be so well preserved, that, though a spectator can no longer exclaim with Statius in his poem on the Tiburtine villa of Maunlius Vopiscus, quoted by Mr. Lysons,

*Quid primum, mediumve canam? quo sine quiescam?
Auratasne trabes? an Mauros undique postes?*

he may still admire the

*Solum, varias ubi picta per artes
Gaudet humus.*

We regret that it is scarcely within our province to convey an adequate idea of a publication of this kind, which, to be properly appreciated, requires to be seen. Mr. Lysons has judiciously confined his letter-press to little more than was essentially necessary to serve as an explanation of the plates; but he has introduced into his notes a variety of classical illustrations from Vitruvius, Pliny, and other writers; which, while

at an equal distance of twelve miles from the city of Gloucester and the town of Cirencester. Its name indicates it to have been a Roman station; and many Roman antiquities have at different times been discovered there. It is now a village.

they

they shew, in a small compass, the author's extensive knowledge of whatever is connected with his subject, convey to the reader much general information on this species of Roman architecture.

From the short account which he has given of this discovery, we shall only extract his conjectures on the purpose for which this building was erected :

‘ From the magnitude of this building, and the richness of its decoration, it does not seem probable that it belonged to any private individual. It is more likely that it was a public work, built for the residence of the *proprætor*, or at least of the governor of this part of the province, and occasionally perhaps of the emperor himself, as it is well known that several of the Roman emperors visited Britain, and some of them continued there a considerable time.

‘ There are various reasons which might have induced the Romans to fix on this situation for the erection of such a building. In the first place, it possessed the advantage of being abundantly supplied with water, not only from the brook running at the foot of the hill on which it stands, but also by a very considerable spring which rises on the hill above it, and runs through the orchard and churchyard over a part of the ground which was formerly occupied by the building ; and by means of which, not only the baths might have been supplied but fountains also, which the Romans very frequently had in the courts of their houses. Very good stone for building was to be found near the spot, and clay for making bricks. The beauty of the surrounding country must also have been a considerable inducement to building here. Some idea of this situation is attempted to be conveyed in Pl. II, III, and IV, and the vignette prefixed to this work.

‘ The spot of ground which was occupied by this edifice is sufficiently high to command a very beautiful prospect, yet not so elevated as to be deprived of the shelter afforded by the surrounding hills. It may be reasonably supposed that, at the time when the building was erected, the country was more wooded than it is at present ; there is still, however, a considerable portion of beech wood near the summit of the hills, which much increases the beauty of the view. No place can enjoy a finer verdure, even in the driest seasons, than the valley of Woodchester.

‘ The Romans might also have been induced to erect so considerable a building in this situation from its being within a short distance of many of their most important stations and garrisons. Some of those garrisons commanded the several passages over the river Severn, the boundary of the *Silures*, who were the most obstinate opponents of the Roman power in the southern parts of Britain. One of the few facts recorded by the Roman historians relative to the early transactions of the Romans in this part of the island, is that of *Ostorius Scapula*, *proprætor* of Britain under *Claudius*, having constructed a chain of forts or garrisons along the river Severn ; and it is extremely probable that the entrenchments at *Uley-Berry* and on *Painswick Hill*, and perhaps also those on *Broadbridge Green* and at *Little*

Sodbury, are remains of those garrisons, or at least of their *cave exploratoria*.'

For the benefit of those lovers of antiquity on the Continent who may be interested in a publication of this kind, Mr. Lysons has added a French translation of his description. The work does honour to our national taste and spirit, and will be sufficiently applauded, we doubt not, by the artists and virtuosi of other countries.

ART. X. *The Effects of Property upon Society and Government investigated*: containing an Illustration of the Influence of Property on Mental Energy, National Character, Manners, Government, and Civilization. By Charles Patton, Esq. Captain in the Royal Navy. To which is added, an Historical Review of the Monarchy and Republic of Rome, upon the Principles derived from the Effects of Property. By Robert Patton, Esq. 8vo. pp. 450. 7s. Boards. Cadell jun. and Davies. 1797.

THE portion of this volume which is written by Captain Charles Patton is divided into three parts. The first is an attempt to illustrate the influence of property on civilization and knowledge; the second inquires how far that influence affects national character and manners; and the third contains a plan of government and legislation adapted to the principles asserted in the two preceding essays. This last part was formerly published by the author under the title of "An Attempt to establish the Basis of Freedom on simple and unerring Principles," and was examined in our Review for May 1794. The re-publication of this tract, in the present work, is said to have been occasioned by the loss of the greater part of the copies first printed, which reduced the number for sale so much as not to admit of properly advertising them to the notice of the public. We have re-perused this production with care, and we have examined attentively the other essays in the volume, intend to explain its principles more fully, and to point out the necessary arrangements for bringing them into practice. Our opinion of Captain Patton's ingenuity and talents is not diminished: but closer investigation of his project for forming representative assemblies has convinced us that it cannot be adopted with safety.

The influence of property on government has been the principal topic of discussion with all the old political speculators. Harrington goes so far as to define the nature of governments, by the condition of the subjects with regard to property; and he maintains that, according as the division of it is equal or unequal in a state, its government *must* become democratical, aristocratical, or monarchical. The penetrating Machiavel is nearly of the same opinion;—he directs the prince, who

who would acquire despotic power, to create nobles, and bestow on them strong castles, rich domains, and high privileges, in order to induce and enable them to maintain his authority. That ingenious and entertaining visionary, Sir Thomas More, was so strongly impressed with the evils incident to property, particularly its tendency to the oppression of the labouring classes of mankind, that he has wholly banished it from his Utopia; in which he makes all the goods of the state to be possessed and enjoyed in common by all its inhabitants. It was not until modern times, that any writer of note was found daring or presumptuous enough to frame systems of government in which the operation of property was entirely disregarded.

The author of the work before us, imputing to such bold speculations many of the calamities that have happened in our own days, has undertaken to trace them up to their cause, and to provide an expedient for preventing the repetition of them. He divides society into two portions, the *class of property*, and the *class of persons*; in other words, the rich and the poor; and his great object is to frame a legislative assembly in such a manner that each party shall have his just influence in it, so that the rich may not be able to oppress the poor, nor the poor to plunder the rich. Before he gives the detail of his plan, he enters into a copious disquisition on civilization, knowledge, and government; in which he endeavours to shew that, without the knowledge of property, we should be little better than brutes. Here he seems to be misled by the spirit of system. To property we are certainly indebted for a great part of our happiness, and to it we may justly impute most of the evils also of society:—but without property much good and evil might yet subsist in the world. Some of the passions, the great instruments of our pleasures and sufferings, are uninfluenced by it. We do not perceive any impossibility, nor any absurdity, in Sir Thomas More's relation of the various institutions of Utopia, the enjoyments, the misfortunes, the labours, and the learning of its citizens. He finds many plausible motives for urging them to action, without having recourse to 'the stimulus of property'—Having disputed Captain Patton's position, however, it is fair that we should give it in his own words:

'It is not only obvious from reason, but confirmed by observation and experience, that men, in their original or natural state, without having any idea of either public or private property, have no occasion whatever for government or laws.

'Without the knowledge of public or private *property*, man must be in some measure a solitary animal, at least he cannot live in a congregated state; because, subsisting entirely upon the bounties of nature, dispersion seems requisite to the attainment of sustenance.

'Certain

* Certain theorists on government suppose an impossibility, when they represent solitary man living independant of and unconnected with other men, and of course void of any knowledge of property, as an intelligent and rational being, capable of comparing and reasoning: which is absolutely not the case. Man, under such circumstances, possesses no more ideas, and no more intelligence, than the brutes that surround him. It is the knowledge of property alone, acquired in society, that unfolds the energies of the mind. The solitary and independant man, enjoying the only state of natural equality attainable to the species, must be a man altogether ignorant and incapable of exercising the faculties of mind, which necessarily remain inert, until roused by the stimulus of property. A contrary supposition has given rise to the reveries of Rousseau; the fallacy of which has proved so fatal to a great portion of mankind. And even the reasoning of the more intelligent Locke appears to me to be founded upon the same error.

* Association among savages is the first step toward any knowledge of property, either public or private. Whenever they come to combine with their fellows in any common measures, either of defence, or for the acquisition of food; as may be the case in hunting or fishing; the knowledge at least of public property is immediately attained: and so far some advance is made toward civilization.'

We come now to the author's project for constituting the legislature. He subdivides the party of property into various classes, according to the magnitude of their possessions. The class of persons is to consist of those who have not accumulated any property, and can only gain a living by their labour. These he estimates to form in numbers about one half of the whole community.—The next, or second class, (being the first class of property,) is to consist of all those whose greatest annual income may be double the greatest annual income of the first class, including what is intermediate. These he reckons equal in numbers to one half of the first class.—The third, and the remaining seven classes are selected in the same manner. The third class is composed of those whose income is double that of the second, the fourth class of those whose income is double that of the third, and so of the others.—The following extract will make this arrangement more clear:

* In order to elucidate this subject by an example, let us suppose that a civilized nation contained 3,000,000 of men come of age, and entitled to vote at the election of representatives to the legislative assembly: and that they were, for this purpose, to be divided into classes, in such a manner that the political interests of the individuals of each class should be so nearly alike, that they might with great propriety be admitted to an equal vote in that class to which they respectively belonged. And that the classes themselves having an equal claim to protection, would of consequence be entitled to an equal share of political importance.

' The first or lowest class may be supposed to consist of 1,500,000 voters; that is to say, that one half of the whole number of voters would be found to belong to this class; and we shall suppose 16% their greatest annual income.

' The double of this sum, or 32*l. per annum*, would be the greatest annual income of the individuals of the second class; which would consist of half the number of voters, or 750,000 men.

' Double the greatest annual income of the individuals of the second class, or 64*l. per annum*, would be the greatest annual income of the individuals of the third class, which would consist of 375,000 voters, or half the number of which the second class consisted. And so on with the other classes, doubling the annual income, and reducing the number of voters in the same proportion; as may appear more clearly on the following statement in figures; observing, that the first class will include the indigent, and the tenth, or last class, will include the individuals having the greatest annual incomes in the nation.

Class of voters.	Number of voters.	Annual income.
1st. - -	1,500,000 - -	£.16
2d. - -	750,000 - -	32
3d. - -	375,000 - -	64
4th. - -	187,500 - -	128
5th. - -	93,750 - -	256
Middle classes		
6th. - -	46,875 - -	512
7th. - -	23,437 - -	1,024
8th. - -	11,718 - -	2,048
9th. - -	5,859 - -	4,096
10th. - -	2,929 - -	8,192

	1,932	The remainder, which would consist of individuals having an income above the sum of 8,192 <i>l.</i> to be included in the highest class.
Total - -	3,000,000	

' According to this scheme, the two middle classes would consist of the individuals having from 128*l.* to 512*l. per annum*; and it seems evident that a representation chosen by these classes would be a juster representation of the whole community, than a representation chosen by any two of the other classes.

' If such a nation, as has been supposed, were to be divided into the two great political parties of *persons* and *property*, those having above 256*l. per annum*, which is the middle point, would naturally attach themselves to the party of *property*; and those having under that sum *per annum*, would, by the same rule, belong to the party of *persons*. But they would be moderate in their political opinions, in proportion as they approached or receded from this medium of annual income.'

It would not be very difficult to form this classification, at least with sufficient accuracy to answer the author's purposes. The amount of the direct taxes paid by each individual might ascertain, with tolerable exactness, the class to which he belonged.

longed. 'There would only remain to divide such a nation into a certain number of districts.'—'Every individual of each class would have an equal vote in the class to which he belonged, and a *majority of the classes* of each district would choose the representative or representatives for each district.'

To this plan there are, we think, some weighty objections. By giving to property a direct privilege, to be frequently and publicly exercised, it would draw a marked distinction between the rich and the poor, and might occasion such dreadful conflicts as often convulsed the Roman republic. The most dangerous party distinctions are wealth and poverty. The rich will combine for their own safety, and the poor will be continually instigated to rise on them; and whichever party triumphs, great mischief must ensue. If the nation be of a martial and impetuous spirit, the rich will be plundered: if the people be tame and spiritless, the rich will become despotic oppressors. The *influence* of property is, in our opinion, a much better safeguard for the rich, than the privileges which the author is disposed to give them. Let us suppose the people convened in one of the districts to elect a representative, in the mode which he suggests. Let us suppose, as would almost always happen, that there are two candidates, one for the multitude, the other for the men of property. It is highly probable that the first 3 or 4 classes would vote for the former, and the remaining 6 or 7 classes for the latter; who would therefore gain the election, although the numbers might be 10, 12, or 14, to 1, against him. Can it be imagined that the people would be patient in such circumstances, unless kept in awe by military force? They would behold how contemptible they were in the eyes of the law; they would see in the strongest light the mortifying privilege of wealth; and they would be infinitely more discontented and exasperated at the triumph and derision of the rich over the inefficacy of their numerous votes, than if they were not allowed to vote at all.

As a writer, Captain Patton is entitled to a considerable portion of the critic's approbation; his style is clear, forcible, unencumbered, and seldom negligent; and many of his observations possess novelty and acuteness. The historical tract by Mr. R. Patton, bound up with this work, is written to illustrate the principles of Captain Patton: but, in our opinion, it clearly exhibits their dangerous tendency, by shewing that the great misfortunes of Rome were occasioned by the distinction of patrician and plebeian, and by the perpetual contests between the rich and the poor.

ART. XI. *Religious and Philanthropic Tracts*: consisting of 1. A Discourse on the Principles, the Temper, and Duties of Christians; the second Edition, enlarged: 2. An Essay on the State of the Poor, and on the Means of improving it by Friendly Societies, &c. 3. Rules for forming and managing Friendly Societies, with a View to facilitate their general Establishment. By James Cowe, M. A. Vicar of Sunbury, Middlesex. 8vo. 2s. 6d. Robson, Bremner, &c. 1797.

IN an age in which the clerical profession is too frequently undervalued, and even its utility called in question, we are happy in seeing such proofs as the present performance affords, of the humane attention of clergymen to the welfare of those who have, in some measure, even with respect to *this* world, been entrusted by Providence to their care. We have already had occasion to speak favourably of the plain and useful discourse * which forms the first part of these tracts. Since that time, Mr. Cowe appears to have employed much thought on the subject of Friendly Societies; and we will venture to affirm that, in the present state of this nation, a more important subject can hardly engage the attention of any man, of whatever profession. If this country is to be preserved from the great and alarming dangers which threaten it, one principal means of such preservation must be by improving the condition of the lower ranks, or by enabling and disposing them to improve it themselves.

Of all the methods which have hitherto been suggested or attempted for that purpose, none has appeared to us so likely to succeed, as the general institution and encouragement of Friendly Societies. We have pleasure, therefore, in recommending the tracts before us to the attention of those who wish for plain and practical information, relative to the plans and regulation of these useful institutions.

After the discourse already noticed, and which contains excellent advice to the members of the Societies at Sunbury, delivered at their anniversary meeting, follows an *Essay on the State of the Poor and on the Means of improving it*, pointing out the more general and striking causes of their present distress, and the most practicable methods of removing it.

The principal causes here enumerated are, 1st, The inadequate price of labour in some situations: 2d, Idle habits, and sometimes, the want of materials for employment; 3d, Some imperfections in the form or administration of the present system of the Poor-Laws: 4th, Their incommodious dwellings, their want of domestic oeconomy, and their attach-

* See Rev. Oct. 1796, p. 237.

ment to particular kinds of diet and dress : 5th, The great number of public houses, and the irregular manner in which they are conducted : 6th, The moral depravity of the Poor, and their backwardness to receive instruction : 7th, Their general improvidence in the early part of life.

On each of the above-mentioned causes of the present distress of the Poor, the author offers a variety of sensible and humane remarks, and suggests many judicious and practicable means for their removal. He then gives a minute account of the Societies at Sunbury, with an abstract of the subscriptions and disbursements of one of them, from December 1773 to October 1797. In order to shew the utility and efficacy of Friendly Societies in reducing the Poor-Rates, he observes, page 68, that,

‘ By taking an average of the six years, previous to their institution at Sunbury in 1773, when provisions were much cheaper than at present, the poor-rates were 2s. 9d. in the pound ; sometimes they were as high as 3s. 6d. But, as the societies began to flourish, a gradual reduction has taken place ; and, by their combined effects, the poor-rates have been as low as 1s. 6d. ; and, during the six years previous to 1796, never higher than 1s. 9d. Now, many of the members are so indigent, that, if they happen to be ill for a short time, and are thereby rendered incapable of following their business, they must inevitably apply for *parochial* relief, had they not recourse to a fund, which their own industry, their œconomy, and their honest pride, have contributed to raise.’

Mr. C. then proceeds to make some farther general remarks ; and on the subject of Parliamentary interference in the management of such Societies, he has the following observations :

‘ Some have thought that all, who have not large families to support, should be compelled to subscribe to some friendly or parochial club. The idea however of compulsion is revolting to the mind. Compulsion would impose a second poor-tax, and that to be levied from a class of men who are least able to pay it. Parliament certainly meant to protect and encourage Friendly Societies by the act passed in their behalf ; yet it has excited such alarms among them *, that any farther attempts to regulate them might prove fatal to the institution. At present, the members are actuated by a noble spirit of independence, as well as of industry and œconomy, which cannot be too highly commended ; but, if recourse were ever had to compulsive measures, it would stifle every ingenuous and liberal sentiment, and render men mere machines.

‘ Every thing should be done by persuasion and example ; and as the farmer is particularly interested in the maintenance of the poor,

* On this account, the societies at Sunbury have declined to have their rules confirmed by the Magistrates.’

he has the strongest motive to promote the establishment of Friendly Societies by his advice, and to assist them by his contributions. Such arguments should be used as are adapted to the temper, the habits, and condition of the lower classes of the community, and are likely to stimulate the latent principles of activity and industry within them; to warn them of the sad degradation of applying for parochial relief, without absolute necessity; to excite them, in their youth and health, to make a proper provision for sickness or age; and thus to extricate themselves from that debasement of mind, that corruption of morals, and that inattention to future concerns, into which many of them are unhappily plunged.

'The parochial clergy, aided by the higher and middle classes of life, might be extremely useful in bringing Friendly Societies into public notice, in explaining their nature, their importance, and their utility, and in thus promoting their general establishment. To their serious and candid consideration, then, these Friendly Societies, calculated, under proper regulations, to answer the most beneficial ends to poor and rich, are earnestly recommended *.'

The essay concludes with the recommendation of *Female Societies*, or, at least, of subscriptions among Ladies, for furnishing poor women with linen and other little necessities at the time of their lying-in.

'I have often (says he, p. 90.) heard the poor speak of this kind of benevolence, as being singularly useful; and have frequently been told; that their condition, from being miserable to the last degree, was rendered comfortable by this timely and judicious relief. It is, therefore, with peculiar pleasure, that this mode of charity is recommended to the attention of those, whose feelings of sympathy are ever ready to commiserate the distresses, and mitigate the hardships, of their fellow-creatures. In such employments, so congenial to the natural tenderness and sensibility of the softer sex, female worth and excellence "have," in part, "their reward" in the present sympathetic feelings of their nature—but, a greater and a better is prepared for them in that future state, where the giving of "a cup of water," the slightest kind office, rendered to suffering humanity, will neither be forgotten, nor unrewarded.'

The 3d part of these tracts consists of a system of rules for the formation and management of a Friendly Society, drawn up with great care, and apparently formed on more liberal and equitable principles than any which have hitherto fallen under our notice:—but, as we have already carried our remarks to a sufficient extent, we shall now conclude with again warmly recommending the whole of the present performance to our readers.

* It is much to be wished, that the Legislature, the Board of Agriculture, the Society for the encouragement of Arts, Manufactures, and Commerce, or the Society for bettering the condition of the poor, would offer premiums for the best practical dissertation on this important subject.'

ART. XII. *A Mathematical and Philosophical Dictionary*: containing an Explanation of the Terms, and an Account of the several Subjects, comprized under the Heads, Mathematics, Astronomy, and Philosophy, both Natural and Experimental: with an Historical Account of the Rise, Progress, and present State of these Sciences: also, Memoirs of the Lives and Writings of the most eminent Authors, both Ancient and Modern, who by their Discoveries or Improvements have contributed to the Advancement of them. With many Cuts and Copper-plates. By Charles Hutton, LL. D. &c. Professor of Mathematics in the Royal Military Academy, Woolwich. 4to. 2 Vols. 2l. 14s. Boards. Robinsons.

A WORK of this kind has been long a desideratum in the mathematical world; for though there are publications on a similar plan with the present, they are scanty in materials, and defective in arrangement. We give full credit to the author, therefore, when he mentions the unfavourable circumstance under which he laboured, in having no model before him by which he might direct his labours.

As this Dictionary is likely to become a book of frequent reference, and of very general use, it particularly claims our attention; and, independently of this consideration, no literary works (if we except those rare productions which announce new principles of science) are more worthy objects of critical examination than Lexicons, which shew the origin and force of terms, or which (like the present) take a wider range, and explain the principles and record the discoveries of philosophy.

The present volumes contain nearly 1400 quarto pages, printed on a small type, and are abundant in curious and important matter. We find, here, the origin, the history, the groundwork, and the improvement of each particular science, with a biographical account of the lives and writings of philosophers and mathematicians.—In the very outset of our critical examination, we scruple not to pronounce the present Dictionary to be the best work of its kind, and most deserving of the public patronage; yet, however earnest our recommendation may be, we are required to institute, in some degree, a specific criticism on Dr. Hutton's laborious performance.

Two circumstances seem naturally to require particular regard with respect to the work now before us, viz. the judgment of the author's selection, and the perspicuity of his illustration, or the accuracy of his proofs:—we have more concern with the latter than with the first; for why should we re-examine systems which have been already submitted to the public, or recapitulate objections which have been formerly urged against several of them? Besides, the truth of these systems is not

identified with Dr. Hutton's reputation.—The patience and temper with which he has recorded the various philosophic theories, fanciful and erroneous as some of them undoubtedly are, have excited our admiration and demand our praise.—We have, indeed, an unquestionable proof of his impartiality, in his details of the different hypotheses by which the same phænomena may be explained; and if, in some places, he appears too lenient to the crudities of bold speculators, we must suppose it to be his intention that their recorded errors should at least benefit philosophy by their negative influence.

LETTER A.—Article *Aberration*.—Dr. Hutton has detailed the principles which solve this phænomenon.—We should have preferred, however, an independent and more full explanation of these principles, to the familiar illustrations of Maupertuis and Clairault. The history of this important discovery is given faithfully*;—and the subject indeed deserves particular notice, as it involves perhaps the strongest arguments for the truth of the Copernican system.

In explaining the principles of any particular branch of the mathematics, the author is not very perspicuous; as we may exemplify by the article *Acceleration*:

‘A body having once begun to descend *through* the impulse of gravity; the state of descending is now, by Newton's first law of Nature, *become as it were natural to it*; insomuch that, were it left to itself, it would for ever continue to descend, even though the first cause of its descent should cease. But besides this determination to descend, impressed upon it by the first cause of motion, which would be sufficient to continue to infinity the degree of motion already begun, new impulses are continually superadded by the same cause which continues to act upon the body already in motion, in the same manner as if it had remained at rest. There being *then two causes of motion acting both in the same direction*; it necessarily follows, that the motion which they unitedly produce must be *more considerable* than what either could produce separately. And as long as the velocity is thus continued, the same cause still subsisting to increase it more, the descent must of necessity be continually accelerated.’

Dr. H. afterward gives Galileo's demonstration of the laws which falling bodies observe, in the relations of their times, velocities, and spaces.—At the end of the demonstration, he observes that, ‘as the method of demonstration used by Galileo, by means of infinitely small parts, forming a regular triangle,

* In the history of this discovery, Dr. Hutton has inserted the original letter of Dr. Bradley, published in the *Philosophical Transactions*, No. 406,—but has not given it *as such*, which perhaps he ought to have done.

is not approved of by many persons, the same laws may be otherwise demonstrated thus.'—We cannot approve this sceptical tone and doubtful language. The readers of Dr. H.'s book may not only doubt the accuracy of Galileo's demonstration, (which, perhaps, would be of small consequence,) but may imagine that a *mathematical demonstration* may be either true or false, according to the different opinions conceived of it.

To this article are added two propositions by Mr. Abram Robertson, concerning the laws of acceleration:—these propositions merit the praise of ingenuity, and of that only; as they are neither remarkable for their perspicuity, nor seem capable of being successfully applied to a severer demonstration of doubtful propositions, nor to the discovery of new peculiarities in the motion of bodies.

Aerostation—is a most valuable and entertaining article;—its principles are explained, and its history is given from the time of the learned Roger Bacon to the present period. Rules are likewise added for making balloons.

Algebra, however, forms, perhaps, one of the most valuable articles in the whole work; and Dr. H. is entitled to the greatest praise for the pains and judgment with which he has collected and arranged the materials for this history.

There existed histories of Algebra by Wallis and Montuclá, but they are so defective and unsatisfactory, that Dr. Waring was induced to prefix a short but elegant account of the rise and improvement of Algebra to his *Meditationes Algebraice*.—Dr. Hutton has been very particular in enumerating the labours and attainments of the old Algebraists, but has mentioned too slightly, perhaps, the discoveries and improvements of the moderns.—He might have consulted, with much advantage, Dr. Waring's preface to the work abovementioned.

Attraction.—This article is drawn up with clearness and accuracy, and finishes with good and wholesome doctrine:

'It need not be said how unjust it is in the generality of foreign Philosophers to declare against a principle which furnishes so beautiful a view, for no other reason but because they cannot conceive how one body should act on another at a distance. It is indeed true, that philosophy allows of no action but what is by immediate contact and impulsion; for how can a body exert any active power where it does not exist? Yet we see effects, without perceiving any such impulse; and where effects are observed, there must exist causes, whether we see them or not. But we may contemplate such effects, without entering into the consideration of the causes, as indeed it seems the business of a philosopher to do: for to exclude a number of phenomena which we do see, would be to leave a great chasm in the history of nature; and to argue about actions which we do not see, would be to raise castles in the air. It follows, therefore, that the pheno-

causes of attraction are matter of physical consideration, and as such entitled to a share in the system of physics; but that their causes will only become so when they become sensible; that is when they appear to be the effect of some other higher causes; for a cause is no otherwise seen than as itself is an effect, so that the first cause must needs be always invisible: we are therefore at liberty to suppose the causes of attractions what we please without any injury to the effects. The illustrious author (NEWTON) himself seems to be a little indetermined as to the causes; inclining sometimes to attribute gravity to the action of an immaterial cause, (*Optics*, p. 343.) and sometimes to that of a material one, *Ib.* p. 325.—

‘In his philosophy, the research into causes is the last thing, and never comes under consideration, till the laws and phenomena of the fact be settled; it being to these phenomena, that the cause is to be accommodated. The cause even of any the grossest and most sensible action, is not adequately known. How impulse or percussion itself produces its effects, that is how motion is communicated from body to body, confounds the deepest philosophers; yet is impulse received not only into philosophy, but into mathematics, and accordingly the laws and phenomena of its effects make the chief part of common mechanics.’—p. 172.

Much valuable information may be collected from the *Articles*, *Academy*, *Achromatic*, *Air*, *Altitude*, *Analysis*, *Anamorphosis*, *Anemometer*, *Angle*, *Anomaly*, *Apparent*, *Application*, *Approximation*, *Arch*, *Arithmetic*, *Assurance*, *Astrology*, *Astronomy*, *Atmosphere*, and *Aurora Borealis*.—The *Biography* comprehends the *Lives* of *Adelard*, *Albertus*, *Alembert*, *Algarotti*, *Allen*, *Almon*, *Alphonsus*, *Amontons*, *Anaxagoras*, *Anderson*, *Apian*, *Apollonius*, *Apono*, *Archimedes*, *Archytas*, *Aristarchus*, *Aristotle*, and *Averroes*.

LETTER B.—*Binomial Theorem*.—Dr. H. attempts no demonstration of this theorem, but refers for the various methods of proof to his own tracts; he has, however, enriched this article by Newton's letter to Mr. Oldenburgh, in which may be traced the train of reasoning that led to this celebrated theorem.

Biquadratic Equations. The methods by which Euler and Thomas Simpson solved these equations are given, but, to our surprise, no mention is made of the solution of Dr. Waring for a biquadratic equation of this form, $x^4 + 2px^3 = qx^2 + rx + s$, in which none of the terms are deficient.

Articles of importance are *Balance*, *Ballista*, *Barometer*, (a very capital article,) *Binomial Bridge*, and *Burning Glass*.
BIOGRAPHY.—*Bacon*, *Roger*,—*Bacon*, *Francis*,—*Baillie*, *Bainbridge*, *Bakers*, *Barlowe*, *Barrow**, *Bassantin*, *Bayer*, *Berkeley*, *Bernard*,

* Dr. H. is not very scrupulous about the purity of the sources whence he derives his Biographical information.—For the following story

nard, the Bernouillis, Bezout, Bianchini, Blair, Blondel, Boffrand, Borelli, Bouguer, Bogle, Bradley, Braddwardin, Brahe (*Tycho*), Branner, Brerewood, Briggs, Brouncker, Brown, and Bulliard.

LETTER C.—*Central Forces*.—The common propositions concerning the velocities, times, and forces, of bodies moving in circles, are demonstrated with neatness and precision.

Centre of Gravity.—We here read, ‘if the centres of gravity of two bodies A and B be connected by the right line AB, the distances AC, BC, from the common centre of gravity C, are reciprocally as the weights or bodies A and B, that is $AC : BC :: B : A$. For the demonstration of this proposition, (certainly not the least important in mechanics,) we are referred to the article *Balance* : but we have examined that article, and have not been able to discover this demonstration.

Centres of Gyration, Percussion, Oscillation, &c.—The demonstration of the centre of *Gyration* is by no means satisfactory: it is in fact only a part of a demonstration, and consequently of no use.—A person previously acquainted with the full and legal demonstration may indeed supply the deficient steps: but to such a person of what use is the given demonstration? and the tyro cannot be benefited by it.

The demonstration of the centre of *Oscillation* is not less faulty. It begins thus: ‘Now the *forces* of the weights A, B, C, to turn the body about the axis, are A. Sp, B. Sq—C. Sr, and by mechanics, the *forces* opposing that motion are A. SA^2 , B. SB^2 , C. SC^2 , therefore the angular motion generated in the system

is $\frac{A. Sp + B. Sq - C. Sr}{A. SA^2 + B. SB^2 + C. SC^2}$ — (p. 267). We believe

that a person may be acquainted with almost all the propositions in mechanics, yet not be benefited by this demonstration: but our chief objection is to the indeterminate sense of the word *force*, which is represented in one place by a quantity as A. Sp, and in another by a quantity A. SA^2 .—This leads us to a remark which will apply very frequently to the present work; that words, such as *Force, Effort, Impetus, Energy, Rate, &c.* are used without sufficient precision. In a mathematical treatise, it is required that all terms should be previously de-

story in the life of Dr. Barrow, he seems to have consulted the best books.—‘These two (Barrow and Lord Rochester) meeting one day at court, while the Doctor was King’s chaplain in ordinary, Rochester, thinking to banter him, with a sippant air, and low formal bow, accosted him with “Doctor, I am your’s to my shoe-tie;” Barrow perceiving his drift replied, “My Lord, I am your’s to the ground,” &c.; the story ends, as almost all know, with “Doctor, I am your’s to the lowest pit of Hell,” and “there, my Lord, I leave you.”—Is not this rather beneath the dignity of a Biographer?

fined,

fixed, not according to their common acceptation, or etymological signification *, but in a limited and more rigorous sense. The terms *Force*, *Rate*, &c. are to be only the signs of certain effects, or, to speak more accurately, are themselves to be represented by exhibited measures:—so that there will be precision in our reasoning, if the measure of *Rate* be space gone over in a given time by a body moving uniformly, and if the measure of *Force* (centripetal, for instance) be the space descended through in a given time, in the direction of a line joining the body and the centre of Force †.

Centre of Pressure.—Dr. H. says, ‘This is the same as the centre of percussion, supposing the axis of motion to be at the intersection of this plane, with the surface of this fluid.’—This is not generally true; the common demonstration (that of Cotes, for instance) does not prove that the centres of pressure and percussion coincide, but only that these points are at the same distance from the axis of motion.—If a line be drawn from the centre of gravity of a plane, perpendicularly to the intersection of the plane produced, and the surface of the fluid, then (considering this intersection as the axis of motion) the centre of percussion is somewhere situated in that line, but it does not necessarily follow that the centre of pressure is in the same line; for the pressure of the fluid may cause the body to revolve round this line.—In particular cases, however, these centres do coincide.

Page 269.—‘*Centrifugal Force* is that by which a body revolving about a centre or about another body endeavours to recede from it—and centripetal force is that by which a moving body is perpetually urged towards a centre, and made to revolve in a curve instead of a right line.—Hence, when a body revolves in a circle, these two forces, viz. the centrifugal and centripetal, are equal and contrary to each other, since neither of them gains upon the other, the body being in a manner equally balanced by them. But when in revolving, the body recedes farther from the centre, then the centrifugal exceeds the centripetal force, as in a body revolving from the lower to the higher apsis, in an ellipse, and respecting the focus as the centre. And when the revolving body approaches nearer to the centre, the centrifugal is less than the centripetal force; as while the body moves from the farther to the nearer extremity of the transverse axis of the ellipse. the two forces being equal to each other only at the very extremities of that axis.’

* Thus the word *half* is derived from the Saxon word *heolfe* which signifies part or portion, but not that particular portion which is now, in its mathematical and indeed vulgar acceptation, designated by the word *half*.

† We may observe that it is of little consequence *how* words are defined in mathematics;—for definitions affirm nothing, being in themselves incapable of expressing either truth or falsehood.

Here the author appears to us in an error: for, according to his own reasoning, the centrifugal depends on the circular motion of the body, or on the angle described by the body round the centre; and when he says that, in a circle, the centrifugal force is equal to the centripetal, it follows that the measure of this centrifugal force must be the sagitta of a circular arc, subtending the angle described by a body moving in a curve; the measure of the centripetal force being the sagitta of the evanescent arc of the curve. Since, then, the proportion of these sagittas is the proportion of the force, and the sagitta varies as square of arc divided by chord of curvature, or inversely as the square of the perpendicular multiplied into the chord of curve; (when area is given,) centripetal force: cen-

trifugal :: $\frac{1}{q \cdot P^2} :: \frac{1}{2 D^3}$ (q = chord of curvature, P = perpendicular on tangent, D = distance) now in an ellipse, if T be transverse and C the conjugate axis,

$$P^2 = \frac{C^2 D}{4 \times T - D} \text{ and } q = \frac{4D \times T - D^2}{T}$$

$$\text{therefore centripetal : centrifugal} :: 2 D^3 : \frac{C^2 D}{T - D} \times \frac{D \cdot T - D^2}{T}$$

$$:: D : \frac{C^2}{2T} \mid \frac{\text{Latus Rectum}}{2}$$

hence these forces are equal at the extremity of the Latus Rectum, and not at the extremities of the transverse axis, as Dr. H. has stated. He afterward represents these two forces by the sagitta of the same arc; according, therefore, to his previous reasoning, since these forces have the same measure and by consequence are equal, a projected body must always describe a circle.

Circle:—Its several curious properties are enumerated, and the methods given for approximating to the value of its circumference. Dr. H. says that Euclid demonstrated the area of a circle to be equal to the area of a triangle of which the base was equal in length to the circumference, and perpendicular equal to the radius. We believe that this was first demonstrated by Archimedes in his tract called *Κύκλος Μέτρησις* *.

The two important articles, *Chance* and *Combination*, are treated in too slight a manner.—Under the article *Complement*

* Dr. H. is not remarkable for the accuracy of his definitions.—Thus he defines the circle of curvature to be that circle which has the same curvature with a given curve at a given point;—or that circle of which the radius is equal to the radius of curvature of the given curve at that point. The author was to reason *about* a circle, and not *in* a circle.

of Life, the author observes that the value of lives calculated on De Moivre's hypothesis of equal decrements of life agrees, in sufficient accuracy, with the value deduced from Tables of mortality. De Moivre had two hypotheses—one, that of life decreasing in arithmetical progression, for calculating the value of single lives; the other, that of life decreasing in geometrical progression, for the value of joint lives: now Dr. Price found that the value of lives calculated from the second hypothesis differed, in some cases, materially from the true value.—The calculations on the former hypothesis agreed more nearly with the truth: but Dr. Price found reason afterward to be dissatisfied even with this hypothesis.

Conductors of Lightning.—Dr. Hutton gives a method (from the Phil. Trans.) for making a conductor, which we by no means advise any one to adopt. It can be but little defence to a house, if the course of the lightning be along the earth and house to the cloud.

The article *Curves* is a valuable one. Here most of the properties are enumerated; with the authors who have written on this subject.

Dr. Hutton says, in page 350, that 'Algebraical or Geometrical curves are best distinguished into orders according to the number of dimensions of the equation, expressing the relation between its ordinates and abscisses, or, which is the same thing, according to the number of points in which they may be cut by a right line;'—seemingly not aware that the latter definition, which is that of Newton, is not always true:—for it may be proved that there are curves of n dimensions, if n be an even number, which may cut a line only in 2, 4, 6, 8, &c. points; and, if n be odd, only in 3, 5, 7, 9, &c. points.—For let $y^n = px$ be an equation to a parabolic curve, expressing the relation between any abscissa AP and ordinate PM.—transform this equation into another expressing the relation between another abscissa Ap (z) and an ordinate pM (v)—and to a radius r . Let the sines of the angles, APM, ApM, PMP, be 1 , s and $\sqrt{1-s^2}$ $\therefore y = sv$, $x = z + \sqrt{1-s^2} v$ $\therefore s^n v^n = pz + p\sqrt{1-s^2} v$ but the equation $s^n v^n = pz + p\sqrt{1-s^2} v$ or $v^n - \frac{p\sqrt{1-s^2}}{s^n} v - pz = 0$ cannot have more than three possible roots, therefore v cannot have more than three possible values, or the ordinate cannot cut the curve in more than three points.—(N. B. The figure may be easily conceived.)

Articles of importance under this letter are *Catoptrics*, *Chromatics*, *Chronology*, *Clock*, *Cohesion*, *Cold*, *Comets*, *Compass*, *Compression*, *Conductor*, *Conics*, *Constellation*, and *Cubes* (of numbers up to 1000).

BIOGRAPHY.—*Caille, Camus, Canton, Cardan, Carre, Cartes, Cary, Cassini, Chambers, Chappe, Chaulnes, Chazelles, Clairault, Clavius, Clerc, Collins, Commandine, Canon, Copernicus, and Cotes* *.

LETTER D.—We have no remarks to offer on the articles under this letter, which are *Density, Dial, Differential Method, Dipping Needle, Distance, Diving Bell, Ductility*. **BIOGRAPHY.**—*Darcy, Dechaules, Dee, Demoiivre, Derham, Desaguliers, De Wit, Digby, Digges, Diophantus, Dillon, and Durer*.

LETTER E.—Article *Earth*.—The earth's form, measurement, internal constitution, density, &c. are amply treated.—The problem of Dr. Leatherland, to find the ratio of the equatorial to the polar diameter, is likewise given.

Electricity—a copious article, containing its history, and an impartial account of the different hypotheses which have been formed to explain its phænomena:—but as Dr. H. in these philosophical subjects seldom or never advances any new theory of his own, choosing rather, in the temper and language of an arbiter between dissenting philosophers, to state fully and faithfully their respective systems, &c. it is neither our wish nor duty to animadvert on doctrines which have been already submitted to the public.

Experiment.—We shall leave the public to determine whether a love of the truth, or resentment of former injuries, induced Dr. H. to write the following passage:

‘Yet there are some, even among the learned, who speak of experiments in a different manner, or perhaps rather of the abuse of them, and in derision of the pretenders to this practice.—Thus, though Dr. Keil allows that philosophy has received very considerable advantages from the makers of experiments; yet he complains of their disingenuity in too often wresting and distorting their experiments and observations to favour some darling theories they had espoused. Nay more—Mr. Hartsoeker, in his *Recueil de plusieurs Pièces de Physique*, undertakes to shew that such as employ themselves in the making of experiments are not properly philosophers, but as it were the labourers and operators of philosophers, that work under them, and for them, furnishing them with materials, to build their systems and hypotheses upon. And the learned M. Dacier, in the beginning of his discourse upon Plato at the head of his translation of the works of that philosopher, deals still more severely with the makers of experiments. He

* *Immaturâ morte heu! præceptus!* Dr. H. justly laments the loss to philosophy in the death of this great man, who exhibited in his own person the rare and happy union of a classical taste and profound mathematical knowledge.—His preface to the *Principia* of Newton is not less remarkable for the beauty of its composition, than for its clear exposition of the author's philosophy.—So high was Newton's opinion of Cotes, that he said, “if this man had lived, we should have known something.”

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breaks out with a kind of indignation at a tribe of idly curious people, whose sole employment consists in making experiments, on the gravity of the air, the equilibrium of fluids, the loadstone, &c. and yet arrogate to themselves the noble title of philosophers.—But his honest indignation would have exceeded all bounds, had he lived to see the contemptible fall of one of the principal societies above mentioned *; while its members first amuse themselves with magnetical conundrums, spinning electrical wheels, torturing the unseen and unknown phlogistic particles; and finally polluting the source of science, and the streams of wisdom, with the folly of hunting after cockle-shells, caterpillars, and butterflies.’

The articles *Echo*, *Equatorial*, *Evaporation*, *Eudiometer*, and *Eyc*, contain useful information.—The lives of *Euler* and *Emerson* are also given.

LETTER F.—Article *Fluent*.—This article contains the method of finding the fluents of common fluxional expressions, &c.

Fluxions.—This celebrated doctrine, which has opened so vast and unbounded a field to mathematical inquiry, occasioned long and violent disputes between the partisans of Newton and those of Leibnitz, who each claimed the honour of the invention. Dr. H. gives an account of this controversy, and of the documents which tend to determine to which of the parties this honour belongs. The controversy for the honour of the invention, however, was not the only one which this doctrine occasioned. The celebrated Dr. Berkeley attacked this system in a treatise styled *the Analyst*;—in the discussion of the question all the great mathematical geniuses of Europe were agitated; and the controversy was dignified by such personages mixing in it as Maclaurin, Robins, Bougainville, Buffon, Bernouilli, &c.—In explaining the principles of this doctrine, the English and Foreign mathematicians pursued different methods, which again gave rise to fresh disputes concerning the legality and accuracy of these methods. This did not tend to increase the number of converts to this doctrine, but on the contrary gave courage to its enemies.—“*Il faut avouer que si ce calcul a eu des ennemis dans sa naissance, c'est la faute des Géomètres ses partisans, dont les uns l'ont mal compris, les autres l'ont trop peu expliqué,*” says M. d'Alembert (*Encyclopedie*, tom. 4. p. 988).—Dr. Hutton, who has been prodigal of time and labour in detailing the different systems of *Electricity*, *Evaporation*, &c. has scarcely announced the method of the foreign mathematicians on this subject:—but apparently he sides with his countrymen, for he defines (p. 484)

‘ Fluxion to be the rate or proportion at which a flowing or varying quantity increases its magnitude or quantity; and it is propor-

* These are the *Academy del Cimento*, the *Royal Society*, and the *Royal Academy* at Paris.

tional to the magnitude by which the flowing quantity would be uniformly increased in a given time, by the generating quantity continuing of the invariable magnitude it has at the moment of time for which the fluxion is taken; by which it stands contradistinguished from fluent or the flowing quantity which is gradually and indefinitely increasing, after the manner of a space which a body in motion describes.

Again, he says:

* In the doctrine of fluxions, magnitudes or quantities of all kinds, are considered, not as made up of a number of small parts, but as generated by continued motion, by means of which they increase or decrease, as a line by the motion of a point, a surface by the motion of a line, and a solid by the motion of a surface, which is no new principle in geometry, having been used by Euclid and Archimedes.

It may be worthy of remark that the English mathematicians, seemingly suspicious either of the accuracy or of the advantage of this principle of motion, have endeavoured to sanction it by the authority of the antient geometricians. Sextus Empiricus and Proclus are sometimes quoted as having used this principle, although very little can be inferred from the words of the latter author*. Of the principles of fluxions we cannot admit Dr. H.'s explanation as satisfactory:—for what clear ideas are attached to the words, *Rate*, or *Proportion of Increase or Decrease*? Neither is the whole mystery done away, by stating fluxions to be the velocities by which magnitudes varying by a continued motion are increased or diminished; for what is velocity in a mathematical signification, but space uniformly gone over in a given time? Mathematicians, then, (Robins and Maclaurin,) have shewn that the generation of any surface or solid was analogous to the generation of a line by the motion of a point; and they have endeavoured likewise to establish this proposition, that the ultimate ratio of the increments is the ratio of the fluxions; for when real increments are exhibited, they are such as are *not* generated by an uniform velocity, and by consequence are not the fluxions of quantities.—It does not become us, perhaps, to state the comparative merits of the two methods adopted by the English and Foreign mathematicians; and it may appear a species of mathematical heresy, and a want of proper zeal for the honour of our countrymen, either to doubt the utility of this principle of motion, or to protest against the sanction which the usage of past times and the practice of antient geometricians is said to have conferred on it. We venture, however, to hint that a treatise, (in our

* Dr. H. refers to Euclid and Archimedes:—we do not recollect the propositions in these authors which justify the reference.

own language at least,) which shall logically and rigorously explain the principles of fluxions, is still a desideratum. When we consider that the method of using the fluxional calculus was originally published without an analysis of its principles; and that, according to the confession of an able mathematician, (Robins,) "the geometry of infinites is no certain science, nor built on sure principles;" the suspicion of the learned Torelli will appear in some measure justifiable:—" *Quid ergo est? Inquiet aliquis. Num recentiorum calculum despicias, cujus usus in Geometriâ tam longe lateque patet? Imo vero, valde suspicio, atque inter maxima superioris ætatis inventa refero, quo nihil majus non modo ab homine expectari, sed ne voto quidem præsumi potest. Hoc unum contendo, falso illum fundamento inniti, ut suspicari licet non jam constituto principio calculum inventum, sed invento calculo, tum demum constitutum principium fuisse* *."

In page 495, Dr. H. relates the controversy concerning the measure of the momentum of a body, which Leibnitz and Bernouilli contended to be truly represented by the product of the quantity of matter and square of velocity, and which the Cartesians and Newtonians argued was represented by the product of the mass and velocity simply.—In fact, the controversy was verbal. Leibnitz and Bernouilli made no estimation of the time, which the Newtonians suppose to be given.

The definition of the momentum of a body (for a definition does not imply the description of any properties of motion, but only the measure of its quantity) may be the product of the mass and velocity, or the product of the mass and square of velocity; except indeed it could be proved that there existed a real measure; or that the nature of motion was such that a given quantity of it, in any way estimated, remained in all cases permanent, suffering neither augmentation nor diminution in its communication:—then this immutable quantity

* Words are the signs of ideas; and it has been said that, when the latter are clear, the former will easily occur; for, according to a learned and witty writer, "When the water is clear, you may easily see to the bottom."—Not so thought the laborious and testy Emerson; who, in his introduction to a Treatise on Fluxions, says, (not in the most exquisite style,) "When a man considers the generation of several quantities after this manner, he will find some to increase faster, others slower, and consequently that there are comparative velocities (or fluxions) of increase during their generation;—and thus he will, by degrees, get the idea of a fluxion, but without such attentive consideration he will never be the wiser for all the words in the world."

would in itself constitute the reality and truth of the measure thus applied *.

In p. 496, the author says :

‘ Now that the change in the state of two bodies, by their shock, does not happen in an instant appears evidently from the experiments made on soft bodies : in these, percussion forms a small cavity, visible after the shock, if the bodies have no elasticity. Such a cavity cannot certainly be made in an instant. And if the shock of soft bodies require a determinate time, we must certainly say as much of the hardest ; though this time may be so small as to be beyond all our ideas. Neither can an instantaneous shock agree with that constant law of Nature, by virtue of which nothing is performed per saltum. But it is needless to insist farther upon this, since the duration of any shock may be determined from the most certain principles.’

This reasoning we do not deem very accurate and conclusive ; and we advise our readers to receive the doctrine with a large portion of academical faith.

Fractions.—The several parts that form this article are selected with judgment, and drawn up with perspicuity. From the following passage, we learn that the appointment to professorships sometimes depends on so unequivocal a proof of merit, as the knowlege of a vanishing fraction :

‘ The same fractions have also proved a stumbling block to more mathematicians than one, and the cause of more violent controversies ; witness that between Powell and Waring, when they were competitors for the Professorship at Cambridge. In the specimen of a work published on occasion of that competition, by Waring, was the fraction $\frac{2-p^5}{1-p}$ which he said became 4 when p was $=1$. This was struck at by Powell as absurd, because when p was $=1$, then the fraction $\frac{2-p^5}{1-p} = \frac{1-1}{1-1} = \frac{0}{0}$, which was one chief cause of his not succeeding to the professorship. Waring replied that $\frac{2-p^5}{1-p} = p + p^2 + p^3 + p^4$ (by common division) $= 1 + 1 + 1 + 1 = 4$, when $p=1$. See the controversial pamphlets that passed between those two gentlemen at that time.’

Two methods are given to find the value of these fractions, one by dividing the fluxion of the numerator by the fluxion of the denominator, and the other by simple division :—thus in the example $\frac{x-x^5}{1-x}$ (when $x=1$) the fluxion of numerator $= x - 5x^4$, and the fluxion of denominator $= -x$ ∴ value of

* Bernoulli supposed the *Vis Viva* to be of this nature—“ *Hinc patet vim vivam esse aliquid reale et substantiale quod per se subsistit—Unde concludimus quamlibet vim vivam habere suam determinatam quantitatem de qua nihil perire potest, quod in effectu edito non reperitur.*”

the fraction is $\frac{x - 5x^2}{-x} = \frac{1 - 5x}{-1} = \frac{1 - 5}{-1} = \frac{-4}{-1} = 4$ or by division $\frac{x - x^5}{1 - x} = x + x^2 + x^3 + x^4 = (\text{when } x=1) 1 + 1 + 1 + 1 = 4.$

The author, however, has omitted the more general way, that of substituting for x , $1+z$, where z will be of no finite value when x approaches to its limiting value (1):—in this case

$$\frac{x - x^5}{1 - x} = \frac{1 + z - 1 + z^5}{-z} = \frac{z - 5z^4}{-z} \text{ nearly } = \frac{1 - 5}{-1} = 4.$$

Under this letter are also the following important articles: *Fire, Focus, Fortification*, and *Freezing*;—and the *Lives of Ferguson, Finæus, Flamsteed, Folkes, Fontenelle, Foster, and Franklin*.

LETTER G.—Gunnery.—It is remarkable that, important as the improvement and perfection of this art must always have been to governments, so few persons should have existed, who have written on this subject. Mr. Robins could only find four authors who had treated *Gunnery* experimentally. Galileo demonstrated the curve described by a body projected and acted upon by an uniform force to be a parabola; and this case, he said, was similar to that of a cannon-ball projected at the surface of the earth. The authors who followed him boldly asserted the resistance of the air to be inconsiderable; and even the learned and acute Halley acquiesced in these assertions.

* Accordingly (as Dr. H. observes) very erroneous calculations concerning the ranges of cannon were given. Nor was any farther notice taken of these errors till the year 1716, at which time Mr. Resson, a French officer of artillery of great merit and experience, gave in a memoir to the Royal Academy, importing “that although it was agreed that theory joined with practice did constitute the perfection of every art, yet experience had taught him, that theory was of very little service in the use of mortars; that the works of M. Blondel had justly enough described the several parabolic lines according to the different degrees of the elevation of the piece; but that practice had convinced him that there was no theory in the effect of gunpowder, for having endeavoured with the greatest precision to point a mortar according to these calculations, he had never been able to establish any solid foundation upon them.”

The science of gunnery was in its infancy till the time of Mr. Robins; who, joining practice to theory, made many valuable discoveries, and established several important truths. From his well-known treatise on *Gunnery*, Dr. H. has selected the most striking facts, and most interesting experiments. We are afterward presented with an account of experiments made by the author himself in 1775, which were communicated to the

Royal Society; and then, of experiments made in 1783, 1784, 1785, the results of which are very interesting, but we do not recapitulate them, as they are already known to the public.—The experiments of Sir Benjamin Thompson (the celebrated Count Rumford) are also mentioned.

In p. 569, Dr. H. finds reason to be dissatisfied with the rules of Mr. Robins for computing ranges made in the air. These rules were founded on principles which Dr. H. contends are erroneous, viz. 1st, That, till the velocity of the projectile surpasses that of 1100 feet in a second, the resistance may be supposed to vary as the square of the velocity; 2d, That, if the velocity be greater than that of 1100 or 1200 feet in a second, then the absolute quantity of that resistance, in these greater velocities, will be nearly 3 times as great as it should be by a comparison with the smaller velocities.—To controvert these principles, Dr. H. adduces his experiments, which he says (and we doubt not) were made with accuracy. These prove that the increase of the resistance above the law of the square of the velocity takes place, at first, in the smallest motions; then increases gradually, but never rises so high as to be three times that quantity; and at length decreases.

We insert the following table, which the author constructed to shew the actual quantities of resistances, and the law of the variations.

‘The quantity of the resistance of the air to a ball of 1.965 inches diameter.’

Velocities in feet.	Resistances in ounces.	1st Dif- ferences.	2d Dif- ferences.
0	0.000		
5	0.006		
10	0.025		
15	0.054		
20	0.100		
25	0.155		
30	0. 23		
40	0. 42		
50	0. 67		
100	2½	8½	
200	11	14	5½
300	25	20	6
400	45	27	7
500	72	35	8
600	107	44	9
700	151	54	10
800	205	66	12
900	271	79	13
1000	350		13

Note to this table (by the Reviewers)—If the terms of an arithmetic series be squared, the second differences are equal:—now 100, 200, 300, and the velocities, are in arithmetic progression; therefore, if the resistances varied as the squares of these numbers, their second differences ought to be equal: but the table shews them to be unequal, and increasing in arithmetic progression to a velocity of 900—therefore the resistances vary in a greater ratio than the squares of the velocities.—The remaining assertion of Dr. H. may likewise be easily proved.

Velocities in feet.	Resistances in Ounces.	1st Dif- ferences.	2d Dif- ferences.
1100	442	92	12
1200	546	104	11
1300	661	115	9
1400	785	124	7
1500	916	131	4
1600	1051	135	0
1700	1186	135	2
1800	1319	133	5
1900	1447	128	6
2000	1569	122	

By his publication on Resistances and Gunnery, Dr. H. has already appeared to the public in the character of an ingenious experimentalist; and we expect with eagerness the details and results of his experiments on this curious subject.

Gunpowder.—Under this article are given the history of its discovery, its preparation, its nature, its effects, and the methods used to prove and to recover damaged gunpowder *.

Much curious matter is selected and arranged under the articles *Gauge, Gauging, Geography, Globe, and Gravity.*—Lives are given of *Galileo, Gassendi, Gellibrand, Graham, s'Gravesande, Greaves, and Gregory.*

LETTER H.—*Heat.*—The respective systems and hypotheses of Boyle, Halley, Black, Douglas, Stevenson, Crawford, &c. are given under this article. *Hydrostatics* is a very scanty article, it had indeed been partly anticipated. The article *Hygrometer* contains the various methods of constructing that instrument, and the peculiar advantages of the respective constructions.

The BIOGRAPHY under this letter contains the Lives of *Halley, Hamel, Harriot, Harrison, Hautefeuille, Hays, Hevelius, Hermann, Hipparchus, De la Hire, Hobbes, Holder, Holywood, Hooke, Horrox, Huygens, and Hypatia.*

LETTER I.—*Imaginary Roots.*—Dr. H. says (page 626) that Albert Girard shewed that every equation has as many roots, either real or imaginary, as the index of the highest power denotes; and he refers to his treatise styled *Invention Nouvelle en l'Algebre*, anno 1629, theor. 2. page 40.—Unfortunately, we cannot now consult this treatise: but we suspect that Dr. H. is not perfect in his statement, and that Albert Girard has

* From the elaborate and exquisite critique on the learning and genius of Roger Bacon by Campbell, the author has judiciously quoted the passage which establishes the Franciscan as the inventor of gunpowder:—a cypher involved the secret.—*Sed tamen salis petra LURA MOPE CAN UERE* (which, transposed, is, *Carbonum pulvere*;) et sulphuris; et sic facies tonitrum et corruscationem si scias artificium.

not proved that every equation has as many roots as it has dimensions.

In page 627, Dr. H. says, that Mr. Maclaurin gave a demonstration of Newton's rule for determining the number of impossible roots in an equation, which frequently fails, together with one of his own that will never fail;—and he says that Campbell did the same thing; and we are referred to volumes 34 and 35 of the *Philosophical Transactions*. We have turned to these Papers, and are rather confirmed in our first suspicion that the Doctor had made an erroneous statement, than convinced of the infallibility of the rules. If these rules discovered the number of impossible roots, one of the great difficulties in the general solution of an equation of three dimensions would be surmountable:—but, in fact, neither Newton's, Maclaurin's, nor Campbell's rules obtain generally. These methods, indeed, determine that there are impossible roots, but not that the equation has as many impossible roots as the rule gives.—In regard to the accuracy of Newton's rule, it may be remarked that it is only true in finding the impossible roots of a quadratic; in a cubic, the probability of its finding the impossible roots is to the probability of not finding them :: 2 : 1—In equations of higher power, the rule seldom succeeds. Since the time of Maclaurin, from the acknowledged defect of his rule, and that of others, more accurate rules have been invented by Dr. Waring*.

Increments.—In the explanation of this branch of mathematics, we do not think that the method adopted by the author is either the most approved or the most perspicuous.

The Lives of *Jurin* and *Jones* are given under this letter.

As the necessity of noting the inaccuracies of a mathematical work supersedes the maxims of affected candour, and the custom of vague criticism, we have been particular in observing them on the present occasion. Should they appear considerable, let it be remembered that they are imperfections of a copious and multifarious publication; and that to particularize the several articles which mark the solid judgment, the extensive

* Thus the equation $x^n - px^{n-1} + qx^{n-2} = v$, whose roots are a, b, c , &c. has been transformed into $v^n - Pv^{n-1} + 2v^{n-2} = 0$, whose roots are a^2, b^2, c^2 , &c. or into an equation $v^n \cdot \frac{n-1}{2} - Av^{n-1} - 1 + Bv^{n-2}$ and whose roots are $a-b^2, b-c^2$, &c. then, from observing the order of the signs and their alternation, certain conclusions may be drawn concerning the number of impossible roots in the original equation.

reading, and the diligent inquiry of the author, would occupy too considerable a portion of our Review. To note errors whenever we find it is in the line of our duty:—yet it may not appear an affectation of concern for the public and the author's interest, to say that we are influenced by another motive—that of meliorating a performance which has already so legal a title to distinction. In what we have hitherto done, we hope there is no appearance of a spirit of cavil, fastidious nicety, or petulant animadversion:—as an apology for these and our future remarks, we can say to the author, "*Hec eo animo accipi velimus, quæ nos accipiemus quoties accederit ut aliquis nobis errores nostros indicet.*"

[To be continued.]

ART. XIII. *The History of the New World*, by Don Juan Baptista Munoz. Translated from the Spanish, with Notes by the Translator, an engraved Portrait of Columbus, and a Map of Espanola. Vol. I. 8vo. pp. 552. 8s. Boards. Robinsons, &c. 1797.

THIS author's plan, as we learn from the introduction, was that of general scepticism with regard to those works which had already appeared on the "*History of the New World.*" Superior, as he professes to be, to 'the fatigue of the labour' or 'the difficulty of the examination,' he has pursued his investigations through the most recondite stores of information, sanctioned by the royal authority and patronage.—The regal archives (he tells us, in his dedication to his present Catholic Majesty) and libraries were thrown open to his inspection, and communities and individuals cheerfully followed the royal example; so that, by 'unremitting assiduity,' says he, 'I have been enabled to draw from these sources, an immense collection of documents, particularly manuscripts.'—This circumstance, alone, will be sufficient to excite the curiosity of the public; which can be completely gratified only by the future volumes of the work.—The translator gives us to hope, from his preliminary advertisement, that the next volume will soon appear.

A catalogue of the Spanish Historians of America, as previously necessary to the present work, is enlivened by *critiques* which allot to each of them various degrees in the scale of merit. Praise, indeed, is thinly scattered, and appears to have been reserved in an undue proportion by our author to be bestowed on himself.—His brief review of the works of his predecessors will, however, afford information, which may be new to many of our readers.

REV. FEB. 1798.

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In the preliminary sketch of his subject, the spirit of bigotry is sometimes predominant, yet it is strongly contrasted by remarks of a philosophical complexion.

The task of the translator has its peculiar difficulties. Fidelity is indispensable; yet the work should be conducted with some degree of taste and erudition. An intimate knowledge of our own language and a command of style, with philological accuracy in reconciling the foreign idiom to the native, must be inclusively combined to distinguish translations in the present age from those productions that were "*done into English*," in the last.

We now offer the following short specimen both of the original work and the translation:

' In consequence of these discoveries, the southern part of our globe was circumnavigated, and its true form brought to light, together with a knowledge of its principal parts and products, and what was still greater, the sphere of our ideas was enlarged. This small speck of earth called the habitable world, and which claimed so many pretended prerogatives, found in every part that was discovered, the same nature in all that *uniform* variety that marks and embellishes her character. The supposititious limits of water, cold, and heat with which it was insulated, vanished. The free and uninterrupted intercourse with all countries, the navigation of all seas being rendered safe and familiar, elicited general observations and experiments, and furnished the means of correcting innumerable errors, to which fancy and forward judgment had given birth, on the mere reliance of insufficient analogy. New countries, new and very different temperaments of season in the same climate, continual spring is one, that had been thought very changeable, snow in the torrid zone, and living creatures in all. Such phenomena excited the general admiration, as well as the attention of the philosophers, who from being rendered cautions by experience, rectified their judgments and decisions. The continent of *America*, as the principal part of the new discovered world, was from the beginning more attended to than the rest, and has exhibited greater, and more remarkable varieties than the countries known at the time of that discovery. It extends to the north, hitherto inaccessible to observation, to the 80th degree, or thereabouts. It runs southward about 2700 leagues beyond the equator. It seems that the waters, from their natural motion towards the west, endeavour to divide it, and they have already separated from the continent that tract of the *Archipelago* between *Florida* and the mouth of the *Orenokoo*, as it is probable at a former period they swallowed up in the same manner a still greater tract in the Asiatic *Archipelago*, and so have separated *New Holland*. But this separation in *America* might have been prevented by the large chain of mountains, which unites the north and the south. There is not such another chain on the face of the earth, and the effects which it produces are full as singular.

' The extension and depth of the marshy soils is very considerable.
Rivers

Rivers of the greatest magnitude are fed by lakes and cataracts, such as the rivers Saint *Laurence*, *Mississippi*, *Oronokoo*, *Maragnon*, *La Plata*, with which even the largest rivers of the old world are not to be compared. The sandy wastes, the barren deserts, the verdant, fertile, and picturesque grounds of the new world bear the same proportion to those of the old. Here Nature sports in all her vigour and fancy. The soil is covered with immense and impenetrable forests, lofty cedars of astonishing size and shade. Here she appears in all the opulence, and wanton *wilds* of an enchantress, then as if fatigued, and lastly as if impoverished, if we may judge from barren tracts, and cheerless deserts, which can scarce produce the pointed thorn, or the little sickly shrub.'

The discovery of America has given celebrity to one of our first historians; and those English readers, who have attentively perused Dr. Robertson's truly classical volumes, will not find any striking novelty to engage them in this translation of *Don Munoz*. We do not perceive the tenour of the history to be changed by adducing new facts or contradictory assertions, for a trifling discordance of dates and prolix details of leading events form their principal discrimination.—As to style or arrangement of materials, no very favourable comparison can be maintained.

This first volume includes a period of six years only, from 1494 to the commencement of the sixteenth century. Columbus died in 1506; so that, if the succeeding volumes be equally diffuse, we can form no calculation with respect to their number.

In the prosecution of this work, we feel it incumbent on us to recommend to the translator a greater attention and endeavour to form a style which shall be neither deficient in harmony, nor positively incorrect. The term 'Humanist' is intelligible only on the other side of the Tweed, where there are Professors of Humanity (*literæ humaniores*.) 'Immense use,' p. 96, and 'marking the demarcation,' p. 312, but especially 'I dont know whether intended,' p. 538, are colloquial phrases ill suited to the dignity of historical narration.

ART. XIV. *The Elements and Theory of the Hebrew Language*. By Edward Dowling. 8vo. pp. 300. 7s. Boards. Longman. 1797.

THIS new work on Hebrew grammar has certainly some peculiarities, that merit the attention of Biblical students. It is divided into eleven chapters; of each of which we shall give a brief account, dwelling only on such places as seem to demand particular observation.

The first Chapter consists of introductory remarks, and is subdivided into four sections: of which the first expatiates on

the utility of the Hebrew language.—In the second, the author points out some of the defects of the common Hebrew grammars.—In Sect. III. he treats of the consequences of ‘a vitiated mode of instruction,’ and justly blames the barbarous jargon in which Hebrew grammarians are wont to express the various modifications of the verb; such as *Kal*, *Niphal*, *Hipbil*, &c. What he says of these *pretended* conjugations is perfectly agreeable to our own sentiments: they are modes rather than conjugations; or, according to the principles of Latin grammar, they are so many different *Voices*.—In Sect. IV. he gives us his ideas of *Roots*; which he supposes to have only a general vague signification, unconnected with *person*, *thing*, *time*, *place*, *existence*, or *action*. In this we cannot acquiesce; on the contrary, we are fully convinced that every root is a significant term, denoting the *name* of something: for we believe *names*, or *nouns* only, to be radical words; although the Oriental grammarians have unaccountably made *verbs* the *spots*; which, in the very nature of things, is impossible. It is but just, however, to let Mr. D. speak for himself on this head:

‘The nature of the roots, which have been mentioned, may be thus explained: the foundations of all languages are laid by an abundance of *abstract words*, supposed to be arbitrary and unsystematic by themselves, and to have only a general signification of ideas unconnected with either *person*, *thing*, *time*, *place*, *existence*, or *action*; these are rendered definite by the addition of syllabic adjuncts, which coalescing with a root make with it one compound word; thus *lov*, in English, is never used alone, but becomes *love*, *lover*, *loving*, &c. in like manner in the Latin, *dom*, combined with certain little words or terminations, appears as *dominus*, *dominatio*, *domino*, *domo*, &c.

‘The Hebrew roots do not *necessarily* require more investigation than others; but they have been taken into consideration much more early, and the knowledge of them is more immediately useful, because it *bath pleased* the fabricators of lexicons to adhere to them in lieu of words in alphabetical order.

‘What is proposed to be done in this essay, is precisely *the reverse* of *finding a root*; in order to do that, the word is examined just as the body of an animal is dissected when devoid of life and expression: *here* the *LIVING POWERS ONLY* undergo discussion, and they will be considered as perfectly distinct from any specific root, or individual, with which they may be found combined. *IN FINE*, those letters, which are discarded when the lexicon is used, *are those only* whose *VALUE* is now about to be sought out.

‘It is intended, *FIRST*, to ascertain, if practicable, the proximate and the remote *ELEMENTS OF THE LANGUAGE*, by *gradually resolving* into the *most simple parts* the principal *inflexions and compositions*.

‘*SECONDLY*, to investigate a *better order* of grammar, likewise to introduce *more intelligible terms* to the great series of verbs, &c. than have been used by authors, as far as may be found consistent with the plan of analysis.

‘For

‘ For it is clear from what was said, that it has not been deemed sufficient for the *learned head*, to acquire another language through the medium of letters in *uncommon* forms, and of words which are both read and written precisely *contrary* to the European habits; a *mode of instruction* as *opposite* as possible *must* also be introduced, probably for no other purpose, than to cause the simplicity of truth and perfection to assume the appearance of dark profundity, and to distract the mind in the mazes of an intricate wilderness.

‘ In such a state of things, surely it is no unworthy labour to *endeavour* to smoothe the path of the scholar, to untwist the briars, to scout *barbarism*, to pursue *analogy*, and to put at the *head* of the household of universal grammar, the venerable father of the family.’

Ch. II. contains some just observations on verbs: nothing, indeed, can be more absurd than the common mode of dividing and declining them: where *conjugations* are confounded with *voices*, and the order of nature is inverted in the arrangement of persons.

In Ch. III. Mr. D. gives a fair analysis of the whole preterite active of an Hebrew verb, exemplified in the word לָמַד *lamad*. Here we differ with him in one point: namely, that the ת in לָמַדְתִּי is not, as he thinks, a fragment of אָת, but the כ of אָנֹכִי, changed into ת, as ת is changed into כ in the suffix of the second person. Nor is the interchange of those two letters peculiar to the Hebrews: it is to be found in other languages; particularly in the Greek and Latin.

The persons of the future are well analysed; with the same exception, of introducing the particle אָת as a part of their composition. As to what Mr. D. says of אָת itself, we only observe that his theory is more ingenious and fanciful than sound and solid: that is, in our apprehension; for we mean not to speak dogmatically. The reader may judge for himself by turning to p. 39.

‘ But the future tense (says our author) hath other augmentations, besides those derived from words signifying persons and plurality; namely, the letters ך and ם appearing in different situations.’—As this section is one of the most ingenious and subtile in the work, we give it almost entire:

‘ There is no idea so universal as that of *EXISTENCE*, for the affirmation or negation of it is attached to every conception capable of entering into, or of being formed by the mind.

‘ For which cause, it is not surprising to find, in most languages, whole tenses, nay, whole moods supplied through the assistance of the verb of existence; which, from the aid it affords, is called the *AUXILIARY VERB*. Any one who is acquainted with the grammars of either the English, Latin, or French languages, in which it is frequently joined to the root as a distinct word, possesses sufficient information, to enable him to receive evidences of it's combination

with roots in any other language, as soon as he be able to discriminate the several formations of the verbs in the given language.

For analogy or reason can produce no other source whence inflections of verbs may be derived so satisfactorily, if other circumstances of the case permit, as the great auxiliary verb. Consequently, nothing more is requisite in demonstrating a series of inflections to be framed by the coalition of the root with the verb of existence, than to shew the identity of the fragments associated with the root, and of fragments of the auxiliary.

In Hebrew, this verb is composed of three letters *היה*, *he*, than which a more beautiful hieroglyphic of existence never can be contrived. Time is immediately and essentially associated with the idea of material existence; so much so, that it would be difficult to give any other definition of either it or of space, than by describing them as certain relations, which all material things have amongst themselves, according to the two orders of successive and of simultaneous existence. Existence, with respect to time, or in the successive order, is it's only consideration, with which grammarians have to do in tenses:—to proceed accordingly, time past differs from the future, only as *PRIOR* doth from *POSTERIOR*, for which reason, in the Hebrew verb, the *same letter ה* is caused to stand as the sign of each by means of *reduplication*, which, in two correspondent situations, betokens the relations of prior and posterior, in a manner which speaks at once to the eye, and to the intellect, *היה!!*

The *CONNECTING medium* between, v. g. the gulphs of the two eternities, the one *past*, the other *to come*, is the *PRESENT MOMENT*; and, as the foregoing remarks tend to evince, that each of these is represented by an *ה*, so it may also be concluded, that the existing instant is denoted by *י*, which yokes them together in one word.

Now *י* in *היה* stands as a remote or primary element, i. e. in the state the highest to it's abstract meaning, which can be exhibited, for existence is not resolvable beyond the three periods spoken of; consequently, it is discovered to be the *SIMPLE HIEROGLYPHIC OF CONNECTION*, to which idea it's use in betokening the present time is referrible, as well as all other offices in which it may be found employed.

As every instant of time, which hath passed by, from the period of the creation of outward nature unto the present, was once present; and as every instant, which in the indefinite series shall inevitably be hereafter, will be also present; so, as it is convenient, in order to avoid ambiguity, that time, in inflections, should be represented principally by one hieroglyphic, that of connection, or present moment, the medium between the extremes will be found most applicable to every period, which it can denote by significant and systematic changes of place, in like manner as *ה* has been observed to do in the *past*, and the *to come* only, which changes have been shewn to have a manifest agreement with the genius of the language, by the doctrine of affixing and prefixing the pronominal fragment in the preceding section.

It was found necessary in the preterite tense to have notes of verbal plurality, as *י* final, &c. for the third persons, in order to
mark

mark decisively an agreement with the nominative case ; such notes are no less needful in the future tense ; accordingly, the ך final is affixed to two of it's persons, viz. the second and third plurals in the masculine gender, whence that affix may be regarded as common to both. In those two persons it is remarkable, that the ך derived from ךךך, appears no longer between the second and third radicals ; whence the ך final, as the note of plurality, may be conceived to have absorbed the note of future existence, or, that the sign of existence by a new situation is made to be also the sign of verbal plurality ; therefore, by the same final letter both *vau*s are at once included and signified. The cause of this absorption is ascribable to the particular caution, which may be frequently observed, of avoiding monotony, from the recurrency of any particular letter, as ך, ם, ן, &c. Indeed the letter ך itself, when interfixd in the future tense, may be justly thought to be a luxury, rather than a necessary, for futurity is adequately betokened by the situation of the chief inflectors, the fragments of pronouns ; and according to Pettit, the formations of the future often totally omit the inserted ך.

Thus far ך, a primary element denoting CONNECTION abstractedly, hath been examined as employed to express *plurality*, and the most important link in the series of time, when used specifically. It hath likewise been discovered, that it's situation in a word is the characteristic, whereby the specific application of it's abstract elementary signification, together with the doctrine of it's change into particular import, by means of change of situation, may be understood ; which principles are to be applied to other appearances in verbs caused by the presence of ך.

There are only four places in a root of three radicals, to which ך can be applied, as may be seen by this scheme, ךלךךך ; they may be numbered thus, 4, ך, 3, ך, 2, ך, 1 : the fourth and third are those which have been examined ; the principles remain to be applied to the first and second.

It may be expected from the mode of reasoning, which hath been exercised, that *opposite places* should give an idea denoted by a sign, meanings in some measure *opposite* : thus, for instance in the present case, if plurality and futurity be indicated by ך in the third and fourth places, the *preterite* time and *unity* ought to be detected, when in the *beginning* of the verb ; and the *present* time be betokened by ך in an *intermediate* situation.

Accordingly, first, ך when placed before a word hath always the power ascribed to conjunctions in other languages, whereby one dependent sentence or word is connected with that which precedes it, whence it's power TO UNITE becomes evident.

Secondly, without losing it's conjunctive power, when placed before a verb, it may at the same time have also the power of signifying the PRETERITE time, even when the formation to which it is prefixed hath the perfect construction of the *future tense* ; as may be observed in the following well known phrases, יהי אור ויהי אור, *light shall be, and light was* : in this example יהי alone would be the third person singular future tense of יהיך, *be* ; but the ך renders the meaning of יהי, when it recurs the second time in the above quo-

tation, perfectly and unequivocally preterite: in like manner may be explained the preterite meaning given by ך to יאמר, *he shall say*, in this example, ויאמר יהוה, and *Jehovah said*. Thus the same letter, which operates as a conjunction or an uniter, is the immediate hieroglyphic of TIME PRETERITE, when it stands as the first letter of the formation; hence THAT SITUATION may be considered as much appropriate to the time preterite; as the third situation is to the time future: but in fact it never appears there, unless the conjunction should also be understood; were it otherwise, there would be the greatest danger of rendering doubtful the sense of the passage. By what ingenious contrivance, the use of ך in the beginning of a verb becomes completely systematic, is next to be explained.

‘ The incipient ך having operated upon the form of the future tense, as has been explained, causing it to signify an *opposite* time; harmony and uniformity require that the *preterite form itself* should also be susceptible of a *change of signification*, whenever the conjunctive letter be prefixed: and indeed were it not so, there would be an utter impossibility of denoting the future time, when the conjunction might be used; which case occurs almost as often as the former: in order therefore to provide for this, whenever the future should be signified after a conjunction, the genius of the Hebrew causes the *preterite form* to be resorted to, with which the copulative makes one word, as ויהיה, and *it shall be*, from יהיה, *it was*; and וימחץ, and *shall smite*, מחץ without the prefix being smote.

‘ These effects derived from the influence of the prefix, have been noticed by grammarians, and ך in each of these circumstances hath been denominated *vau conversive*; but scarcely an attempt has been made to connect it's rationale with any thing of system. However, whilst the sports of variety please, which they always do as long as propriety and order be inviolate, so long will this singular feature in the language, in having two forms of tenses alternately the preterite and the future, be a grace, and add a charm to the compositions in which they are introduced.

‘ The whole system of the introduction of ך to verbs might now be gone through, were there a present tense in the Hebrew; but as that is supplied by a participle, the final observations upon this letter, as far as it is employed to denote time, will find a more orderly place with the other strictures upon that part of speech.

‘ The combination of the VERB of EXISTENCE יהיה with the root למך, having, it is hoped, been established; the doctrine will elucidate the origin of י, which is introduced in some of the inflections of the future: but previously the reader should recollect, that this verb is generally in the form יהיה, *be*, and the partial examples of it's inflections, which are given in grammars, are taken from it as the theme.

‘ The first instance of the appearance of י is as the final letter of the 2d person feminine in the future tense; the inflection is תלמרי; now the verb of existence in the corresponding inflection is תהי, *thou shalt be*, into which, if the root למך be introduced, in lieu of the central ה, the perfect form of the compound inflection will result, which is peculiarly feminine.

‘ The

* The next is ילמך, *he shall learn*; the corresponding form from חת is יהי, *he shall be*. The third person plural is ילמדו, *they shall learn*; the verb of existence has יהיו, *they shall be*.

* The disappearance of such letters ו, ה, and י, in combination is so frequent, that nothing need be said concerning those members of היה, which are not always manifest among the inflections; it is sufficient to show, as it will be in the course of the work, that *every member is employed for some purpose or other.*

From this large specimen, our readers will be able to form a tolerable idea of the whole work.—We shall, henceforth, only indicate the general contents of the remaining chapters, with very few remarks.

Ch. iv. treats on what the author calls the *potential mode*; or the *Hiphil* of common grammars; and which we would rather call the *coactive voice*; as we would call *Hophal* the *co-passive*. The whole power of this *voice* or *mode*, the ingenious author derives from the *verb of existence* היה.

Ch. V. treats on the *pure inflections of the active verb*. By a *pure inflection*, the author means 'such an one as either is the root alone, or the root combined with a simple element; *i. e.* a letter; or with such a syllable adjunct as is not derived from any other part of speech, than the *verb of existence*.' This *verb of existence* היה is a mighty agent in Mr. D.'s system; as mighty, at least, as εἶμι is in Dr. Vincent's formation of the Greek verb. In this metaphysical chapter, are many just observations on the imperative and infinite modes, and on the participles.

In Ch. vi. the author takes a comparative view of the verb passive, commonly called *Niphal*. The most remarkable part of this chapter is employed to explain what he calls the *rationale* of the letters ה and נ; in which he soars into metaphysical mysteries beyond our dull comprehension. We refer the reader to p. 136—144.

The verb *middle*, as Mr. Dowling calls it, or *Hithpael*, is the subject of Ch. vii. which, as well as the other modes, he resolves into proximate or secondary elements; *i. e.* the *pronouns* and the *verb of existence*.

In Ch. viii. Mr. D. gives a *general view of the foundation of grammar*, the declension and derivation of nouns, and the *rationale* of the augments ו, י, ם, ן.—In all this there is much fancy: but we are oftener tempted to *wonder* than to *approve*. At p. 192 he produces examples, as *experimental proofs* that the letter ה is the immediate *hieroglyphic of multitude*. It would be just as easy to prove that it is the immediate *hieroglyphic of paucity, depression, perdition, dissipation, &c.*

Words denoting *existence* are the subject of Ch. ix. This appears to us to be the wildest part of the whole system: but let the reader peruse it, if he please, beginning at p. 198.

In Ch. x. we have the author's *definition, arrangement, and nomenclature*, of the *elements*. According to him, a *simple element* is a *single letter*: a *proximate element*, an *underived primary arrangement of simple elements in one word*; and a *compound element* is a *word compounded of two proximate elements*: to which, says he, may be added a *composite element* formed from *three proximate elements*; and, if the number be required to be enlarged, the terms *supra-compound*; and, in a higher degree, *supra-composite* may be included. See p. 240, &c.

Ch. xi. contains *final remarks*, and the application of the author's system for the forming of a *New Hebrew Grammar*; which Mr. D. has in contemplation. We shall certainly be happy to see it: for, although we deem many of his principles visionary, we may expect much novel information from a grammatical work formed on them.

We have taken no notice of the method of reading Hebrew, approved by Mr. D.; nor of what he says on the vowel points; both because he says little on either subject, and because the little which he says is not new.

MONTHLY CATALOGUE, For FEBRUARY, 1798.

STATE OF IRELAND.

Art. 15. *An Appeal to the sober Understandings of Englishmen*, on the present State of Ireland. 8vo. 1s. 6d. Hatchard. 1797.

THE *English* reader, who, having no private nor immediate connexion with our sister-island, has but little knowledge of the present political state of that country, will here meet with ample information respecting the mutual and most important interests of these kingdoms:—which have been lately the subjects of great and alarming altercation, on each side of the water. The tract is written in a very serious and argumentative strain. Some degree of warmth is occasionally expressed, when the contested claims of the catholics of Ireland are brought forwards, and pleaded at the bar of right reason and sound policy; and if there be any appearance of partiality in this appeal, it may seem to consist in a little leaning towards the cause of our Hibernian brethren:—this, however, is mere surmise, and may be very pardonable, as that leaning may purely proceed from true *Patriotism*.

The author's professed object is to give a clear but brief statement of the nature of the claims, and the causes of the complaints, of the discontented party, by far the majority of the people of Ireland; to discuss them fairly; and to 'examine whether they are well founded.'—In the course of this investigation, he considers 'the state and the strength of all the parties; their views and interests; their civil and religious distinctions; and the way in which they operate on the political situation of the country.

In this highly important inquiry, the very sensible writer proceeds to lay before his readers the necessary statements; accompanied by his accurate observations, and, as we think, fair and obvious inferences.—The result presents us with a gloomy picture of the present prospect of affairs, with respect to the probable permanency of the connexion between the kindred islands. We forbear to enter on particulars, as the subject seems rather too delicate for the moment; and we are fearful of hazarding a hasty sentiment. We may venture, however, to lay before our readers the following extracts, respecting the danger of French interference, and the means of preventing it:

‘ Let it be remembered, that we have an active intriguing enemy to contend with,—ever on the watch to avail himself of any disposition in foreign nations to shake off their old connexions, and to worship the rising genius of the new republic. This system of fraternization, so dangerous to all the regular governments of Europe, was no sooner promulgated, than it gave just and universal alarm. It has been since qualified and restricted by the explanations given to it, but the principle remains uncontradicted, and is acted upon by the French as often as they have means and opportunity of carrying it into execution; their rapid and unexampled conquests have much contributed to the propagation of this system. Wherever they carried their victorious arms, they have introduced new habits of thinking, new principles of legislation, new systems of policy; they have sided systematically with the people, in opposition to their governors; and they have always affected to compassionate the situation of the former, and to contrast it with their own freedom; their conduct in Holland, in the Netherlands, and in Italy, sufficiently evinces their plan of operation. How then, would they act in Ireland, if any opening was given to their interference?—passionately desirous, as they are, to humble the pride of this country, and to wound it in the part most vulnerable. How, on the other hand, would the Irish listen, in the present temper and disposition of their minds, to overtures of fraternization?—Put out of the protection of the law, placed under the dominion of the sword, alarmed by indiscriminate accusation, irritated by the system of coercive measures which the Executive Government pursues—it is not unreasonable to think they might be tempted to renounce altogether their connexion with Great Britain, and, availing themselves like the Americans of the protection and assistance of France, might as confidently (perhaps as successfully) proclaim their independence.’—

Again,—‘ Here, then, it may be reasonably asked—What course do I venture to recommend, and what are the remedies I suggest to the evils I have delineated?

‘ They appear to me to be in our own hands, to lie at our own door, to assume the most pleasing form, and to promise the most encouraging success.—Immediate concession to Ireland of all her reasonable claims, and conciliation on a broad and durable basis, are the sovereign medicines I would apply. This is the way I would “minister to the mind diseased.”

Following up this salutary idea, he advises us, in the first place, to send back to the people of Ireland,

‘ The

'The Lord Lieutenant of their choice: this, perhaps, will be considered, as laying the first stone of their liberties, and may be hailed as a good omen of the sincerity of our intentions. We shall have proceeded further than we imagine, if we can remove the ill impressions which our late conduct has excited, and if we can pave the way to an unsuspecting intercourse between the two nations, and a liberal discussion of their respective interests in future.

'To those who have the welfare of both at heart, the present is an anxious moment. It is big with the fate of the two countries. Ireland must, from this time, be the fast friend or the bitter enemy of Great Britain:—it must be, more firmly than ever, united to the British Crown, or it must be totally detached from it, and substantially (though perhaps not formally) annexed to the Republic of France. Our councils, not our arms, will decide this great question. My earnest and unfeigned hopes are, that those councils may be conciliatory and pacific, not hostile, to Ireland; that they may extinguish the discontents which prevail there, by removing the causes which produced them; lastly—that, in restoring peace and tranquillity to the sister kingdom, we may establish the security and prosperity of the whole of the British Empire.'

Art. 16. *A View of the present State of Ireland, with an Account of the Origin and Progress of the Disturbances in that Country; and a Narrative of Facts, addressed to the People of England. By an Observer.* 8vo. 1s. Jordan. 1797.

The representations here given of the state of Ireland are highly anti-ministerial.—As to the '*narrative of facts*,' it is impossible for us to express the sense of the monstrous barbarities which it contains! If but a small number of the recitals be true, (which we hope is not the case,) the name of a British soldier will long be mentioned with the utmost execration among the poor natives:—but let us not be too hasty in crediting such dreadful reports: the horrors of which may well serve to balance accounts with the shocking relations of Temple, and others, concerning the Irish massacres, during the time of King Charles I. but which are now generally allowed to have been greatly exaggerated. See the *General Index to the Monthly Review*, vol. ii. where references will be found to various authorities on that subject.

Art. 17. *A Letter to the Earl of Moira, in Defence of the Conduct of his Majesty's Ministers, and of the Army in Ireland.* 8vo. 1s. Stockdale.

In this epistle, the author censures the conduct of Lord Moira in stating to the Parliament of this country the oppressions and cruelties to which the people of Ireland were subjected, and defends the measures of Lord Camden's administration, and all the laws enacted by the Irish legislature. If this author would recollect the speech of the Earl of Moira, and the remonstrances of the friends of Ireland, he would find that it is not laws, however abominable, which are the subject of complaint, but, as they allege, a government exercised without any law at all; the subject seized without accusation, and condemned and barbarously executed without trial. We have not the means of knowing

knowing whether these complaints be well founded : but, if they be not groundless, it is futile to talk about the laws or constitution of Ireland.

NOVELS.

Art. 18. *The Governess of Courtland Abbey.* 12mo. 4 Vols. 12s. sewed. Vernor and Hood. 1797.

An advertisement to this work informs us that 'it was written in the hour of melancholy,' and that the friends of the writer persuaded her that, 'in her unfortunate situation, the attempt was every way laudable.' In circumstances of adversity, all innocent endeavours at extrication are, indeed, praiseworthy; and the morality of the present novel is commendable. We wish that we could say much more in recommendation of the performance.

Art. 19. *Estelle.* By M. de Florian, Author of *Numa Pompilius*, &c. &c. With an Essay on Pastoral. Translated from the French by Mrs. Susanna Cummyng. 12mo. 2 Vols. 5s. Wright, &c. 1798.

The pleasing manner of M. de Florian has long been familiar to the reading world; and this pastoral romance will not detract from his reputation. The scene is laid in Languedoc, which its delicious climate, its rich natural scenery, the smooth rustic language of its peasantry, and the graceful tincture of their innocent manners, have invariably recommended to the bucolic poets of France. The author has also availed himself of these circumstances to introduce many fine local descriptions of this province, and to characterize the manners of its shepherds: his imagery is chosen with great topical propriety, and his narration is highly polished. The insipidity of common idyls is avoided by introducing adventures of more consequence than the shearing of a sheep, or the stealing of a nut-crome. An irruption of feudal banditti occurs;—of those armed retainers, whom the great land-owners of former times maintained in their castles to assess the industry of towns, and to plunder a patient people.

An Essay on Pastoral is prefixed; and historical, geographical, and biographical notes are added, which detail the real events, elucidate the local antiquities, and describe the celebrated characters interwoven in the fiction.

The translatress (a young lady of eighteen, whom a laudable desire of subsisting by her own resources has invited to the literary profession) executes her task with perspicuity and propriety, though the style has a Gallic cast: but she is less successful in the interspersed songs than in the prose narrative. The moral tendency of the work does honour to the purity of her choice.

Art. 20. *Select Fairy Tales*, from the German of Wieland. By the Translator of the *Sorcerer*, and the *Black Valley of Weber.* 12mo. 2 Vols. 7s. Boards. Johnson. 1796.

We have some doubts whether the fairy tales, of which these volumes contain elegant translations, may confidently be ascribed to Wieland. They bear, however, a considerable resemblance to the mode of fiction which characterizes this writer, who every where delights to loiter over descriptions of beautiful and voluptuous scenery; and is as sure to introduce the graceful dances of beautiful and wanton nymphs

nymphs between his incidents, as the manager of the opera. Be this as it may, the stories are fanciful and amusing, and deserved translation. *The Car* struck us as most attaching: *Silvester and Rosina* as best adapted for the theme of an English poet; and *the Druid* as most ingenious.—That wonders so excessive should admit a natural explanation is extremely wonderful. *The Combat* departs most from the author's habitual style.

POLITICAL, &c.

Art. 21. *Interesting Particulars of the glorious Victory* obtained over the Batavian Fleet, Oct. 11, 1797; by the British Fleet under Admiral Duncan. Illustrated with four Engravings, by an Officer. 8vo. 1s. 6d. Gosport printed, and sold by Longman in Paternoster-row, London.

These "Interesting Particulars," justly so styled, are collected from the Gazettes and other public papers.

Art. 22. *The Speech of John Nicholls, Esq. in the House of Commons*, Jan. 3, 1798, on the Bill for augmenting the Assessed Taxes. 8vo. 6d. Wright.

This attack on the minister appears to have been carefully corrected by the worthy and independent senator who delivered it. In its present state, it is a respectable pamphlet, fraught with good sense and sound argument.

Art. 23. *The Case of the People of England*, addressed to the "Lives and Fortune Men," both in and out of the House of Commons; as a Ground for *National Thanksgiving!* By one of the 80,000 incorrigible Jacobins. 8vo. pp. 94. 1s. 6d. Westley.

Though this writer styles himself one of the 80,000 incorrigible Jacobins, he appears to be a moderate and well-meaning reformer. The style of the pamphlet is very unequal; and it does not contain any thing extraordinary either of wisdom or extravagance.

Art. 24. *Earnest and Serious Reflections on the Urgency of the present Crisis*, and on the only two Alternatives which it offers. 8vo. pp. 30. 1s. Hatchard. 1798.

The alternative presented by this author is Ruin or Salvation. He is what may be called a pious and laudable hater of the French and of Jacobins; he recommends religious reformation, and has great confidence that we shall be saved through the interposition of the providence of God. With submission to those who are of this opinion, we should desire to know in what respects we are better entitled to such miraculous salvation than Holland, Germany, and Italy.

Art. 25. *Reflections on the Politics of France and England*, at the Close of the Year 1797. By T. Hughes, Esq. of the Honourable Society of Lincoln's Inn. 8vo. 2s. 6d. Johnson.

We have found nothing novel in the subject, profound in the reflections, nor eloquent in the style, of this long and well-printed pamphlet.

Art. 26. *An Address to the People of Great Britain*. By R. Watson D. D. Lord Bishop of Landaff. The Fourth Edition. 8vo. pp. 42. 1s. Faulder.

Has the Bishop of Landaff his eye on York or Canterbury? is a question that has been asked on reading this pamphlet. We believe that he looks to neither. To no motive of ambition do we ascribe this address. He writes under the impression of alarm and apprehension, occasioned by the present posture of our affairs, but at the same time like a public-spirited and truly honest man. In times like these, Dr. Watson, no doubt, felt a peculiar satisfaction in being able to give his cordial approbation of and support to the present measures adopted by government for our defence, and for the maintenance of our national independence; and he could not answer it to his conscience to remain a mere silent approver. He professes his sentiments to be those not only of an '*independent*' but of an '*impracticable* man;' and if we cannot subscribe to them in every respect, we do not hesitate to pronounce them deserving of attention, and to have a good tendency. We heartily accord with the Bishop in many of his ideas respecting the adaptation of the taxes to our existing circumstances; and particularly in wishing that the notion of raising the supplies within the year had never given way to the funding system, which threatens ultimately, by its accumulating burdens, to involve in the most serious difficulties every country that adopts it.

To be thoroughly awake to the difficulties and dangers of our situation, is one effectual step towards their removal. Situated as Great Britain now is, we should place no reliance on the impotency of half-measures. The Bishop of Landaff is therefore to be commended for calling on the people to exert themselves with vigor and fortitude, to sacrifice the love of money to the love of their country, and to be ready to relinquish any certain portion of their respective property which may be necessary for the maintenance of its justice, its honour, and its independence.

That people ought to contribute to the exigencies of the state, in proportion to their property, is beyond a doubt; and it is as certain that the object of the legislature should be to make taxes bear as equally as possible on property. Mere income, however, is not an index of property; nor ought three men, the one possessing an income of 100*l.* a year from an annuity, another the same income from the interest of 2000*l.* in money, and the third the same from the rent of land, be required to pay the same sum; for, though the annual revenue in each instance be the same, the power of raising money for the contribution, should this be necessary, as it probably would be, cannot be the same in one instance as in the other.

We will not say how far Dr. W. is right in recommending the taxing of the funds, but we think entirely with him that a manly effort to liquidate a considerable portion of the public debt would appall our enemies, and be of the greatest benefit to ourselves.

On the threats of the enemy to destroy us as a nation, Dr. W. proceeds to maintain the necessity of continuing the war; and on their refusing to treat, its present justice. If, however, threats, and even attempts at invasion, render the continuance of war necessary, or may be adduced to justify its protraction, the enemy can urge this plea as well as ourselves;—if wars are to be lengthened till revenge be glutted, or as long as enemies threaten each other, they can have no

termination

termination but by the complete destruction or subjugation of one of the contending parties. We could have wished that this liberal and philosophical writer had not appeared to sanction so unchristian sentiment. It would have been more in character for him to have said, "If, under all circumstances, the war must continue, let us prepare for it like Britons; and not cherish the despairing and erroneous thought that the enemy is an over-match for us."

While some have attempted to propagate despondency, we admire and applaud the Bishop's endeavours to keep up our spirits by shewing that the French are not so formidable as they are represented; that we have nothing to apprehend on the score of inequality of force or skill; and that should they, by any untoward accident, land their troops, we should be able to repulse them, provided we are faithful to ourselves, and stand collected as one man against them.

In this confidence, he inculcates unanimity and the eradication of mutual jealousy and suspicion. He scouts (and, we think, very properly) the idea that, should the French land, they would be joined by many. They may invade us with this expectation, but they would be disappointed. On such an event, none but wretches would go over to the enemy. All who had any interest or property in the state would then act in concert for its preservation. Then, lesser objects would disappear; and the great question would be, "Shall we be a rich and independent nation, or shall we become a poor and miserable appendage to the country of a desolating enemy?" We have too much good sense not to spurn the boon of French liberty, which can only be obtained by the subjugation and ruin of our country.

The few remarks which are here made on the subject of Irish politics, and on the necessity of preserving the union between Great Britain and Ireland, contain an important hint to our governors, as well as to our sister kingdom; on the state of which we forbear to enlarge. The present object of France appears to be aggrandizement; so that every nation which throws itself at her feet may take for its motto, "*Sic nos, non nobis.*"

"Tyrants of the ocean," the French call us; and if we be so, Dr. W. would not attempt to justify us: but, when the French inveigh against our *tyranny*, they are only jealous of our *power*. 'Continental states, however, ought to make some allowance for our zeal in claiming, and our energy in maintaining, a superiority at sea; our insular situation gives us a right which they cannot plead.' Certainly, if any nation ought to possess the trident of the ocean, it is Great Britain; and it is for the interest of Europe that it be in her hand rather than in that of France. 'If France becomes as great by sea as she is become by land, Europe will have no hope but that her chains may be light.'

A part of this pamphlet is levelled against what the Bishop calls—'the attempts of bad men to rob us of our religion.' Here he is strictly within his province: but we do not think that his liberality shines out so much in the character of the theologian as in that of the politician. Strongly as we would resist the arguments of infidels, and we *would* resist them with as much energy as the Bishop himself, we cannot be so uncharitable to unbelievers as to suppose, with him, that

that they endeavour to propagate their principles from 'a wish to prepare proper actors for the dreadful catastrophe of a state in the last convulsions, by brutalizing mankind.' (P. 29.) What he also says by way of assimilating divinity to a trade, or manufacture, may lie open to many objections, and may provoke some smart reply: but we shall not suffer this to detain us. As a sincere and able apologist for revelation, his observations merit attention and respect; and if we do not partake of his fears, we join with him in his ardent wishes for the preservation of religious principles among the people: but we are persuaded that, if the wise and good do their duty, not the united arts and labours of infidelity and scepticism will be able to eradicate them. It is a very ill compliment to Christianity, standing on the rock of truth, to suspect for a moment that the spume or froth of vicious error can subvert it. Let not Bishop Watson, then, be more alarmed for the church of Christ, than he is about this country: the difficulties under which both labour are trials of our faith and patriotism, and afford us opportunities of displaying them: but they are no proofs of weakness. There is strength in both to outlive the storm.

Let us not be suspected of the smallest desire of effacing the good impression which this Address was intended to produce. We would oppose, with the writer of it, all blasphemy and all senseless railing against government; and though we do not understand what he means by wishing our enemy to *return* to a belief in uncorrupted Christianity, we unite with him in praying to God to influence the hearts of both sides to good-will, moderation, and peace.

Art. 27. *An Inquiry into the present Condition of the Lower Classes, and the Means of improving it, including some Remarks on Mr. Pitt's Bill, &c. &c.* By Robert Acklam Ingram, B. D. Fellow of Queen's College, Cambridge. 8vo. 2s. Debrett. 1797.

Of the various branches of political economy discussed in this pamphlet, the principal attention of the writer is directed to that which relates to agriculture, the interests of which he regards as of superior importance to those of manufacture. 'To increase the quantity of food at home, and to encourage an economical administration of it,' he places foremost among the most effectual means both of improving the condition of the lower classes, and of advancing the general interests of the nation. The improvements principally recommended by Mr. Ingram are, a free corn trade; a general commutation for tithes, to be proportioned to the rent; to discourage the breed of horses; and to encourage a more general use of oxen, not only in agriculture, but 'on the road in the carriage of heavy commodities, which is supposed to employ near 300,000 horses.' Many useful observations occur respecting the wages of labour, the advantages and disadvantages of large farms, and other particulars concerning agriculture.

In speaking of the national debt, the author appears to have a high opinion of our resources. 'The least,' he says, 'that we should endeavour to effect is, that, supposing the war should be immediately concluded, and followed by ten years of peace, we should find our-

selves at the end of that period in as good a situation and as able to make equal exertions, if they should be necessary, as at the commencement of the present war.' To accomplish this object 'would require more than $6\frac{1}{2}$ millions to be added each year to the present sinking fund.' Such a statement, were even the author's supposition to be fortunately verified, affords but small encouragement. Redeeming the present land-tax, a measure which has been for some time past the subject of public contemplation, is recommended by Mr. Ingram. This, we think, would be a just and beneficial regulation: but, in the manner here proposed, it would bear too hard on the proprietors. At 30 years' purchase, it is rated much too high. If it be proposed that a new land-tax shall be afterward raised, it would not be more than reasonable, nor more palatable than necessary, if the old tax were made redeemable at something less than twenty years' purchase; and during the payment of the redemption by instalments within a limited and short term of years, a new tax would be oppressive. Whenever a new land-tax shall be created, it appears equitable that the tax should be rendered variable, according to fluctuations in the value of the rent.

Art. 28. *Thoughts concerning the proper Constitutional Principles, in Points of Finance and Personal Service, that ought to be adopted in future for the Support of the British Navy and Army.* By a Freeholder of the County of York. 4to. 2s. Robinsons. 1797.

This Freeholder of the County of York recommends a strong system of requisition, by which, 'during war, the whole of the sum wanted for the expence of the year may be raised;' and by which the army and navy may be supplied with men. Among the means which he proposes, are some well deserving consideration: but of the propriety of his constitutional principles, he gives not the most happy specimens. He observes: 'as the constitution of this country is such that it winks at naval officers to man their ships immediately by impressing men, it is certainly a ridiculous circumstance that the army is not put upon as advantageous a footing.' Yet he would have recruiting to be 'so calculated as to fix the men as volunteers in each service, and not drive them as brutes upon compulsion.'

The prominent parts of his plan are, that the different districts of the kingdom should furnish their quota of men by ballot; that there shall be instituted a general training to the knowledge of the use of arms; and in each county a central place of security be established for arms. He recommends, as the more equal mode of raising money, the taxing landed and funded capital *ad valorem*; instead of which he observes that, 'according to the system of taxation now bringing forward by the Minister, of a duplicate, triplicate, and quadruplicate assessment, any person, who has exceeded his income this year, cannot retrench or retreat from his folly, until inevitable ruin overtakes him.'

Art. 29. *Letter to a County Member, on the Means of securing a safe and honourable Peace.* 8vo. pp. 92. 2s. Wright. 1798.

This writer is an Antigallican of the old school. He does not reprobate the French on the usual topics of Deism, Atheism, Jacobinism,

Robinson, &c. &c. but he inveighs against their ambition; and he advises, even in case of a counter-revolution, to diminish, if possible, the power of France. He thinks that we have at present no alternative but unconditional submission or triumphant resistance, and that it is become necessary to adopt an enterprising system. The plan which he proposes is, to combine with Prussia, Russia, Denmark, and Sweden, to wrest the Belgic provinces from the great Republic. These, if conquered, he would give to Prussia, and he would divide our colonial conquests among the other powers by whose assistance our rival should be humbled. He thus reasons on his project:

‘ I think there are substantial reasons why England ought to risk almost any thing in order to wrest Belgium from France, and why Prussia ought to join with equal earnestness in the attempt. As to ourselves, I shall for the present only say, that so long as France remains in possession of that country, our peace establishment must be ruinous in point of expence; and, under any form of government, dangerous to our liberties.

‘ As to Prussia, her Westphalian frontier is absolutely defenceless, and her influence in the United Provinces is a source of unextinguishable jealousy to the French Republic. Prussia is now the only great power in contact with France on her northern frontier; Prussia is the only power she can fear; and fear, added to a collision of interests, will inevitably produce enmity. To Prussia, from the nature of her Westphalian territories, an extension of her frontier cross the Rhine is the only rational hope of safety. It is not my object to enter into any detail of the minuter arrangements tending to facilitate the success of this plan, or of the military force which can be furnished for the purpose. I will only observe, that Russia was not near so populous nor so powerful when she marched eighty thousand men, in one army, into the Prussian territories; and that a force equal to that which the northern nations maintained at their own expence, during the seven years’ war, would be fully adequate to the expulsion of the French from Belgium; if acting in concert, and united by a sense of common danger, and the hopes of ultimate advantages. If to a consideration of the military means which may be brought to bear upon this point, the well known indisposition of the Belgians to their conquerors is added, and also the influence of the family of Orange in the United Provinces, it does not appear to me that Prussia will have any reason to be afraid of failing in this attempt. I know that it is supposed that Prussia is in considerable danger from the introduction of French principles; and it is imagined that this circumstance must reduce her to the necessity of temporizing. Whatever might have been the case a few months ago, the situation of Prussia is now materially changed for the better; and she has no longer a king whose favourites have sold themselves to France. But if the assertion should be true, that Prussia is contaminated with French principles, (which, however, I very much doubt,) yet the best way to stop a pestilence is to remove its cause to a distance; and, with the energy and expansive views of Frederic the Great, boldly march to meet the danger. It is a folly to hope that France and Prussia can long be friends, if remaining in their present situations. Frederic the Great knew the advantage of striking the first blow, and carrying the war

out of his own country. The French armies have now left far in their rear the chain of fortresses which defended their country from invasion; but if only a short interval is allowed, the new frontiers will be made as impregnable as the former one. Let Prussia calculate whether it is more prudent to meet the force of France a year or two hence in Westphalia, or now beyond the Rhine; whether she can afford to maintain as respectable a barrier with her present population and revenues, as she could if possessed of the resources to be derived from the accession of a fertile country, with three or four millions of inhabitants; and whether a resolute invasion of the country now under the control of France would not inevitably lead to a destruction of the French interest in the United Provinces. The longer a spirited attack upon Belgium is delayed, the more difficult it will be to effect a counter-revolution in those provinces, which are now open to an invasion from Germany, but may in a year or two more be hedged about by an impenetrable line of fortresses.

We apprehend that there is one great objection to this project, viz. that it is utterly *impracticable*. The King of Denmark must be tired of his crown, or weary of his existence, before he would enter into such a confederacy against France, while her armies are in possession of Holland. From the Prussian armies more could not reasonably be expected now than in 1792 and 1793, and it is not probable that 80,000 or 100,000 Russians could conquer those troops by which all the armies of Hungary, Austria, and Bohemia, were vanquished. As to Spain, if she were to stir in hostility to her masters, we might expect to hear by the next mail that Angereau was in full march for Madrid.

A few notes are added in an Appendix. In one of them, the population of the British islands is estimated at 17 millions. In another, the French are said to have lost 2,000,000 of men during the Revolution. The Antigallican spirit has so far possessed this writer, that he seems to abhor the whole nation. He ascribes its conduct in most instances to its *envy* of Great Britain: may we not say, to its *hatred* rather? If they had envied us our constitution, (as the author supposes,) they would have endeavoured to form one similar to it; and if our colonial system and its appurtenances were envied, they would have adopted it also. Instead of doing this, their form of government bears no resemblance to ours, and they have destroyed that which supports our West India colonies, the African slave-trade, and domestic slavery. The writer of the tract before us, however, is not an every-day politician.

Art. 30. *The Speech at length of the Right Hon. William Pitt, on the third Reading of the Bill for increasing the Assessed Taxes; and the Two Speeches of the Right Hon. Charles James Fox on that Subject, on the 14th of December 1797, and the 4th of January, 1798.* 8vo. 6d. each Speech. Jordan.

These orations appear to be taken from the newspaper-reports; with the usual disadvantages occasioned by the brief and hasty manner in which such reports must necessarily be written. The publications now before us will, however, supply abundant entertainment to those readers who delight in able political discussion.

Art.

Art. 31. *Proposal of a Substitute for Funding in Time of War.* Addressed to the Right Hon. W. Pitt. By John Prinsep, Merchant. 8vo. pp. 89. 1s. 6d. Debrett.

The substitute here proposed is, as usual, a paper currency,—but differing, indeed, materially from what other projectors have recommended. The scheme was first suggested and put in practice by our Indian government, and it is said to have been attended with very beneficial consequences. The bills of the Company were issued, and discharged regularly according to *priority of date*. Mr. Prinsep proposes that Government should now issue notes, bearing 5/ per cent. interest, and pay them in the same manner, from the produce of the taxes: that is, the notes are not to be made payable at a *specific date*, but to be paid according to priority of date, as the circumstances of the Treasury will allow. The amount of these notes, which are to be issued instead of cash or Bank notes in most of the payments made by Government, would depend on the exigencies of the public service. He also suggests that they should be called *bills of confederation*; and that a register be formed of these bills, bearing date and number in sequence, and distinguished by some mark to point out the service for which they shall have been paid away; that the army, navy, and a few other services should be nevertheless paid as heretofore; that all other outgoings during the war, and for a limited time afterward, be supplied by the bills in question; that the monthly surplus, accruing by this temporary suspension of the money payments, be appropriated to the monthly discharge of these bills; that, until complete liquidation of them all in rotation, Government should stand pledged to issue no other kind of written obligation whatever, and to negotiate no new loans; that statements of the amount of the bills in circulation be frequently published; that, in certain extraordinary cases, the dividends on the public funds may be paid in them; and lastly, ‘that the amount of all such confederation bills as aforesaid, together with the running interest thereon, which shall remain undischarged — months after the date of the ratification of peace with the Republic of France and her allies, shall be intitled to subscription into the Consolidated Fund of the public debt, bearing interest at the rate of three per centum per annum, after the medium price of that stock on the day of such ratification.’

It will be easily seen that the purpose of this project is to enable the Government to anticipate its revenue, at the expence of five per cent. added to the discount at which the bills would be issued and taken in circulation. This discount would depend on the difference between the legal and the current interest of money, which now fluctuates between two and five per cent., according to the nature of the security, and the uncertainty of the time at which the bills would be paid, or whether some of them would ever be paid. The plan might indeed afford a temporary relief to an embarrassed and timid government; but we suspect that it would occasion much future distress: it would make the practice of gambling still more general and more ruinous than at present; every dealer would become a money changer and jobber; commerce would be unsettled; and the ignorant and undesigning would be the prey of the acute and fraudulent.

Of the 89 pages in which Mr. P. communicates his proposal, not less than 50 or 60 are occupied in illustrating his system of finance by comparisons drawn from wheels, chains, mill-work, and clock-work.

Art. 32. *Remarks on the Conduct of Opposition, during the present Parliament.* By Geoffrey Mowbray, Esq. 8vo. pp. 117. 2s. 6d. Wright. 1798.

This adversary of the Whig party writes with spirit, and reasons with ingenuity; except where he descends to ribaldry,—as in his very abusive description of the Whig Club, p. 18. and 19.

Speaking of the Roman Catholics of Ireland, he has these observations:

‘For these two centuries, until the present reign, these poor people were blessed only as Issachar was blessed. They were considered as mere slaves and victims, turned out to labour, or used in sacrifice as public convenience required, or prejudice prompted. No Roman province, no colony in the East or in the West, no dependency of ancient Laedemon or Athens, no ally of modern France, were ever more keenly and systematically fleeced and pillaged than these unhappy people. Every thing was made a pretext for plunder. They struggled for liberty under Charles I. and were plundered. They struggled for royalty against the rebellion, and were plundered. They fought for James II. and were plundered. The robberies of the rebellion were legalized at the restoration. The robberies of the revolution were secured by a long and grievous train of pains, penalties, and disabilities, too weighty for any people to stir under, English adventurers, Scotch adventurers, Dutch adventurers, were let loose to fatten at their expence, and their fairest possessions were torn from the owners to enrich pimps, parasites, minions, generals, state creditors, and land surveyors.

‘But a new and happier order of things has arisen during the present reign. The Catholics were first admitted to participate the blessings of that cup which the revolution bestowed upon the English people by that sovereign who is now upon the throne. If they are grateful, as I am well assured they are, it is their present king whom they must praise as the father of their liberties.’

If these people be grateful to his Majesty (as we trust they are), they are the most extraordinary people in the world if they do not make, in its fullest extent, the constitutional distinction between the King and certain of his servants, by whom they say (and utter it very loudly indeed) that they are grievously oppressed.

Art. 33. *A Substitute for the Assessment Bill, &c.* By William Dawson, Esq. 8vo. pp. 18. 1798. No Price nor Publisher.

Financiers like this author can never have any difficulties in finding expedients to supply the necessities of the state. If money be wanted, (no matter how many millions,) they will issue bills to the amount in a trice, assert and decree that they are as good as cash, and make them a legal tender. Mr. Dawson in this manner recommends

‘Government to issue, under the authority of Parliament £. 20,000,000. of exchequer bills of 1, 2, 3, 4 & 5 £. value,—payable

able to order,—bearing an interest of £.1 per cent. per annum,—which interest should belong to the person holding the bill on the day twelve months after date;—the one per cent. to be demanded (or forfeited) and paid within thirty days after due,—if forfeited not to affect the interest for the succeeding year;—such bills to be made a legal tender,—penalty on any one receiving said bills at discount, also on any one passing them at a premium, except from the day the interest becomes due, 'till it is paid or forfeited:—Said bills to be received in all payments to Government, who may re-issue to the same amount new bills;—Parliament to provide by taxes six per cent. for such bills issued by Government, one per cent. to pay the annual interest, five per cent. to be applied ('till said bills shall be funded) either to the reduction of the old debt, or the discharge of part of such bills, as may be most beneficial to the public.—The interest forfeited, and saved by Government, on receiving said bills in payment, and issuing others to the same amount of a subsequent date, would probably not only equal the expences of management, but also the reduction there might be in the bill stamps. The advantage of small bills over large (tho' they would be undoubtedly troublesome to many) is, that they would be more generally diffused over the whole Kingdom, probably by the one per cent.—have a preference even over coin, and more strongly attach every individual to the support of national credit.'

To make any circulating medium, a legal tender for debts contracted to be paid in coin is flagitiously unjust to individuals, without being beneficial to the state; and to compel the reception of them in discharge of future obligations will not give them any additional value, since the price demanded for an article will be according to the appreciation of the currency at the time. We are not yet driven to the necessity of fabricating paper money of this kind, and nothing but necessity would justify a measure which must be attended with great injury to the commerce, the good faith, and the morals of the country.

Art. 34. *An Address to the Right Hon. William Pitt, on some parts of his Administration; occasioned by his Proposal of the Triple Assessment, &c.* 8vo. pp. 21. 1s. Becket.

This author informs us that his education has taught him something of 'Attic delicacy and Roman urbanity.' We cannot say that his pretensions are unfounded; for though with politics he appears to be but little acquainted, and the consideration of the new assessments occupies a very small portion of his pamphlet, yet it is written in a light and agreeable style, and abounds in classical allusion. The following passage is a fair specimen.

'I must own, I have no War-fund to propose to you, or Sketch * of Finances. I leave that to Sir Robert Herries. He is a sensible, grave, reflecting man; and if the style of his pamphlet is a little embarrassed, Sir Robert promises to improve in conversation. For my part, I have little personal interest in what I advance. *My assessments* are such as are usually found among the muses and their votaries:

* See a Sketch of Financial and Commercial Affairs in the Augustan of 1797.'

‘ Quæ mihi sunt nullæ, nisi quas dedit aurea Clio,
Quas mihi semoto somni peperere sub antro,
Aut nemoris laureta sacri Parnassides umbræ.

I have only a few laurel sprigs to offer, gathered in the neighbourhood of Mantua and Twitnam; but unfortunately you agree, with the naturalists of the day, that there is a *poisonous* quality in that shrub. The leaves in my book have no signature from Newland, and his fiscal progeny. You are happier, Sir. Your long courtship is at last consummated, and your embrace is genial. Cornelia and Cato are united. The Matron of the Bank has received her title to lawful bliss in the Chapel of St. Stephen. *Conjugis in gremium læta descendit!* and all her children, from Charing-Cross to Lombard-Street, have sung the hymenæal. But if you think even “Sir Robert mighty dull;” I am sure you would not relish a plan from me. I never borrowed a ray from *Dè Moivre*; and I always hated the reverensary (*or revolutionary*) calculations of Dr. Price. Things indeed are now changed. Time was, when Bankers were as stupid as their guineas could make them. They were never Orators, Painters, or Poets. But *now*, Mr. Dent has a speech and a *bitch* * at your service; Sir Robert has his pencil and canvass; and Mr. Rogers dreams on Parnassus. And if I am rightly informed, there is a great demand among his Brethren for *The Pleasures of Memory*. Sir Robert chose the autumn with propriety for his Sketch. The leaves are indeed falling thick around us; they strow the brooks in Vallombrosa, and imbrown the heights of Holwood.’

Art. 35. *Hints towards an Improved System of Taxation*, extending to all in exact Proportion to their Property, and without any Kind of Investigation or Disclosure of their Circumstances, &c. &c. 8vo. 1s. Murray and Highley. 1798.

This pamphlet contains two proposals: the one, a tax on all property; the other, the establishment of a set of National Banks, and all individuals to be excluded from carrying on the banking business, on their own account, as they are at present prohibited from setting up private lotteries. The plan, we are told, was made known to Mr. Pitt in a letter, of which he did not think it proper to take any notice. The author recommends in general terms, what has been suggested in the same vague way, a thousand times, to lay an equal tax on all property. The following are the outlines of the plan:

‘ I. That there be laid an additional equal tax on all land throughout the kingdom, and at the present rental; on houses, at a reduced rental; on tithes; on shipping; on stock in trade; on manufactures, fisheries, farms, &c. regulated by the interest on the capital employed.

‘ On all productive property, such as canals, mines, &c. regulated, under certain limitations, by the interest, also, on the amount of the capital.

‘ In short, that every thing that can be called property, and where a capital is employed, be taxed, and in such a proportion as men of

* John Dent, Esq. M. P. *the Inventor* of the Dog and Bitch Bill.

judgment

judgment and experience in these matters may deem to be most equitable.

‘ II. As all money must be found either in real or personal securities; that is, either in mortgages or in bonds, notes, &c. let it be enacted, that the borrower shall be permitted, on the payment of the interest, to deduct from the interest a sum proportionate to the tax laid on the security, or on money in general. For instance, if the tax on land, or on stock in trade, be at one shilling in the pound, then the borrower shall be allowed to deduct 5 *per cent.* from the interest, as the share of the tax belonging to the security. And let this be accompanied also with a clause, in the Act of Parliament, declaring, that if the interest paid, together with the deduction allowed, shall exceed 5 *per cent.* that those, who receive the interest, shall be liable to all the penalties of the laws against usury.

‘ If there be an annuity issuing from land, or on personal security, let the value of such an annuity be calculated, and the tax deducted from what would be the interest of the calculated value of the annuity.

‘ III. It will appear necessary and proper, that the public funds be put on the same footing as other property, by subjecting them to a similar taxation.

‘ IV. All salaries exceeding a given amount, and with proper limitations, will also be fair subjects of taxation. If for perpetuity, let them be taxed as land; if for life, calculated and taxed as annuities.

‘ V. All lucrative professions and employments, such as lawyers and physicians, should either be taxed, or so regulated in their fees and emoluments, as to contribute, in some measure, to support or alleviate the burthens of the state.’

With respect to the first article, it would be impossible to lay a tax on any of the subjects mentioned without a severe investigation and disclosure of pecuniary circumstances, contrary to the promise of the title-page. The scheme in the second section would augment the difficulties which men of commercial adventure find in borrowing money, and on future loans the state would be little benefited by the project. As to the propriety of taxing the public funds, it is a very delicate question: but whether it be just or not, we may almost venture to predict that they will ere long be taxed in some shape or other. The fourth proposal is two or three centuries old, and is in some degree adopted. The fifth is extremely unjust. The fees and emoluments of professional men must decrease with the fortunes of their employers, and it would be cruel to lay any tax on the remainder. Indeed, a tax laid on property ought not to touch the income that arises from professional labour. A lawyer or physician has no capital but his knowledge:—his income cannot be estimated like what proceeds from lands or houses, at so many years’ or so many months’ purchase;—and the only contribution to be fairly expected from him is had by the taxes on expenditure. The situation of a beneficed divine is indeed different:—his living is a capital, and may justly be taxed as such, according to its peculiar circumstances.

Art. 36. *An Examination of the Causes and Conduct of the present War with France; and of the most effectual Means of obtaining a speedy,*

speedy, a secure, and an honourable Peace; with Observations on the late Negotiation at Lisle. 8vo. 2s. Cadell jun. and Davies. 1798.

A serious and circumstantial detail and defence of the causes and consequences of the war in which we are unfortunately engaged, and of the proceedings of government in the conduct of it. The author strongly, in conclusion, recommends a vigorous continuance of our efforts to repel the ambitious designs of the French, as he apprehends that we have an 'almost certain prospect of success.'

Art. 37. *On the Means of saving our Country.* 8vo. pp. 163. 3s. Dorchester: printed by Lockett. London, Symonds. 1797.

This pamphlet comes from the pen of Mr. Henry Redhead Yorke, who wrote it in Dorchester castle, where he is still confined. It is one of the best political productions that has lately appeared:—it is written throughout with temperate energy and judicious discernment; and it contains some eloquent and brilliant passages.—The character of a Demagogue we select as a specimen:

'There is something inexpressibly odious in the character of a demagogue. He must be a hypocrite; if he would maintain his post, he must dissemble his own opinions to gratify the caprice of those whom he fancies he rules, but who in fact are his rulers. He must be ready at all times to be the minister of carnage, and the executioner of the virtuous; while he holds his power but by a brittle tenure, fluctuating with the winds of popular effervescence, and liable to be dissipated by a breath of popular indignation. Whatever scenes his servid imagination may design, must not be slightly sketched, but boldly finished. He must not be dismayed by compunctions of conscience, nor by puny considerations of morality. These only tend to spoil business. Deaf to the cries of innocence, and unmoved by the "compunctious visitings of nature," he must beguile away every tender sentiment, for what is called the immutability of principles; and after having deluded others, he must proceed to delude himself, and to do ill that good may arise from it. He must affect power and popularity; under the garb of innocence, he must possess all the qualities of a ruffian, and like Alcibiades, fawn, flatter, and trim with the times; *temporibus callidissime inserviens*. This is the character of the man of the people. We cannot avoid pitying the virtuous mind which is thus seduced from honourable pursuits, and made the slave of vanity and of crime. The serious responsibility which attaches to a character of this sort, has no charms for any one who really loves independence. It is surely better to rot in jail, or to perish on a scaffold, than to deceive for the poor gratification of a moment's applause, or to lie for the sake of power; for every man, who, by any means acquires the favorable prepossession of another, obtains power. But, our conduct ought unceasingly to be regulated by the decision of the inward man, and like Aristides, we should even suffer ourselves to be hated, because we are just.'

The events of the last four years appear to have moderated Mr. Yorke's political principles. Indeed, what has passed during that period must make every honest speculatist less dogmatical in his opinions, less confident of his theories, and more cautious of making experiments

ments on society. It should, however, be remarked, that the change in Mr. Y.'s mode of thinking and speaking proceeds evidently from reasoning, and not from the coercion to which he has been subjected. He makes no abject recantation; on the contrary, he maintains with boldness the cause of rational liberty, and vigorously attacks the arguments and inveighs against the crimes of its enemies. He thus closes his pamphlet:

'To conclude. It is now more than four years since I have addressed you. In the interval, the greatest revolutions of empire and of opinion have occurred, a deluge of innocent blood has overflowed the scaffold and the field of battle, and Europe has become a vast Aceldama. Many of you, engaged in the bustling scenes of life, have turned aside with disgust from the spectacle of human sorrows, and have endeavoured to drown all melancholy reflections on the state of the country, amid the levities of fashion, or the ordinary occupations of industry: others, more alive to the national safety, have boldly taken an active part in our divisions, and shared in the various applauses or censures that unhappily arise from opposite sentiments. Far different has been my lot. I have been doomed, in the morning of my days, to count the hours as they passed, and to supply the sweet converse of friends and relatives, with tracing in solitude the destructive paths of human ambition, and the melancholy ravages of the passions. Scarcely had I stepped over the threshold of infancy, when for having attempted, in the enthusiasm of youth, to revive the ancient spirit of the country, I was snatched from the world, accused, tried, and punished with a severity that aged turbulence could hardly have deserved. Like a reed broken by the tempest, I have since remained; a useless member of an animated world. Against my enemies public or personal, I bear no resentments; on the contrary, I feel my love of country increased in proportion to the sufferings I have met with for it and from it. Imprisonment to a man of my way of thinking is less irksome, than the silence of the cloister to the pedant. A prison indeed may secure the person, but it cannot enslave the mind; if it resolve to be free, no "fantastic tricks" of human power can render it otherwise. Enthusiasm, it is true, may be controlled or corrected, but it is not the prison that possesses this talismanic efficacy; it is the habit of reflection. The happiest, the most rational, the most tranquil days of my life, I glory to say, have been passed in confinement, in despite of the contemptible shafts of calumny, which have been unceasingly launched against me. It requires fortitude to bear with adversity, but magnanimity to forgive and to forget. On the strength of this principle, I submit these few sheets to your consideration. Tho' you may not approve of all, yet even the weakest and worst of them are not altogether without their utility. They serve at least to animate the public passions of men, and rouse them to seek out the means of promoting the happiness of the society*. Perchance an happy idea may arise from my fallacies, (if such they be,) and as a lover of truth will often find it useful to read doubtful speculations, in order to

* Theory of Moral Sentiments, by Adam Smith. vol. i. p. 472.*

improve his mind ; or as a Christian will peruse with attention the writings of Atheists and Deists, in order to be more confirmed in his faith ; in the same manner, benefit may result from the most visionary political remarks. Let those who think that things will last their time, or rather, let those who do not think at all, continue to amuse themselves with dreams of national felicity. But let the man, who has courage to think, dare likewise to avow his thoughts, and to act in conformity to them. His errors may be great, but the demi-god within the breast, will tell him that he is honest. My creed I fear not to publish.—May Great Britain remain for ever a limited monarchy, under the guardian care of the illustrious House of Hanover ; but may the manners and habit of thinking of the people, be purely republican !”

We shall not at present give any opinion concerning the sentence which condemned this able writer to imprisonment : but we may be allowed to remark, that the administration of justice will not derive any credit, nor the friends of government any advantage, from the farther punishment of an author whose works appear to be better calculated to defeat the purposes of sanguinary sedition, than those of the violent partisans of the present administration. In France, when the moderate republicans were punished by the violent as aristocrats, they were compelled to become royalists, in their own defence, having no other party to acknowledge them. If our moderate royalists be punished by the violent monarchists as jacobins, they must fly for shelter into the bosom of democracy. The government, instead of rejecting and punishing for trivial differences of opinion, should invite all the friends of liberty of every sect to rally round the standard of the constitution.

Art. 38. An Appeal to the Head and Heart of every honest Man and Woman in Great Britain, respecting the threatened French Invasion, and the Importance of immediately coming forward with Voluntary Contributions. 8vo. 1s. Wright. 1798.

The purpose of this pamphlet is sufficiently indicated by its title. It contains many important facts, well arranged and briefly stated, and is not destitute of spirit and energy. In the following passage, the calamities that would ensue, if this country were conquered, are well delineated.

‘ A foreign foe, who has ravaged a great part of Europe, and spread havoc and desolation through a variety of other states, prepares, as his last and greatest exploit, to invade and subdue this Island. France, our ancient rival, our bitter enemy, seeks to pour her ferocious multitudes, inured to blood and rapine, upon our Coasts, in order, not merely to ravage and plunder, but to put an end to our existence as a Nation. This is the danger which stares us in the face. This is the fact from which nothing but our own exertions can save us. Nothing less than to see our Towns and Villages—our granaries and warehouses—our neighbourhoods and dwellings plundered and ransacked by our natural and irreconcilable enemies, rendered a thousand times more savage than the wildest beasts, by the habits of licentiousness and ferocity which they have now been forming for above eight years.—Nothing less than to be forced

forced to submit tamely to the brutal rage of these unprincipled monsters—to feed their insatiable thirst for plunder with the fruits of our labour, with the earnings of our industry—to look on, incapable of resistance, while they are greedily employed in the subversion of our Government and Constitution, of our Laws and Liberties—while they are taking possession of our Dock-yards, Aisensals, and Navy—while they are destroying at once all the sources of our prosperity—all the objects of our pride—all the securities of our comfort—all that our ancestors have been able to establish in the course of a thousand years—all that we ourselves have hitherto defended from the attacks of foreign and domestic enemies. But this is not all; our misfortunes would not end here. We should also have the inexpressible mortification of being obliged to submit to a foreign yoke. To wear the chains which our enemies would forge for us. To receive (oh! intolerable thought) THE LAW FROM FRANCE.—To feel on our necks the feet of an enemy over whom we have so often triumphed.—To be the sport and the victims of this enemy, when, by throwing off all restraints of religion, order, and government, he is become the most furious, sanguinary, and destructive monster, that ever prowled on the face of the earth.—To continue in subjection to this monster—to be ruled by his iron rod—to be tried by his revolutionary tribunals—to be compelled to submit to whatever fashion of Government he may think proper to impose upon us, as the means of exercising his *own* authority, of satiating his malice, of glutting his cruelty, and of supplying his wants—and finally to have all these sufferings aggravated by the insult, with which he invariably accompanies all his oppressions, that of being told that he has brought us liberty and independence.’

The author complains that the Gallic directors endeavour to rekindle, in the minds of their subjects or fellow-citizens, all the antient antipathy of France against this country:—but can a ministerialist maintain that they are not justified in doing so by the similar conduct of his Majesty’s ministers in 1792, and ever since this disastrous war was undertaken? He also asserts that they do not seek to amuse us any longer with the benevolent tender of the *Rights of Man*, and that their avowed objects are conquest, plunder, and vengeance.—Let us consider this subject coolly. We have waged war against France for five years: we have subsidized Europe against her; we have made neutral states hostile to her; and we have enflamed and protracted the animosity of nations disposed to be her enemies; we have burned her cities, desolated her plains, and destroyed her people; and do we now, indeed, discover that she meditates revenge against us, and feels no longer any inclination to deliver us from what she supposes to be the yoke of an oppressive government? The language of the present writer is sometimes the same in substance with that which the Directory uses to excite the nations of Europe against us. He observes, that

‘It has been our peculiar privilege, through the whole of this unprecedented War, to triumph over our enemies without ever seeing them, without any exposure of our personal security, without any interruption of our domestic quiet, while a great part of Europe has experienced all the horrors of War, while its cities have been sacked, and its fields drenched with blood.’

Would

Would to Heaven that we had thought more of these horrors when we might have prevented them, or caused them to cease, and before there appeared to be any possibility of our knowing them by experience!

We should not have expected from such an author a panegyric on the newspaper called "the Anti-Jacobin;" and still less the paragraph, at once impious and absurd, (see the note to p. 35,) which attributes the weather on the day of the late procession to St. Paul's to a particular interposition of the Almighty, arising from his approbation of that solemn festival. If Providence were desirous of shewing to this nation a miraculous favor, it would surely consist of something more efficacious for our deliverance than a fine day! We heartily join in the author's well-meant zeal for the promotion of the very laudable VOLUNTARY CONTRIBUTIONS towards the protection of our country, against the attacks of a determined, inveterate, and dangerous foe. These offerings we sincerely behold with a degree of pleasure, perhaps equal to what has been so often afforded us by the gallant behaviour of our ever-victorious Naval Heroes!

AMERICAN POLITICS.

Art. 39. *Observations on the Dispute between the United States and France.* Addressed by Robert Goodloe Harper, Esq. One of the Delegates of South Carolina, to his Constituents, in May 1797. Philadelphia; London, reprinted. 8vo. 1s. 6d. Debrett, &c.

Mr. Harper's observations on the present critical situation of the United States, with respect to the misunderstanding subsisting between them and the Republic of France, seem highly important, and to be, in many respects, almost as applicable to England as to America. The general aim of the provincial delegate is to shew that the charges alleged against America, by France, are unfounded. 'I shall endeavour,' says he, 'to place her conduct and views, (i. e. the conduct and views of the French Republic,) respecting this country, in their true light, and to develop the general system of policy towards other nations, which she appears to be pursuing. This part of the subject, I apprehend, will be found deserving of particular attention; for without taking into view her general plan of foreign policy, it will be extremely difficult to discern the principles whereby her conduct towards ourselves is directed.'

Having displayed the ambitious proceedings of France with respect to the neighbouring European countries, Mr. H. proceeds to develop her political machinations in regard to the United States; by which it appears, (through the medium of Mr. H.'s representation,) that she has, lately at least, considered her American connexion chiefly as a commodious instrument for carrying on her enterprises against Great Britain; and of which instrumentality France still seeks to avail herself.

'Hence,' says our spirited observer, 'her efforts to gain the controul of our affairs: hence her unceasing endeavours to excite jealousies against the government; and divisions among the people, to blow up our animosities against England, and foment our ancient discontents. Hence those unfounded pretensions, which we saw her first

first minister set up; pretensions which, if admitted, must have placed the affairs of this country entirely under his controul. Hence did we see him, when the government refused to yield to these pretensions, treating it with insult and outrage, and threatening to appeal from its decisions to the people. We saw him arm and commission privateers in our ports, against the express orders of the government, and send them to sea in contempt of its authority. We saw him attempt to levy an army in our country, for the purpose of invading nations with whom we were in peace. We saw him make a formal complaint against the President for refusing to convene Congress at his instance.*

As a farther illustration of the enormity of the alleged purposes of France, the author has very adroitly formed *for her*, and made her utter, the following declaration of her actual sentiments, in their plenitude of arrogance, and disdain of all decorum:

“ You, Americans, whom we redeemed from slavery, when you were about to sink again under the yoke of your former masters, and who for that reason ought to become in all things subservient to us, have instituted a government, which, in the management of your affairs, has presumed to judge for itself, and refused to be guided by our directions. As a friendly admonition of our just displeasure, we take your vessels, confiscate your property, and throw your citizens into dungeons and prison ships; for we are ‘terrible to our enemies.’ But as soon as you shall reclaim your government from its errors, and teach it to conform to our will, you shall again be received into favor. In the mean time, having signified to you our pleasure, we expect silent and submissive compliance. We will hear nothing from you, or from this government which has given us offence, until you repent and amend. The rod, under which you now smart, shall still be extended over you, till you kiss it and return to your duty. Then indeed will we hold out the sceptre of forgiveness; for though ‘terrible to our enemies,’ we are generous to our friends.”

‘This,’ adds our American Demosthenes, ‘is the plain language of their conduct, the true interpretation of their words.’

The remainder of Mr. H.’s ample and elaborate, as well as eloquent, discussion of the great and interesting subject before him, is employed in an *animated* display of the line of conduct which America, thus circumstanced, ought to pursue. He views the threats of the French in no very serious light: but he, nevertheless, earnestly exhorts his countrymen to be well prepared to meet the utmost that the foe, powerful as they are, may venture to attempt, should they actually risk the consequences of putting their threats in execution, in order to *enforce* their proposed terms of *accommodation**. From the greatly improved internal strength of the United States, together with the assistance of the British navy for the protection of the

* The terms were essentially these, “A rupture with Britain, and the exclusion of her commerce from the ports of the United States; and such a construction with the treaty of France as shall permit her to arm vessels, enlist crews, and sell prizes in America, free from the interference of the American courts of justice, &c. &c.”

American commerce, he fears not the utmost that France may dare to enterprise.

We have perused this tract with much interest; in regard to the nature of its contents; which we have found so abundant in important information, that we cannot wonder at the rapid sale which it has had in this country. On the whole, we are convinced that the worst which the Americans have to apprehend is not altogether from the efforts of France, but rather from the want of unity among themselves; divided as they are said to be into two great parties: I. the adherents to their *quondam* friends on the European continent, who assisted them at the time of their separation from Great Britain;—II. those inhabitants of the United States, who, with WASHINGTON (perhaps) at their head, are strenuous for the preservation of their present alliance with the Parent Country.

Art. 40. *A View of the Conduct of the Executive in the Foreign Affairs of the United States*, as connected with the Mission to the French Republic, during the Years 1794, 5, and 6. By James Monroe, late Minister Plenipotentiary to the said Republic. Illustrated by his Instructions and Correspondence. 8vo. 2s. 6d. Philadelphia, printed; London, reprinted for Ridgway. 1798.

Mr. Monroe has issued this tract in vindication of his public conduct, while he was resident minister at Paris. He writes like a man of good sense, and with an air of much honesty and fidelity to his trust. Although this view of the conduct of the United States, with regard to the business on which Mr. M. was employed at Paris, was not written in answer to Mr. Harper's *Observations*, &c. the reader will here find the credit of some of the most important of that gentleman's statements brought, by *inference*, though not *expressly*, into question, and much shaken, if not entirely overthrown. In a word, each of these writers will respectively be considered as the mouth-piece of one of the two great political parties in America, acting in opposition to each other, with respect to the interests and influence of France in that part of the Western Continent.

A R T S.

Art. 41. *Imitations of Original Drawings by Hans Holbein*, in the Collection of His Majesty, for the Portraits of illustrious Persons of the Court of Henry VIII. With Biographical Tracts. Published by John Chamberlaine, Keeper of the King's Drawings and Medals, and F.S.A. Large Folio. 2l. 2s.—to Non-subscribers 2l. 12s. 6d. each Number. Nicol.

Though the present work is not yet brought to a conclusion, we so much admire the motive of the publication, and the exquisite manner in which it is executed, that we cannot deny ourselves the pleasure of informing our readers of the existence of such a work; reserving for a future occasion a minute examination of its merits. Mr. Horace Walpole, the late Earl of Orford, in his *Anecdotes of Painting*, gives the following account of the originals from which this collection is made:

“At present an invaluable treasure of the works of this master is preserved in one of our palaces. Soon after the accession of the late king,

king, Queen Caroline found in a bureau at Kensington a noble collection of Holbein's original drawings for the portraits of some of the chief personages of the court of Henry VIII. How they came there is quite unknown; after Holbein's death they had been sold into France, from whence they were bought, and presented to Charles I. by Mons. de Liencourt. Charles changed them with William Earl of Pembroke for a St. George by Raphael, now at Paris. Lord Pembroke gave them to the Earl of Arundel; and at the dispersion of that collection they might be bought by, or for the King. There are eighty-nine of them, a few of which are duplicates. A great part are exceedingly fine, and in one respect preferable to his finished pictures, as they are drawn in a bold and free manner, and, though they have little more than the outlines, being drawn with chalk, upon paper stained of a flesh colour, and scarce shaded at all, there is a strength and vivacity in them equal to the most perfect portraits. The heads of Sir Thomas More, Bishop Fisher, Sir Thomas Wyat, and Broke Lord Cobham, are master-pieces."

Mr. Chamberlaine has added to the above account, that they were brought from Kensington to the Queen's house early in the present reign, and, by his Majesty's order, were taken out of the frames in which they had most injudiciously been suffered to remain for some years, and bound up in two volumes.

After such high praise bestowed on these drawings by so judicious a connoisseur as Lord Orford, little doubt can be entertained that engravings from them, by that eminent artist Bartolozzi, will prove an acceptable offering to the public. Encouraged by this idea, Mr. Chamberlaine has engaged in the present magnificent undertaking; and he proposes to publish his work in numbers till the whole is completed, each number to consist of six portraits, and a biographical tract to accompany each portrait. Ten numbers of this work have already appeared, which, we understand, will be concluded by the publication of two more; and then we shall be happy in resuming our consideration of a subject from which we have already derived great pleasure.

Art. 42. *Imitations of Original Designs by Leonardo da Vinci:* consisting of various Drawings of single Figures, Heads, Compositions, Horses, and other Animals; Optics, Perspective, Gunnery, Hydraulics, Mechanics; and in particular of very accurate Delineations, with a most spirited Pen, of a Variety of Anatomical Subjects; in His Majesty's Collection. Published by John Chamberlaine, Keeper of the King's Drawings and Medals, and F.S.A. Large Folio. 2l. 2s. each Number. Nicol, &c.

The advantages to the artist, as well as the pleasure to the world at large, resulting from multiplying, by the hand of the engraver, the capital performances of great masters, are too evident to require illustration; and we are happy in having it in our power to observe that this practice is in the present times so greatly encouraged. Leonardo da Vinci, who died on the second of May 1519 at Fontainebleau, in the arms of Francis I., bequeathed to his friend M. Fran-

cesco di Melzo, a gentleman of Milan, all his books, papers, and instruments which related to the art of painting.

These works were collected into thirteen volumes, and deposited at Vaverola, where they had been chiefly composed. Here they remained, after the decease of Melzo, Leonardo's legatee, in the possession of his infant heirs. From these children, were those invaluable treasures obtained by the unfair pretences of Gavardi, their tutor; but he was induced, by the zealous representations of Mazzenta, to return the whole to Horatio Melzo. In a moment of unconscious ignorance, or absurd gratitude, the rich bequest of Leonardo was given back by Horatio Melzo to Mazzenta. But being made sensible at length by Pompeo Leoni, the statuary of the king of Spain, of the real value and infinite importance of what he had bereaved his family, Melzo prevailed on Mazzenta to re-deliver to him seven of the thirteen volumes; of the other six volumes, Cardinal Borromeo had one volume, which is now in the Ambrosian library; Ambrose Figgini had another, which has since descended to Hercules Bianche, his heir; Charles Emanuel the Duke of Savoy had a third volume; and the other three volumes became the property of Pompeo Leoni, by whose heir they were sold to Galeazzo Lonato.—It was one of the three volumes, which became the property of Pompeo Leoni, that is now in his Majesty's cabinet. It is rather probable than certain that this great curiosity was acquired for King Charles I. by the Earl of Arundel, when he went ambassador to the Emperor Ferdinand II. in 1636, as may indeed be inferred from an instructive inscription over the place where the volumes are kept, which sets forth "that James, king of England, offered three thousand pistoles for one of the volumes of Leonardo's works;" and some documents in the Ambrosian library give colour to this conjecture. This volume was happily preserved during the civil wars of the last century, among other specimens of the fine arts, which the munificence of Charles I. had amassed with a diligence equal to his taste; and it was discovered soon after his present Majesty's accession in the same cabinet where Queen Caroline found the fine portraits of the court of Henry VIII. by Hans Holbein. On the cover of this volume is written in gold letters what ascertains its descent, *Disegni di Leonardo da Vinci restaurati da Pompeo Leoni*. It consists of a variety of elegant heads, some of which are drawn with red and black chalks, on blue, or red paper; others with a metal pencil on a tinted paper; a few of them are washed and heightened with white; and many are on common paper. The subjects of these drawings are miscellaneous; as portraits, caricatures, single figures, tilting, horses, and other animals; botany, opticks, perspective, gunnery, hydraulics, mechanicks, and a great number of anatomical subjects, which are drawn with a most spirited pen, and illustrated with a variety of MS. notes.

From these very numerous and heterogeneous materials, the present work is intended to be composed; and the first number, which alone has appeared, contains the portrait of Leonardo da Vinci, as drawn by himself, with a sketch of his life; four other heads, one plate of mechanics, and two plates of anatomical subjects, with the author's notes etched on the plates, so as to form a fac-simile of the original

MS.

MS. to which is subjoined a transcript, and an English translation. The engravings contained in this number are all by Bartolozzi.

Art. 43. *Engravings from the Original Designs of Annibale, Agostino, and Ludovico Caracci, in his Majesty's Collection.* Consisting of elegant Compositions and Studies for the various celebrated Pictures in the different Palaces and Cabinets at Rome, Bologna, Parma, Milan, &c. Published by John Chamberlaine, F. S. A. and Keeper of the King's Medals and Drawings. Folio. 2l. 2s. each Number. Nicol. 1797.

Mr. Chamberlaine, having nearly finished the portraits from Holbein, proposes to publish, from his Majesty's collection of drawings, a series of engravings, by that eminent artist Bartolozzi, from the works of the following great masters of the Florentine, Venetian, and other schools, viz. Leonardo da Vinci, Michael Angelo, Annibal, Augustin, and Ludovico Caracci, Poussin, Claude de Lorraine, and H. V. Swanevelt. We have already noticed so much as has appeared of the works of Leonardo da Vinci, and we are now to announce the publication of the first number of the Florentine and Venetian schools, which contains six plates from the designs of the Caracci, consisting of the portrait of Annibal Caracci, three compositions, viz. Abraham entertaining the Angels, Jacob's Vision, the Birth of Pyrrhus, and two heads as large as life by Annibal Caracci, studies for some of his great pictures. There is also a pleasing biographical sketch of the family of the Caracci. On the completion of the work we shall gladly resume our examination of it.

L A W.

Art. 44. *Reports of Cases argued and determined in the Court of Exchequer,* from Michaelmas Term 36 Geo. III. to Trinity Term 37 Geo. III. both inclusive. By Alexander Anstruther, Esq. of Lincoln's Inn, Barrister at Law. Vol. III. Royal 8vo. pp. 380. 10s. Clarke and Son. 1797.

We noticed the first two volumes of this useful publication in our Number for February 1796, p. 206, and bestowed on it that praise to which we conceived its merits justly entitled it. As Mr. Anstruther, we understand by the present volume, has concluded his work, we shall submit to our readers the report of one case, that they may be enabled to judge of the manner of its execution.—The King against Bellamy, p. 898.

The defendant was convicted, under the statute 13 Geo. III. c. 80, for killing game. He appealed, and entered into recognizance with two securities, conditioned to try the appeal, and, in case of affirmance, to pay the penalty or forfeiture of 20l. together with such costs as should be awarded. At the Quarter Sessions the conviction was affirmed, and the defendant ordered to pay the penalty and costs. This he was unable to pay, and was taken into custody, and detained two days, but brought up again before the end of the Sessions, and discharged, the Court not considering themselves entitled to confine him. Rose moved to discharge the recognizance of the securities, (which had been estreated) on two grounds;—the informality of the condition of it, and the satisfaction of the sentence by imprisonment.

The 13 Geo. III. c. 80. s. 4. directs a recognizance, conditioned that the defendant "shall *abide the order of*, and pay such costs as are awarded by, the justices." He argued, that the condition of this recognizance, *to pay the said penalties*, and the costs awarded, was a material variance, as the order of the justices might not be the payment of the penalty, but imprisonment or distress. He also insisted, that as the justices might imprison, the confinement must be understood to be in execution of that authority, and a satisfaction of the condition of the recognizance.—*Caldecott* on the other side—To be a satisfaction of the conviction, the confinement must be in pursuance of the power invested in the magistrates. But even if the Court of Quarter Sessions had the power of imprisoning at all, yet it can only be a power similar to that of the justice from whom the appeal is made, *viz.* to commit for three months, without any discretion to shorten the time. Then a confinement for two days could not be in execution for this offence: but the justices have no power to imprison at all. The original order of the justice must always be merely for the payment of the penalty; and the only order the justices at quarter sessions can make, is to affirm or quash that order. The reason of allowing the justice originally to distrain on non-payment, and to imprison for want of distress, is to secure some punishment of the offender, if he cannot pay the penalty. But on the appeal, the payment of the penalty is secured by the security taken. Accordingly, no such power is given to the justices at quarter sessions to distrain or imprison for non-payment; and it cannot arise by implication. Then a recognizance to pay the penalty is the same thing in effect as a recognizance to abide the order, for that is the only order that can be made. *The Court* thought that the confinement would not be referred to the sentence as a satisfaction of it, not being in pursuance of the power vested either in the justice or the quarter sessions. But they held that, by the act, the alternative was given to the justices either to direct payment, or, in case of non-payment, to confine the defendant for three months. The recognizance not pursuing the act, but confining the condition to one of the alternatives, is bad. The order was granted.

We have been credibly informed that this work will be continued, though we have not yet heard by whom.

Art. 45. *An Essay on the Law of Bailments*, by Sir William Jones Knt. late one of the Judges of the Supreme Court of Judicature at Bengal. The Second Edition, with Introductory Remarks, and Notes, comprising the most modern Authorities. By John Balmanno, of Lincoln's Inn, Esq. Barrister at Law. 8vo, pp. 220. 5s. Boards. Dilly. 1798.

The first edition of this ingenious and valuable treatise was noticed in our 66th volume, p. 298, and as we there entered into rather a detailed account of the contents of the work, we shall now satisfy ourselves with informing our readers of the additions made by the present editor. Mr. Balmanno has prefixed to the essay an introduction of nearly fifty pages, in which we discover many ingenious remarks, and considerable historical information, delivered in animated, though sometimes too pompous, language; but these remarks we cannot help

help considering as of a desultory nature, and too little connected with the subject of the work.—The notes are in general more of a miscellaneous than of a practical description: but we do not mean to intimate by this observation that the cases on the subject of bailment, decided since the publication of Sir William Jones's Essay, have been omitted; for we have with pleasure and advantage noted the insertion of them all.—Indeed, so much was done by the original author, that little room for amendment was left for any person who should discuss the same topic; in supplying the intermediate decisions, he would perform all that his undertaking rendered necessary. This has been done faithfully and accurately by Mr. Balmanno, with the addition of much curious and amusing literature.

An appendix is given, in which is printed at length the case of *Coggs* against *Bernard*, determined in the King's Bench Trin. 2 Ann. as reported in 2 Lord Raym. p. 909.—for on Lord Holt's reasoning in that case chiefly depends the Law of Bailments as it is now received, though some corrections of that reasoning are offered by Sir W. Jones,

POETRY and DRAMATIC.

Art. 46. *False Impressions*, a Comedy in Five Acts. Performed at the Theatre Royal, Covent Garden. By Richard Cumberland, Esq. 8vo. 2s. Dilly. 1797.

The production of this piece could have been no great labour to the Muse of Mr. Cumberland, so ready in conception, and so easy in delivery. A young fellow, whose generosity atones for his foibles—a young lady made to suit him, all sweetness and sentiment—an old soldier, the mirror of honour and gallantry—a lady of the castle, well-meaning, but easily led away by *false impressions*—a rascally attorney making her his property—a Vellum-like steward, and an Abigail-like housekeeper—with underlings to make up the number—would cost little invention to a writer, who in most of the characters needs but to copy his own draughts. Jerry Seud the apothecary, and his pretty wife, have more the air of novelty; and the former, in the personification of Mr. Quick, would probably (for we have not seen him) prove a pleasant fellow enough. As to the plot, it is not worth an analysis:—but, on the whole, the effect of the piece is pleasing, and favourable to the best emotions of the heart.

Art. 47. *An Elegy to the Memory of the Right Hon. Edmund Burke*. By the Rev. John Chetwood Eustace. 4to. 1s. Rivingtons. Pathetic, patriotic, and elegant.

Art. 48. *Poems on several Occasions*, written chiefly in the remote Parts of Cumberland and Northumberland. By John Jackson. 12mo. 2s. 6d. sewed. Bell, Oxford-street. 1797.

On reading the title-page and preface to this small volume, we expected some bold specimens of descriptive poetry. The author represents himself as residing in the romantic counties of Cumberland and Northumberland; and as induced, by the impressions of the grand views of nature which surrounded him, to undertake the arduous task of describing their beauties. We were therefore disappointed on finding only one poem devoted to the Muse of Land-

scape-painting. 'Gills-land Wells' are its subject, and it exhibits the author's poetic powers in a favourable light. The passage in which the Fall of Cromalyn is contained may be quoted as a specimen :

'Heavens what a scene ! how awfully sublime
Rolls the mad torrent down the foaming height !
What pleasing terror steals upon the soul,
As on those banks high nodding o'er the deep,
One views far up the River's varied maze,
Now madly dashing 'mongst the broken rocks
That fall incessant from the cliffs above ;
Now gently leading on its peaceful wave,
While not a stone disturbs the sleeping tide !
Again it darts along its narrow banks,
Again it spreads into a limpid plain :
Till at the rocky brink at last arriv'd,
And there collecting all its watery force,
In one broad whit'ning sheet it thund'ring falls.'

The other poems reflect little honour on the author, in respect either of the selection of their subjects, their sentiments, or their poetry.

RELIGIOUS and POLEMICAL.

Art. 49. *A Charge delivered to the Clergy of the Diocese of Rochester, and published at their Request.* By John Law, D. D. Archdeacon of Rochester. 8vo. 1s. Payne, &c. 1797.

In a style rather neat than novel or forcible, the clergy to whom this charge is addressed are directed to exert their pastoral care, in opposing the pernicious doctrines which prevail in a neighbouring nation ; not only by urging the salutary truths of the gospel, but by the peculiar correctness of their conduct as individuals. The archdeacon inclines to the opinion that the present triumphs of infidelity will not be of long duration, but that a rational and reformed system of Christianity will be finally established in France.

SINGLE SERMONS.

Art. 50. *On Indifference with respect to religious Truths, preached before the Synod of Aberdeen, April 11, 1797.* Published by desire of the Synod. By Gilbert Gerard, D. D. Professor of Divinity in King's College. 8vo. 1s. Robinsons, London.

The charge of negligence respecting religious concerns, so frequently and with so much justice urged against modern Christians, is in this discourse preferred with candour and ability.

'The leading causes of this evil are said to be the insisting on 'many subtil and metaphysical points as essential to religion.' It is also observed 'with regard to the generality of all persuasions, that their profession of religion depends on the country in which they were born and the parents from whom they are descended.' These remarks, however, are more valuable for their truth than their novelty. The language of the sermon is rather perspicuous than elegant, and, as such, properly adapted to the audience of the 'Reverend Fathers and Brethren' the Synod.

Synod. To the author's liberal sentiments concerning persecution in matters of religion we give our hearty assent and best commendation.

Art. 51. *The Gun-Powder Treason, &c.* comprehending a concise historical Account of Events, which distinguish the 5th of November; with suitable Remarks: preached before a Country-Congregation, by a Country-Curate, Worcestershire. 8vo. 6d. Robinsons. 1797.

We consider this discourse as the production of a young preacher, who, in an easy flow of language, has given, from the common sources of information, a concise history of the gun-powder plot, with suitable reflections on the providential deliverance of this country from the effects of that infernal attempt, had it succeeded. The preacher has likewise very properly subjoined some loyal and patriotic inferences with respect to our duty, as good subjects, 'to defend our King and Country against the open attacks of foreign enemies, and the insidious arts of domestic foes.'

CORRESPONDENCE.

MR. S. BUTLER returns his best thanks to the learned reviewer of his little publication for the great attention bestowed on it. Mr. B. is too much engaged in his important undertaking of the edition of *Eschylus*, to think of revising his juvenile publication, otherwise he would be happy to profit by the candid and judicious criticisms of the M. R. He will not fail to insert in its proper place, the happy restoration of the last chorus in the *Supplices*, and he pledges himself to the public to employ his utmost care and attention in the conduct of this edition of *Eschylus*, which will contain all that the M. R. comprises under the idea of an *ÆSCHYLEUM CORPUS*.

'St. John's College, Cambridge, Feb. 16. 1798.'

A letter from Cambridge, signed "*a Member of the Senate*," tells us that the edition of *Eschylus* mentioned in the last Review, p. 24. was committed to the care of Mr. Butler by the Syndics of the University Press, and not by the University at large.

This we naturally concluded to be the case. It is not surely to be doubted that the important posts of *SYNDICS* are bestowed, with a jealous degree of care, only on such Members of the University as are capable of supporting the credit of the Cambridge Press by their decisions, and of serving the cause of literature by their elections of authors and editors.

ADDENDUM

to the Review for January, 1798. Article: BUTLERI *Ediſio Musuri*, &c. p. 22.

In addition to the Notes on Cleanthes, the learned reader may consult with advantage an account of the MSS. of *Stobæi Eclogæ*, given with copious transcripts in the *Miscellanæ Observationes*, Vol. vii. p. 188. In these extracts is published the Hymn, with the additional verse;—which did not escape the observation of Mr. Tyrwhitt. *Versum integrum, et ad sensum apprime necessarium*, are the words of a note in his preface to *Orpheus* πῆγῃ Λιβύῃ.

The paper is valuable, and of some extent. It is intitled: *ANONYMI observate ad Eclogas Physicas et Ethicas Stobæi.*

For these references, which had escaped our recollection, we are obliged to the better memory of a learned friend.

We consider ourselves as very much obliged to the Gentleman who signs *Jeremy Sea*. In one or two instances, the errors which he has pointed out, occurring in our *extracts*, are chargeable on the books from which the quotations were printed. We shall at all times be glad to hear from this correspondent: especially when his corrections arrive in time for insertion in the table of *Errata*, usually given at the close of our volumes. If he should favor us with his address, we shall thank him for it.

Our *General Index* would have informed *Causidicus*, that the work concerning which he inquires was reviewed in our xxxvth vol. p. 150; and there he would have found that our opinion of the publication was totally unfavorable.

C—s M—s will himself 'please to review' the calculation on which he animadvert; and he may then probably observe that the statement of 40s. per quarter is for "an average of all kinds of corn," and not for oats alone. See line 14 of that page. C. M. seems a very willing antagonist, but to possess more *courage than caution*.

'A constant reader' reminds us that the method of preparing opium (in large quantities) in England, for which the Society for the encouragement of Arts, &c. are mentioned in the last Review (p. 62.) to have offered a premium for *the first time*, has already been pointed out in the transactions of that Society, in consequence of a former premium offered by them; and that the particulars were detailed in our Review for February 1797, p. 139—140.—The Society, however, have continued their premium for the investigation of this subject.

The remarks of our correspondent whose letter bore the *Kew* post mark, dated Jan. 8, but not received till Jan. 31, are just: but the remedy which he proposes would entail on us an expence, of which it is evident he has no conception.

In the last *Appendix*,

P. 494, l. 27. for 'lest,' read *less*.—P. 514, l. 15, for 'event,' read *events*. l. 18, for 'Seleucides,' read *Seleucida*.—P. 522, l. 18, for 'notice,' read *justice*.—P. 524, l. penult. for 'just,' read *great*.—P. 526, l. 31, for 'unprejudicial,' read *unprejudiced*. and l. 34, for 'impurities,' read *impurities*.

In the Review for *January*.

P. 17, l. 10, for 'an hexameter,' read *a pentameter*.

☞ In a part of the impression of this Number, the following errors escaped correction: P. 188. l. 24. for Sp—C. read Sq—C. and the same in line 27.—P. 200. l. 13. for 're-dimensions,' read *three dimensions*; and in line 20. put a semicolon after '*quadratic*;' and a comma after '*cubic*.'



T H E

MONTHLY REVIEW,

For MARCH, 1798.

T. I. *Thoughts on the Structure of the Globe ; and the Scriptural History of the Earth and of Mankind*, compared with the Cosmogonies, Chronologies, and original Traditions of ancient Nations ; in Abstract and Review of several modern Systems ; with an Attempt to explain, philosophically, the Mosaical Account of the Creation and Deluge, and to deduce from this last Event the Causes of the actual Structure of the Earth. In a Series of Letters: With Notes and Illustrations. By Philip Howard, Esq. 8vo. pp. 602. 1l. 1s. Boards. Faulder. 1797.

In addition to the list of French philosophers, who have been accused of a conspiracy to eradicate the religion of their ancestors from the minds of mankind, the author of this important publication denounces the celebrated names of BUFFON and BAILLY. Although Mr. Howard adduces no proof of a real combination for so profligate a purpose, it must be admitted that the tendency of their writings is to introduce a system of cosmogony and primitive history, different from and incompatible with the accounts left by the sacred historians: yet, notwithstanding the profound researches, the ingenious accumulation of apposite facts, and the magic of the most brilliant eloquence, "*musco contingens omnia lepore*," we are far from apprehending that their systems would have attracted numerous advocates, even without the antidote which the author has so ably furnished: the nature of the subject moves their opinions from the tract of popular inquiry; and they are too repugnant to the best ascertained principles of philosophy, and too discordant with the best established facts of ancient history, to gain proselytes among the scientific, or the unlearned. This reflection, however, should not in the least depreciate the value of Mr. Howard's labors. In detecting the fallacious arguments of these celebrated men, in proving the incompatibility of the scriptural narrative with the principles of modern philosophy, and in endeavouring to cast additional light on the obscure traces of ancient chronology, he has applied distinguished talents and erudition to an excellent purpose;

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and if zeal, or attachment to system, sometimes leads him to draw his conclusions too precipitately, we do not hesitate to affirm that such aberrations will vanish into air, when compared with similar defects in the writers whose doctrines he encounters.

The substance of the work, which now claims the attention of our readers, was published in two letters, in the year 1786, in the French language. It was originally occasioned by a difference of opinion relative to the causes of the formation and structure of mountains, between the Marquis de Montigny, who was much attached to the system of Buffon, and the author, while together on a tour through Switzerland. It has since received considerable additions, but still retains the epistolary form; each letter being followed by explanatory notes.

Letter 1st. 'Insufficiency and contrariety of various modern systems on the formation and structure of the earth,—co-incidence of ancient traditions with the scriptural account of the creation and deluge—attempt to prove from these, and from the infancy of population in times not very remote, the reality of a general deluge, and its antiquity not far removed beyond the date usually assigned to it.'

In reviewing the early traditions of the first nations, the most prominent fact, in which a general co-incidence is perceptible, is the universality of a deluge which swept off the first inhabitants of our globe, with the exception of a few persons preserved by supernatural assistance. So strongly, indeed, does the concurrent testimony of tradition attest the reality of this fact, that M. Bailly, unable to resist the conviction of its truth, relinquishes, in his second system, the opinions which he had previously supported; and only contends for placing that event as far back as 3500 years before Christ:—but, though the consistency of tradition excludes all rational doubt of the fact, yet it by no means enables us to fix with precision the period at which it happened. The discrepancy of the scripture versions; the admixture of fable, which obscures while it embellishes the traces of remote events; the anomalous progress of the arts and sciences, sometimes advancing with gigantic strides, sometimes slumbering on past acquisitions, and sometimes receding with precipitate downfall; the equivocal data afforded by the state of population in the few countries, of which the early population admits of a rude appreciation; and, lastly, the uncertainty of any conclusions, drawn from the time required for the natural processes necessary to model the superficies of the globe into the form in which we behold it; leave slender hopes of determining, in a satisfactory manner, the ~~era~~ of events so distant. A critical examination and comparison of the data furnished from each of these sources might, however,
tend

tend to approximate our ideas to the truth; and such is the task undertaken by Mr. Howard in his first letter. To follow his learned researches into the antiquities of Greece, of Chaldaea, of Persia, of India, and of China, would lead us to trespass on the limits assigned by the nature of our lucubrations: but we can assure such of our readers as the subject may interest, that they will have no reason for regretting the time occupied by a perusal of the volume; and though they may not be convinced that the deluge actually happened 2698 years before Christ, they will certainly not consider the dubious claims to an antiquity almost beyond computation, asserted by eastern nations, as a solid ground for impeaching the veracity of our sacred historian.—To exemplify the author's manner, we insert his description of the state of society in the age of Homer, and the inferences deduced from it, applicable to his system.

‘ Homer gives us the number of the Grecian army under its divers chiefs. By Mr. Pope's computation it amounted to 102,000 men. No account is given of the Trojan army and their allies, who comprehended all the nations inhabiting the western coast of Asia minor, of Thrace, and of part of Macedonia. That he may somewhat have exaggerated the strength of his countrymen is possible. Of this he seems conscious, by telling us, that it was from the muse herself, who alone could know it, that he derived the information. But the Grecian army, such as he reckons it, may serve as a basis, though perhaps too high a one, on which to conjecture the probable population of those countries in the times of which he speaks. In an expedition in which the whole nation concurred with enthusiasm, in which every one of their kings without exception headed his troops, and in an age when every man was a soldier, and when the spoils of an opulent city must have strongly excited the cupidity of men accustomed to depredation and piracy, we may reasonably suppose every eighth man capable of bearing arms, or that every thirtieth inhabitant would embark. It appears indeed that Greece long felt the loss of such numbers. This supposition would give us about three millions for the population at those times; whilst from history we may deduce, that those countries, including the great islands of Crete and Rhodes, must, some ages after, have contained fifteen millions of people. Even at this day, after 400 years oppression under the depopulating government of the Ottomans; at this day, when the astonishing number of cities flourishing under their republics, long prostrate in the dust, shew at most by a few scattered ruins the grounds on which they formerly stood, the population of all these parts taken together rises to seven or eight millions. It is sufficiently known, that the great progresses of population commence not but with civil and permanent society; and that of three millions at the time of the Trojan war well agrees with the date of the foundations of the Grecian cities deduced from their corrected chronologies. In nearly the same space of time the population of North America, which, like Greece, has received into its bosom successive troops of adventurers, rises not

to three millions. But the new Grecian colonies had the advantage which those of America have not had, of incorporating with the antient straggling tribes of the countries in which they settled. These two circumstances of the foundation of towns, and of the probable population of Greece 250 years after, mutually support and confirm each other; and both together prove the antiquity of civilized Greece much more recent than is pretended by subsequent historians, who, as we have already observed, for want of real dates, formed to themselves an erroneous technical chronology, by prolonging the reigns of kings much beyond the course of nature. Contrary to all probabilities, the building of Sicyon is by them placed 282 years before that of any other city in the same country; 905 years before the taking of Troy; and 1411 after the date which M. Bailly thinks proper to give to the deluge. It is surely difficult to believe that countries so fertile and so contiguous to Asia, should not have been peopled by more than three millions of inhabitants in so long a space. From this survey, and these presumptive evidences, certainly as legitimate as those derived from chronologies fraught, as we have seen, with such uncertainties and fallacies, I think myself entitled to conclude, that several centuries may probably be discounted both from the ordinary evaluation of the antiquity of Grecian cities, and from the date assigned by M. Bailly for the renovation of mankind.

Let us not hastily infer, from the picture which Homer has traced of several arts brought to considerable perfection, a long career of civilization in Greece, or even that those arts had arrived at that precise degree of perfection in the time of the Trojan war. We know, for certain, that every art of life had been imported into Greece, not long before that epoch, from longer settled and more civilized countries: when once known, a single genius or two improve them in a very short space. That ingenious author has endeavoured to give to his heroes all the simplicity of ancient times, but he has probably lent to the arts all the perfection they had acquired in his own times, added to all that of which his creative genius conceived them capable. We see, in consequence, heroes busied in cookery and princesses in washing linen. Navigators, as yet, directed their course by a few of the most apparent stars; their ships carried from 50 to 120 tons: but arrived at the end of their voyage, they knew no other method of securing them but that of drawing them on shore. Works in iron seem to be unknown; but sculpture in gold, in silver, in brass, ivory, and wood, seem already to have acquired some degree of elegance. The art of dyeing, and of imitative embroidery, or tapestry, in coloured worsteds, gold, and silver, are common; all the trinkets and ornaments of women seem complete, and by no means despicable. Thus all the arts of luxury appear in a degree of splendour little suited to the portrayed simplicity of manners, or the deficiency of many conveniencies. The Greeks had probably in Homer's time imported, from their expedition to Troy, as the Europeans did after the dark ages from the Crusades, these beginnings of magnificence and taste. The shield of Achilles is a proof of it. The description which the poet gives of it would not disparage the masterpieces of a Phidias, or a Michael Angelo. The composition, distribution,

bution, colours, and perspective are all equally worthy of the most celebrated artists. It is not, however, necessary to suppose, that any artist, even in Homer's time, could have executed it with all that truth and elegance with which the poet conceived it. It was his genius that animated these pictures, which had as yet no model, with an ideal perfection, which if his contemporaries could not imitate, we know at least that their successors did come up to. It was the sacred fire which glowed in Homer's poems that elevated the happy disposition of the Greeks, not only in poetry, but in painting and particularly in sculpture, to that height to which both Romans and moderns have incessantly aspired without ever fully attaining. It is thus that this sublime author, whilst he traced the rusticity of earlier times, yet adorned his works with all the knowledge successively acquired to his own age. It is in his writings that we may discover the first essays, perhaps as yet somewhat uncouth, of all those arts: but to appreciate them exactly by the standard of his poetical description would probably be rash.'

The ingenuity of these observations none will dispute: but has Mr. Howard succeeded in demonstrating the superior probability of his corrected, or (as some will call it) curtailed system of chronology? Those, who (with us) consider that to be the best which is the most reconcileable with the Jewish history, will probably reply in the affirmative: while persons of a different description will not want cogent arguments, to evince that attachment to system, operating like the bed of Procrustes, has circumscribed within narrow bounds a series of events which demand, in the natural progress of human affairs, a much wider latitude.

We think it necessary to say a few words with regard to an argument frequently adduced by our author, in confirmation of the Mosaic narrative; since its obvious fallacy might injure a cause which wants not the feeble corroboration of such equivocal proof. We find it thus stated in one passage:

'The Tartars and Arabs, nations famed for their simplicity and for their attachment to their genealogies and antique traditions, preserve not only the memory of these ten (antediluvian) generations, but in concert, though separated by immense distances, give to most of the antediluvian patriarchs, as well as to their immediate successors, the very names consecrated to them by Genesis.'

It certainly has escaped Mr. Howard's usual perspicacity, that Mohammed politically adopted the history of both the Old and the New Testament as the foundation of his novel faith; that both are incorporated with the Koran, and have penetrated together into all the countries into which Islamism has been introduced. Previously to the æra of that impostor, both Arabs and Tartars were polytheists; and many tribes of both nations still continue so, preserving a traditional history peculiar to each.

each. Among these, Mr. H. will certainly not find the names of the Jewish patriarchs.

Letter II. 'Analysis and refutation of M. Bailly's first system of the origin of nations, and all population derived from the poles, deduced from ancient annals.'

The system of Buffon was that which was first adopted by his ingenious disciple M. Bailly. 'The earth, for many ages, too intensely heated to admit the existence of animal life on its surface, first acquired at the poles a more genial temperature. There, consequently, we must look for the first abodes of mankind. To Greenland or Iceland, to Spitzbergen or Novazembla, we must have recourse for the green bowers of Eden, the groves of Elysium, the gardens of Hesperus, the islands of the Macares, and the fairy land of the Persians, with its city of diamonds and its country of Shadoam; so called from pleasure and love. In this letter, Mr. Howard reviews the traditions from which M. Bailly infers the northern origin of mankind; and with more probability Mr. H. supposes the traces of a golden age, and the remembrance of the last island Atlantis, to recall the memory of a terrestrial paradise lost to man, and of a different habitation overwhelmed in the waters. He proves, with equal success, that the opinions of the French philosophers derive no firmer support from history than from fable. The temperature of the atmosphere appears to have sustained little alteration in those parts of the globe described by the antients, and that alteration seems to be an accession of warmth: at least in Greece and Italy, we think, this fact is by no means problematical. The immense population of the North, in early times, is a supposition which militates against the account of the Scythians transmitted to us by Herodotus. The first considerable irruption of the northern nations into Asia, recorded by history, was the invasion of Media in the seventh century before Christ: in Europe, the invasion of the Gauls, who sacked Rome under Brennus, was the first shock sustained from that quarter. We must not estimate the numbers of these pastoral tribes, by a comparison of their armies with those of nations, in a different state of society; three hundred thousand men form an immense army, but a very inconsiderable nation.

Letter III. 'Examination of testimonies adduced from ancient astronomy to prove the antiquity of the world; and particularly of M. Bailly's second system, founded on an Indian *Æra* pretended to be fixed on real astronomical observations.'

The Indian astronomical tables verified by M. Bailly remount as far back as 3101 years before Christ, and exhibit an exact representation

representation of the remarkable conjunctions of most of the principal planets, at the commencement of that æra. So considerable an advancement in science implies many previous ages of diligent observation, scientific research, and general refinement; it is, however, reconcileable with the Septuagint chronology, though militating against the hypothesis of Mr. Howard. The longevity of the antediluvian patriarchs was highly favorable to astronomical pursuits, and the deluge would not efface the memory of the knowledge previously acquired. The year of 360 days, serving as the base of the Indian ages, and a primary calculation every where to be corrected in their computations, was in our author's opinion the real term of a solar revolution before the flood, and a proof that the Hindu astronomy was derived to them from antediluvian observations. He contends, however, that the Indian æra was not founded on actual observations made at the time, but discovered by retrograde calculations made long afterward: but we do not think that he has furnished conclusive reasons for adopting his opinion on this very curious question; nor that he has included all the circumstances which required consideration, in order to decide on it. Both M. Bailly and Mr. Howard imagine the Cali Yuga of the Hindus to commence with the post-diluvian age: but that supposition receives no countenance from the mythology of that antique race, which makes an universal deluge to have terminated the first age, and not the third, as they suppose.

Letter IV. 'Remarks on the monuments of nature alleged as proofs of the antiquity of the earth.—Reflections on the system of M. de Buffon, and of divers other modern philosophers.'

In perusing our brief abstracts of these ingenious letters, our readers must not imagine that Mr. Howard has offered his opinions thus denuded of proof. It is the nature of our task that confines us to the more essential points of his system.—When our modern philosophers, in their endeavours to antedate the formation of the universe, appeal from the authority of scripture to the existing monuments of nature, they should, at least, be consistent in their interpretation of them:—but the commentators on the book of nature differ as widely as others, and are not more scrupulous in the means of supporting their respective systems, by taking such liberties with facts as may best accommodate their opinions. The writings of Buffon are thought by Mr. Howard to furnish many proofs of this position. The manifest object of his theory is to exclude the agency of a divine architect, by proving the possibility of the actual existence of the universe from natural causes:—but solid matter

is of itself inert: whence, then, arose its activity? From heat or fire. Whence that fire? From the pressure of attraction. Whence that attraction? No answer has been nor can be given, without recurring to the will of a supreme Being. The explosion of a star whence proceeded comets; the oblique fall of a comet, so as to penetrate the disk of the sun, and carry off a portion of its substance; and the retention of heat by the sun, while the planets formed of the same materials are rapidly losing it; are circumstances not less supernatural than the suppositions which they are designed to explode. The hypothesis of the igneous formation of the globe is replete with the most serious difficulties. That all terrestrial bodies are vitrifiable by heat is an assumption contradicted by experiment: but, admitting the fact, is the being vitrifiable a proof of having been vitrified? After all, M. de Buffon is compelled to have recourse to water to re-model the surface of the earth, and to produce those varieties which could never have been effected by fusion. Besides, the distinctive characteristics assigned to vitrifiable and calcareous substances are not so uniform, as to support the theory founded on them: M. de Saussure has frequently found masses of calcareous rock in a vertical position, and frequently that supposed secondary substance so intimately blended and intermixed with vitreous or primitive substances, as to admit of no fixed line of demarcation. The spontaneous production of testaceous fishes, of which the exuviae have formed the calcareous portion of our earth, is undoubtedly chimerical: but we do not discern Mr. H.'s usual accuracy of enunciation, when he tells us that he believes calcareous matter to be formed of the finest particles of other substances, not excepting those that are vitrifiable. Will a more perfect pulverization previously to concretion account for the peculiar properties of calcareous bodies; or what must we understand by "the finest particles?" That coal is always found under a stratum of superincumbent clay is an assertion justly denied by our author, who thinks that this fossil is not derived from the gradual deposition of decayed vegetable substances by the waters, but that the origin of coal is the same as that of blue slate, from indurated clay combined with a greater quantity of bituminous and sulphureous matter. Subsequently to such a convulsion of the frame of the earth as was capable of producing an universal deluge, the concussion of all the elements might have produced earthquakes and volcanos, in countries in which they are now unknown, though their vestiges may every where be traced. The disrapture of the mounds of a multitude of post-diluvian lakes must have contributed to produce great alterations, on the frame of this fractured

fractured globe. Some of these lakes have totally disappeared; others have only been reduced. Among the latter, our author places the Euxine and Baltic seas; which, before their communication with the ocean, by the rupture of their mounds, extended over a much wider tract of country, and possibly mixed their waters with each other, with the Caspian, and with the lake of Aral.

Having closed his analysis and refutation of Buffon's celebrated theory of the earth, our author proceeds to consider those of other writers. The existence of a constant current of the sea from east to west, to which Raynall attributes such extensive effects, is, to say the least of it, problematical; and the abruptness of all western coasts, adduced as a proof of it, is by no means general. The real process of nature is to level heights and to raise the subjacent vallies; from which imperceptible but constant operation, aided by the increasing cultivation and population of the north, a milder temperature of the atmosphere may eventually be predicted.

The following observations, equally solid and ingenious, we insert as a complete refutation of the precipitate conclusions deduced from the phænomena attendant on volcanic eruptions:

* Sir William Hamilton, Mr. Ferber, and Mr. Brydone, the two former of whom have particularly applied themselves to the study of volcanos, without giving general systems, have affirmed that the certain indications furnished by these phenomena announce beyond all possibility of doubt, not one but many revolutions in this globe, during an infinity of ages; and according to the last of these gentlemen, the poor Abbé Recupero trembles * in secret for the credit of the Old Testament.

* Seams of vegetable earth repeated at several depths, frequently found under and over distinct and successive beds of hard lava, and the whole exteriorly covered with vegetable earth composed of the mouldered scoria of lava, whilst in other places lavas are found as intact as when first issuing from the mountain, appear to these gentlemen certain and undeniable proofs of the incalculable antiquity of volcanos, and consequently of the earth itself. They do not advert that all lavas are not composed of the same substances; all have not undergone the same degree of vitrification, and of course are more or less susceptible of decomposition. When their composition is the same, much depends on the state in which they are emitted. When poured from the crater in the ferment of boiling liquefaction, a dross or scoria rises like broken waves upon the surface, and is easily pulverized by the air and weather. When the heat is less violent, or the torrent is cooled in its course, an even impenetrable surface defies the influence of the atmosphere. These philosophers do not recollect that Herculaneum, the date of whose destruction is well known, is covered

* * The Abbé is said to have died several years ago.*

by nearly 70 feet of lava, interspersed with seven distinct seams of friable earth, the whole covered with good soil. Yet all this has been the undoubted produce of less than 1800 years !'

It appears to Mr. Howard that M. de Saussure, in conceding the eternity (or at least the infinitely removed origin) of what he terms the carcass of the globe, has not adverted to the heterogeneous assemblages which must have been produced by the deluge ; and which, to a mind acquainted with the celerity of chemical processes, must prove the possibility of every alteration attested by natural phænomena having happened within the period assigned by the sacred writers. After this animadversion, we were somewhat surprised to find this letter concluded by a concession little less extraordinary than the preceding :

' But if, after all, six days of 24 hours should yet appear to these gentlemen too short a time for the pretended very slow deposition in beds of many substances, I will observe, that the duration of that night, which preceded the creation of light, is by no means limited by Moses ; and that the days of the creation, particularly the first, are probably not to be measured by ours. From these they may take the time which they may still think necessary for the completion of operations, which they will, however, own, are not to be calculated by the powers of feeble man.'—

Letter V. ' Various opinions on the nature of light, heat, and fire.'

The opinions stated on these subjects are those supported respectively by Buffon, Wallerius, and the Count de Tressan, which are probably already familiar to such of our readers as interest themselves in philosophical inquiries. Mr. Howard thus delivers his own ideas :

' All terrestrial bodies have more or less active matter usually called fixed fire, united in their texture. It is perhaps to the purest particles of this element, essentially the source of colours, that every substance owes its colouring. But the greatest part of this active matter is found in them in an already composed state, forming calorific, inflammable, or phlogistic matters. When pure, I take this active matter to be the element of light, whose great repository in its original state in our system is in the sun, but which in a combined state is scattered throughout all nature. When fixed and imprisoned in inert substances, it produces no heat ; but when put in motion by the strong attraction or by the contact of its external correspondent matter, it communicates more or less motion to the inert matter to which it is united, and thence produces fermentation and heat. Calorific and inflammable matters contain a much greater abundance of active matter, much more easily disengaged and put in motion ; and when these are strongly acted upon, they produce extreme heat, and eventually fire and flame, till they are exhausted. This will, I think, account for all the processes of heat, and for the

part the solar rays have in exciting it. The heat thence resulting will be more or less considerable, on one hand, in proportion to the more or less direct, divergent, or concentrated incidence of the solar rays, and the purity of their emanations—and on the other hand in proportion to the quantity of that same active fluid contained in the atmospheric particles, or in the bodies acted upon by those rays. Visible terrestrial fire I take to be occasioned by this active matter, more or less firmly united to and imprisoned within inert matter, producing an explosion by the strong attraction of its external correspondent matter.'—

Letter VI. 'Abstract of the system of Professor Wallerius, on the formation and structure of the earth.'

The ingenious commentary of this Swedish professor, on the first chapter of Genesis, has been too long before the public to require any observations from us, at present; and they are still less necessary from its general conformity with the contents of the subsequent letter.

Letter VII. 'Farther attempt to explain the Mosaical account of the first formation of the universe, by the successive application of the fundamental laws of nature.'

Our limits will not admit of our attending Mr. Howard farther on this bold and perilous excursion, than to state the principles which constitute the basis of his explanation; referring to the work itself for the successive application of the general laws of nature, in the order indicated by the sacred historian.

'The philosopher will find in the narration of Moses, that the first elements of all material substances are there represented in one confused mass, called the abyss, without motion or animation; and that the present order of things was gradually and at distinct intervals drawn from it. In the commencement of each of these periods, distinct commands are given by the creator, and distinct effects are produced before its close. May he not consider these commands as distinct laws impressed on nature, by whose operation these effects were generated and completed within the appointed time? In that idea he will apply to each command some one or more of those well-known laws, and compare the effects which such might have produced with the effects said to be produced by that command; and in like manner progressively, until by their successive application and re-union all material bodies are brought into that arrangement and order we now see existing. These primary laws I think may be reduced to general and elective attraction—repulsion and re-action—gravity specific or general—centripetal and centrifugal forces, nearly but not entirely balancing each other, so as to form spheroids instead of perfect globes, and to describe ellipses instead of circles—gravitation central and universal. If the progressive formation which Moses describes could be produced by the successive application of these known means in some one order which may be imagined and devised,

devised, the greatest possible weight will certainly be given to his account of the creation ; and the real secret of nature, as far as human understanding can dive, will be nearly discovered.'

Those, who, (overlooking the marks of design universally exhibited in the works of creation, in the adaptation of means to their respective ends,) exclude the operation of a supreme intelligent architect, must feel it incumbent on them to demonstrate, at least to their own satisfaction, the possibility of this fair form of things existing as we behold it, by the sole operation of the properties inherent to material substances. Others are not aware of such necessity. That the omnipotent creator must (according to our author's hypothesis) have produced the visible material universe by means of the same general laws, which are now employed to preserve it, is a mere *petitio principii* ; the affirmative is incapable of proof, and if it *were* demonstrated, leads to no important conclusion. The Mosaic account of the creation implies a distinct revelation : Mr. Howard must have forgotten that authentic tradition could not extend to events antecedent to the existence of mankind.

Letter VIII. ' State and aspect of the antediluvian world, and changes operated by the deluge. Cursory observations on Dr. Hutton's new theory of the earth.'

This letter opens a more accessible field to the scrutiny of the natural historian. Subsequently to the formation of the universe, it may be fairly presumed that the purposes of the Deity have been accomplished by the intervention of those general laws of nature, which we perceive to exist. The earth, of which (according to this hypothesis) we now contemplate the ruins, *tanta stat predicta culpa*, was originally constructed with its poles perpendicular to the equator, the centre of gravity in its centre, and the year consisted of 360 days. Less prominent inequalities, and a more equal distribution of land and sea on its surface, occasioned a more salubrious and equal temperature of the atmosphere, attested by the longevity of its first inhabitants. The termination of this golden age might have been effected by the proximity of a comet, condensing the vapours of the atmosphere, and attracting the subterraneous waters ; which, bursting open the vaults of the exterior surface, precipitated indiscriminate portions of the primitive earth into their profound cavities. The more perfect consolidation of the globe, in the southern hemisphere, changed the centre of gravity, which produced a proportionate deviation from the exact tract of the equator. It is, however, possible that the ocean did not at once sink to its present level : the posterior accession of waters from hitherto inland seas may have crushed

down other inferior vaults, and finally settled its lowest degradation. As the lands thus became more elevated above the bed of the ocean, the cold became more intense; the vicissitudes of climate were more severely felt; and the life of man experienced a proportionate abbreviation. Thus we find that the age of the post-diluvian patriarchs was protracted to 450 years, till the last great changes were effected, when the life of man was diminished to its present extent.

Dr. Hutton's theory of the igniform origin of the globe seems to our author to be chiefly drawn from that of M. de Buffon, with the difference of perpetually renovating powers having no determinate commencement; instead of a once slowly forming and now gradually decaying principle. The Doctor does not indeed attribute the fusion of terrestrial substances, to the state in which this planet issued from the sun,—but to subterraneous fires, and furnaces coëval with it, and still existing undiminished. It is, however, indisputable that the aid of extraneous fire is by no means necessary to account for the phenomena of earthquakes and volcanos; and certainly it will be difficult to reconcile the heterogeneous assemblage of immense strata, supposed to have at some period existed in a state of liquefaction, with the known effect of fusion, which is to mix all substances so perfectly as to compose a new homogeneous matter.

Letter IX. CONCLUSIONS. In this letter, the author only recapitulates the results of his investigations.

Before we take our leave of Mr. Howard, however, it may be proper to acquaint our readers that his ingenious and learned publication contains many pages descriptive of the horrors attendant on the overthrow of the antient religion and government of France. How far these digressions were necessary and proper in such a work, we shall not here stop to inquire; for, charmed with the just sentiments and glowing diction of the following passage, we rather feel ourselves disposed to imitate than to repress his eccentricities.

‘ Hence governments may learn, that when all appearance of respect to religion is thrown off at court, or amongst the rulers of a nation, the like contempt will at last descend to every rank in society; and that, religion once effaced from the consciences and minds of men, no tie remains which can bind them to authority, order, or subordination; that the religion adopted by the state should be upheld and maintained with sacred veneration, and made respectable by the choice of its pastors; but that to bend the private consciences of men to civil authority is to foment unconquerable discontent, which will sooner or later break out in acts of violence; that personal property and liberty, whatever be the mode of government, should be sacred

sacred and inviolable; and finally, that wars of ambition, whether undertaken in the view of the extension of territory or of commerce, the profusion of courts and licensed rapine of courtiers, or of those entrusted with the public treasure, by laying insupportable burthens on the people, must at length occasion such a general revolt, as will overturn government, and throw the whole state into despair and anarchy. Let kings at last be convinced, that not numerous armies, but the good-will and happiness of all their subjects can support their thrones. Warned by the convulsions of one kingdom, and the eminent hazard of a like fate throughout all Europe, let sovereigns, at last content with the dominions which Providence has subjected to their rule, unite in concord, and dismiss those supernumerary troops, which ruin and dry up the finances of the state, and lay upon the poor an intolerable load of misery. They have seen that numerous armies, ill treated and ill paid, may be turned against their chiefs, whilst a moderate number of troops, regulated but not harassed by discipline, and maintained with comfort and decency, will be a faithful and invincible shield against every unprovoked revolt. By this great example, (the revolution of France,) to which may be added that of Joseph the second of Austria, reformers may learn, that, however pure their intentions, the whole forms of governments and habits of men should never, however vicious and defective, be violently overturned; much less all existing laws at once annihilated, and the many-headed multitude called upon to support the change. When men's minds are totally unhinged, they will always be carried to extremes more dangerous and inimical to public felicity than were the abuses, however flagrant, meant to be reformed: nor will the moderate and well-meaning ever be able to stem the torrent. Whilst the sober citizen waits with unavailing patience the promised good, the profligate and the desperate will be active, and their designing leaders will mount the storm and guide it to their purpose. No vices of the state are so desperate as not to be cured by temperate and lenient measures. Convulsions, if they last beyond a moment, tear up the virtues with them.'

ART. II. *On the Prosodies of the Greek and Latin Languages.* 8vo. pp. 170. 4s. sewed. Robson. 1796.

VARIOUS circumstances have conspired to delay our account of this learned essay; which was written to support the credit of the Greek accents, and is with justice, we believe, ascribed to Bishop Horsley; whom neither his pastoral avocations, nor his regular attendance in *the King's* parliament, can divert from occasional dalliance with the profane muses.—It were not an easy task to give a concise analysis of this work, for it is verbose, and not very methodical: but we will endeavour to make our readers acquainted with its principal features, freely remarking on them as they pass before us.

‘ The

‘The Greek grammarians make use of three marks, as has been already observed, to express, as it may seem at first sight, three different tones of the voice; the Acute, or Sharp; the Grave, or Flat; and the Circumflex. But, upon a nearer consideration of the subject, it appears, that the Acute, which is a sharp stroke of the voice upon some one syllable of the word, is in truth the only positive tone. The Grave consists merely in a negation of that acuteness. For the general doctrine of accents is, that, with the exception of fourteen monosyllables in the Greek language, which carry no accent, except in particular circumstances, and for that reason are called *ἄτονοι*; some one syllable of every word, and one syllable only, bears an accent, either an acute, or a circumflex. The grave accent is not marked, except it be upon the last syllable of certain words; but it is to be understood, as grammarians say, upon every syllable of the word which carries neither the acute nor the circumflex; which seems to amount to no more than this, that what they call the grave tone consists in a mere negation of acuteness; and of circumflexion, if that be a different thing from acuteness.’

In all this we perfectly agree with the right reverend author. ‘The grave accent is an unnecessary and superfluous appendage; as much so as the *spiritus lenis*; and both may be well eliminated from future editions of Greek authors.—His definition of the *circumflex*, extracted from Dionysius of Halicarnassus, Dionysius of Thrace, and Sextus Empiricus, is also accurate: it was undoubtedly invented to denote ‘an acute tone dying away into a *grave*,’ and which consequently lengthened the syllable.

We come now to the principal purport of the work; which is not to give ‘a minute detail of the rules of accentuation; but to explain in what manner pronunciation is to be governed by them, when they are rightly placed.’—We have here, however, a summary of those rules; for some of which the author allows ‘it is not easy to discover a reason;’ and indeed he is much in the right: for it is truly difficult to conceive why the acute accent should be placed on the last syllable of any word, or why it should ever be placed on a long syllable—or why the antepenult never receives the circumflex. This is, evidently, contrary to the doctrine of the Halicarnassian, unless we suppose that an *acute* never encounters a *grave* in an antepenult syllable.

‘In the Latin language (continues the author) the rules were, what, at first sight, might seem more simple; but, in truth, they were much more imperfect. The difference, between the two systems of the Greeks and the Latins, lay chiefly in four points. First, That, in the collocation of the Accent, the Greeks chiefly attended to the quantity of the final syllable of the word; the Latins, to that of the penult. Secondly, The Greek language had innumerable oxytons,

oxytons, and many circumflexed words; the Latin none of either sort, except monosyllables, and some few indeclinables, which seem to make an exception to Quintilian's general rule of "*ulimz nunquam*," though certainly that exception was later than his time, and is in truth to be considered as a corruption. Thirdly, The Greeks often threw the acute accent upon the penultima of a polysyllable, even when it was short; the Latins, in that case, never. Fourthly, On the other hand, the Latins always threw the acute accent upon the penultima of a polysyllable, if it was long. The Greeks, on the contrary, allow it, even in that case, to be thrown back upon the antepenult, provided the final syllable be short.

'The two opposite rules for the accentuation of words of more than two syllables, the Greek rule requiring an acute accent upon the penultima, whatever might be its own quantity, when the final syllable was long; and the Latin rule forbidding the penult to be acute, when itself was short; seem to have been both in some degree arbitrary; since neither was positively inconsistent with quantity. The rule of the Greek language, however, was much the best considered of the two; as it was the best calculated for the preservation of the true Rhythm*, with ease to the speaker.'

This the author thinks will appear, by trying the effect of both systems in Greek verse:

Τὸν δ' ἀπαμαρτόμενος προσίφη πόδας ὠκὺς Ἀχιλλεύς :

Here the Latin rule would accent *πρόσεφν*, the Greek *προσίφν*. He allows that the first two syllables of the word will be *short* by either of the rules: but he thinks that, in following the former, it will be difficult, if not impracticable, not to shorten the final long syllable *φν*: but that, by following the latter, he will find himself compelled to give *φν* with its true length of sound. True: but he will also feel himself compelled to lengthen the sound of *πρoς*; and, indeed, we believe it impossible to pronounce two consecutive short syllables with the same brevity. The superiority of the Greek accentuation, we agree with Dr. H., 'is chiefly in words of a considerable length,' which are greatly more numerous in Greek than in Latin.

Nothing is more just than what the Bishop says, p. 22.

'We indeed of this country, when we attempt to read either Greek or Latin with the accents, give the accents in our own way. That is to say, we always prolong the sound of the syllable, on which the acute accent falls, (though it be not a circumflex,) and drive the voice over all the other syllables of the word, with a rapidity which, to any but an English ear, is shocking. At the same time, we make no difference in sound between the long and short vowels;

* 'By the preservation of Rhythm is meant the distinct marking of the just quantity of every syllable of every word in the recitation either of verse or prose.'

giving

giving every one of them the power, which it ordinarily bears in our own language; which differs, in the powers of the vowels, from every other language upon earth. In this way of speaking, all the quantity of metre, and all the rhythm of prose, is indeed most completely destroyed. Long is made short, and short is made long; dactyls and anapæsts are confounded; and the former in heroic verse often turned into amphibrachs, cretics, bacchii, and anti-bacchii.'

Apposite instances are here given in both languages; and the author concludes thus:

' Perceiving, however, that the true structure of the Greek verse is entirely destroyed, in our manner of giving the accents; and not aware, that this is merely the vice of our elocution, and that accent might be so given, as not only not to alter and confound, but to be a means of preserving quantity; we have taken up a notion, that the melody of Greek metre cannot be preserved, while it is read by its own accents. They are therefore disregarded; and a practice is adopted of reading Greek verse with the Latin accent; and this is most absurdly called reading *by quantity*. For the Latin accents, as we give them, are only in a less degree than the Greek inconsistent with the true quantity; still, so given, they are inconsistent with it. However, by this practice, the sound of the verse, in our mouths, is somewhat improved. But we have not stopped here. The ear admonishes us, when we read aloud, that the Rhythm of the periods of Demosthenes is not less injured, than the melody of Homer's verse, by the accents as we use them. We have ventured, therefore, to conclude, that the Greek accents are as ill-adapted to the prose of the language, as to its verse. And it seems indeed not very probable, that any people should have had two pronunciations, essentially different, one for prose, and another for verse.'

This last assertion seems to be contradicted by Dionysius; who says that *Rhythm* as well as *Music* abandons the general rules. Το δε αυτο γινεται και περι τε ρυθμους· η μιν γαρ πεζη λειψις εδενος ετε ονοματος ετε ρηματος βιαζεται τις χρονος εδε μετατιθησιν· αλλ' οιας παρειληφη τη φυσει τας συλλαβας, τας τε μακρας και τας βραχειας, τοιαντας φυλαττει.—Accents, indeed, appear to us to have been originally invented to mark particular tones: but we cannot think them essential to nor coëval with the language itself, any more than that the Hebrew accents are coëval with the Hebrew tongue. We mean not, however, to affirm, with some authors, that the Greek accents were "the invention of a barbarous age;" nor that "they deserve no attention:" nor shall we assert, on the contrary, that they deserve all the attention which has been paid to them by some writers, and even by our author himself. We cannot therefore implicitly subscribe to the following statement:

' At what time the marks of the accents first were introduced in the writing of the Greek language; whether these marks exhibit the
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true speaking tones of the language, such as were used by the Greeks themselves, when it was a living language, and spoken in its purity. —These are two questions in some measure distinct, though not altogether unconnected. So far as this they are connected; that if the antiquity of the marks can be proved, the truth of the expression will be almost a necessary consequence. But, in another point of view, the two questions are distinct; namely, that if these marks, interpreted as we are taught by grammarians to interpret them, can be proved to give a true representation of the tones of common speech; it is of little importance, when they were invented, or who were the inventors. That inscriptions, coins, and even MSS. exist, in which they are not found, is no good reason for the disuse of them, if what they express belonged to the language; as the true tones of it certainly did. If nothing is to be admitted into the picture of the Greek language, in its present state, that was not a part, or an appendage, of its most antient alphabet; let us expunge the spirits; let us banish the characters of the long vowels, and for η write u , oo for ω , and ai for α ; let us lay aside the use of the points, which mark the subdivisions of sentences; let us make no separation of the words; let us give nothing more, in future editions, but the mere letters of the writer, in their exact order, and leave it to the reader, without any other assistance, to make words out of the letters, and sentences out of words. It is certainly to this length, that the argument for the disuse of these marks, from the supposed lateness of the invention, goes, if it is to be at all admitted.

To the hypothetical parts of this passage we have nothing to say; because, indeed, they prove nothing: but let all his suppositions be denied, it will not follow, as Dr. H. suggests, that therefore we must ‘expunge the spirits,’ (though we have already observed that one of them at least is superfluous,) nor ‘banish the long vowels,’ (he might have added the compound consonants,) nor ‘make no separation of the words:’ the arguments for the disuse of accentual marks go *not* certainly to this length; any more than the want of accentual, that is tonical marks, in English, goes to expunge our J, V, and W, our division of words, and our ordinary punctuation. It behoved the Bishop to prove that the Greek accentual marks are as necessary a part of the Greek language as the letters η and ω , and as useful towards readily understanding the text, as the other distinctions.—We will allow them all the antiquity which he desires, though we think that he carries it to a period too remote:—we will also grant that there are vestiges of them in some very antient MSS. and even in some inscriptions: Spanheim was too rash in affirming the contrary:—but still it has not been proved that they are either essential to, or coëval with, the Greek language. Indeed, this is not in the nature of things: A people must have attained a considerable degree of civilization, before they think of refining their language and reducing:

it to grammatical rules; above all, before they make such minute observations as must have produced the accents. The present R. R. critic, in his defence of the antiquity of the Greek accents, uses nearly the same sort of arguments, which were employed by Buxtorf and his followers in favour of the great antiquity of the Hebrew vowel points.—Let us now see how he answers objections.

The first which he prefers is from Dionysius of Halicarnassus, which we have quoted above, and which appeared to Upton decisive of the question:—but not so says Bishop H. It has nothing to do with the question. ‘The passage has no relation to accent, the subject of which it treats being not *tone* but *time*.’ We were truly surprised at this assertion. The passage is strictly connected with what precedes: but the Bishop suppresses the words *το δε αυτο γινεται και περι της μουσικης η μεν γαρ κ. τ. λ.* We wish the learned reader to turn to the place; Sec. xi, p. 78. of Upton’s edition. We also request him to read with attention all that Bishop Horsley has written to invalidate Upton’s conclusion (from p. 57 to p. 69)—but with the text of Dionysius constantly before his eyes; and then let him judge whether ‘the testimony of the Halicarnassian turns out to be the reverse of what it was supposed.’

The second objection is drawn from a passage of Eustathius, who says that the antient Attic writers had a system of accentuation different from that of the latter grammarians. The R. R. author thus repels this objection:

‘Eustathius (says he) mentions some particular instances, in which the practice of the antient Attic writers, in things not necessarily determined by the principles of any system, differed from the common practice. He says nothing of any system of accentuation, among those writers, differing from the common system; and the instances he gives of their deviation, from the common practice, lead to no such conclusion; but rather go to prove, that their principles were the same with those, on which the common system stands.

‘The fact is, that the first principles of accentuation, on which the whole system of the Greek writers was founded, regarded quantity, and nothing else. But these fundamental rules left much undecided. There was nothing in the nature of quantity to determine, in any case, that the last syllable, in a word of more syllables than one, should take the acute accent, or that it should not. When the last syllable of a word of many syllables was short, there was nothing in the fundamental rules, or in the nature of things, to determine, on which syllable, of the last three, the acute accent should be laid. Grammarians, naturally desirous of finding some rule to direct them, in the writing of the language, in cases which the general principles of accentuation left thus undecided; betook themselves to a diligent and critical observation of the practice of the best writers; endeavouring to connect the place of the accent, not otherwise determined,

with the figure and the species of words, and the manner of their formation. For, it was natural to suppose that, in words of the same figure, of the same species, and formed from their primitives, or simples, by a like process of derivation or composition, there would be some uniformity of accentuation. Hence arose a great number of secondary rules; which had little connection with first principles, having no reference to quantity, but to the figures and species of words, and to the manner of their formations. These rules, like all formed from mere induction, were simply declarative of the fact, without referring to any cause or principle, that, in such a case, so the practice stands. And, as rules of mere usage and custom must ever be, they were liable to many exceptions. The Attic dialect, in particular, according to Eustathius, abounded in such exceptions; but this was no contradiction to the general rules, of which these secondary rules made no essential part.

It might be deemed an insult to our readers, were we to make any reflections on this passage: its inconsistency with the author's doctrine of the antiquity and essentiality of the accents is glaring. We will only observe that we here descry the same procedure in framing the *system* of accents, that we discover in the gradual formation of the Masoretic punctuation.

In p. 74 we have a most curious species of reasoning.

'It is of some importance to observe, that those grammarians, who censured Homer's accentuation of the word *ῥήϊας*, who must themselves have been older, or, at least, not younger, than *Aelius Dionysius*, and *Herodian*, who defended him, must have conceived that this peculiarity of accent came from Homer himself. Had they considered it only as the error of a transcriber; they would not have criticised the author, but they would have amended the writing. These grammarians, themselves earlier than the times of *Adrian*, must have conceived, that their language was written with accents, in the very earliest ages of writing; and that the rules of accentuation, for the violation of which they censured Homer, were known in his time.'

No! it is no proof either that they were known in his time, or came from him: they came from the critical editors of his works; and all that 'those grammarians, who censured Homer's accentuation of the word *ῥήϊας*, must have conceived,' is that his grammatical editors had wrongly accented: a plain proof that, in those days, there was no settled system of accentuation, which pervaded all Greece, and was used in every variation of dialect.

Having (as he expresses himself) 'brought over' all the *authorities* against him 'to the other side,' the Bishop proceeds to examine a third objection derived from the supposed inconsistency of *accent* with *quantity*.

'This objection (says he) stands merely upon the vice of our pronunciation. The accents, as we give them, both in the Greek
and

and in the Latin language, generally mar, and sometimes utterly destroy, the melody of verse and the rhythm of prose. But this certainly was not the effect of the accents, in the mouths of the ancients. With them *ῥυθμός* and *ᾠδμήνα*, the one depending upon tone, the other upon time, were equally essential to the sweetness and beauty of the sound of speech, whether metrical or prosaic. They had some way, therefore, of giving accent, so as to be not destructive of quantity, but subservient to it. And, if this way of speaking could be recovered, we should probably come very near to the true pronunciation of the Greek and Latin languages. The case is by no means desperate. Two things only seem to be requisite: first, to give every one of the vowels, and of the diphthongs, its true power, in its proper place.—

Here we stop short; there is no need of a secondary aid. If every vowel and diphthong be pronounced with its proper power and quantity, and if that can be more readily attained *without than with* a minute attention to accentual marks, where is the great use of accents: or at least of such a number of accents; when one alone could equally well perform the same office? We have a striking instance of this in the printed copies of the Romish Liturgy: through which, a single accent directs the most unlearned reader to pronounce every word according to quantity, as properly as the most learned prosodist could do;—and this was well provided; for many Romish clergymen know very little of quantity.

How far accents might have been useful, while the Greek was a spoken language, to regulate its nicer tones in the mouths of accurate speakers, we cannot say; they are indeed of some importance to us, as far as they assist us in determining the quantity of final syllables, and in fixing the precise import of some words of many meanings.

The R. R. critic's remarks (p. 76—96) on the powers of the Greek vowels and diphthongs, and of the errors of our common pronunciation of that and the Latin language, are pertinent and just, and deserve the particular attention of every student. After all, it is hard to say, impossible perhaps to determine, what was the exact power of each letter; or whether it had, at all times and places, the same identical power. We believe that it had not.

We will now give, in the author's own words, the changes which he 'conceives the tones of connected words to have undergone,' and which, he thinks, may serve for 'a rule of pronunciation.'

I.

'The final syllable of every verse being long by position (with the exception, indeed, of the verses of the lyric poets), if the last

word of a verse be a proparoxyton, the acute tone must be given on the penult. Thus, in the verse,

Ὀυλομένην ἡ μὲν Ἀχαιοὶ ἄλκι' ἴθιαι,

the last word, ἴθιαι, is to be pronounced ἴθιαι. Because the acute accent cannot fall upon the antepenult of any word, when the last syllable is long.

II.

‘ If the last word of a verse be an anticircumflexed word, the simple acute tone must be given on the penult. Thus, in the verse,

Μῆνι αἰεὶ δια Πηλεΐδῃ Ἀχιλῆϊ,

the word, Ἀχιλῆϊ, must be pronounced Ἀχιλῆϊ. For the penult cannot take a circumflex, when the last syllable of the word is a long syllable.

III.

‘ If, in any part of a verse, the last syllable of a proparoxyton be lengthened by position; the acute tone must be given upon the penult. Thus, in the verse,

Ὡς ἴφα' ἰδδισιν δ' ὁ γέρον κ' ἐπιείθε μίθω,

the word, ἰδδισιν, should be pronounced ἰδδίσαι,

IV.

‘ If, in any part of a verse, the last syllable of an anticircumflexed word be lengthened by position; the simple acute tone, instead of the circumflex, must be given upon the penult. Thus, in the verse,

Ναὶ μὰ τόδε σπῆπρον τὸ μὲν ἔπειθ' ἐφύλλα κ' ὄξυ;

the word, σπῆπρον, must be pronounced σπήπρον.

V.

‘ The Greek poets had a licence unknown to the Latins. Position not only lengthened short vowels; but occasionally it shortened long vowels and diphthongs. When the final vowel, or diphthong, of a circumflexed word is shortened by position; the word becomes, in that particular circumstance, oxytonous. For it is not only against rule, but impossible in the nature of things, that a short syllable should receive the circumflex. Thus, in the verse,

Μισσηγυῖ γαίης τε κ' ἔραν' ἀσιρόει,

Il. E. 769.

the word, ἔραν', must be pronounced with the monotony of an oxyton, ἔραι.

‘ So again in the verse,

Θισπισίω ἀλαλήτῃ ὑφ' Ἐκτορ' ἀνδρεφόνιοι,

Il. Σ. 149.

the word, ἀλαλήτῃ, must be pronounced as an oxyton, ἀλαλήτῃ.

VI.

‘ If the final long vowel, or diphthong, of a paroxyton be shortened by position; the lengthened sound of the circumflex must be given in full strength upon the penult. Thus, in the verse,

‘ Ἀλλὰ

Ἄλλὰ τὰ μὲν προτέλευτα ἰσσομαι ἀχρῦμενός περ, IL. Σ. 112.

the word, προτέλευτα, should be pronounced προτέλῃχθαι.

VII.

‘ If a paroxyton, terminating in a short vowel, suffers an elision of the final vowel before the initial vowel of the next word, the acute accent keeps its place; but what is left of the word, must be pronounced as an oxyton; the penult, by the elision, being the final syllable of all that is left of the word. Thus, in this verse,

Ἦ εἰ δὲ πόλις τοι κατὰ πύονα μηρὶ ἴκηται,

the mutilated word, μηρὶ, must be pronounced μηρὶ’.

VIII.

‘ If a proparoxyton suffer the like elision, and the penult be a short syllable; the acute accent on the antepenult must take the lengthened sound of the circumflex. Thus, in the verse,

Δίσσομαι εἴνεκ’ ἱμῖτο μένων πάρος’ ἔμοιγε καὶ ἄλλοις,

εἴνεκ’ should be sounded εἴνεκ’.

IX.

‘ When the cæsure of a verse falls upon the final syllable of an oxyton, the acute accent should be given upon that syllable. For, the cæsure breaks the connection (the συνέπεια) as effectually as a stop. This always gives the verse a grand and lofty sound, if the cæsure be of the first or third species, falling upon a long syllable after the second or third foot. If the cæsure be of the second species, falling upon a troch after the second foot, the sound is less masculine, but not displeasing.

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος

Νῆσον εἰς ὁρᾶλον ὤρσει κακὴν | ὀλέκοιο δὲ λαοί

Διὸς δὲ κλαγγὴ | γένει ἀρβυγέοιο βιοῖο.

Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ | λευκώλενος Ἥρη.

Μή σι, γέρον, κοίλῃσι ἐγὼ | παρὰ ἡνυσὶ κίχιδ’.

These are noble specimens of the first sort.

‘ Of the second are these;

Ἐκλαγξαν δ’ ἄρ’ οἴσσι | ἐπ’ ὤμων χρομόνοιο

Ἀρσαλὶς κατὰ θυμὸν, | ὅπως ἀνείξειον ἴσται.

An instance of the cæsure of the fourth species, namely, that which falls upon a troch after the third foot, it is believed, occurs not in Homer.

X.

‘ When a paroxyton has a vowel, long by nature, in the last syllable, and a vowel, short by nature, in the penult, without any consonant between the two; it sometimes happens, though not always, nor even for the most part, but sometimes it happens, that the two syllables are made one, by a synecphoresis of the two vowels. In

this case, the acute tone is to be thrown back upon the preceding syllable. Thus, in the verse,

Χερσίν ἀνὰ σκήπτρῳ κ' ἐλίσσειν πάλλας Ἀχαιῶς. Π. Α. 15.

the two last syllables of the paroxyton, *Χερσίν*, namely, -σι- and ρ, become one; and, what seems extraordinary, a short one, by a synecphonesis of the vowels, ι and ω. For thus the verse is scanned:

Χερσίν ᾿ᾰ- | ιᾰ σκῆπ- | ρῶ καὶ ᾿ι- | λίσσει τῶ | πᾰλλᾰς ᾿Α- | χαιῶς.

σιῶ forming the middle syllable of a dactyl. The word, *χερσίς*, therefore, in this place, must be sounded *χερσιῶ*. Again, in the verse,

Ἄγυ περιπλομένῳ δῆϊον ὑπὸ θυμοραΐσειν. Π. Σ. 220.

we have two paroxytons, *δῆϊον* and *θυμοραΐσειν*, in each of which the two final syllables are made one, by a synecphonesis of the vowels; ι, ω, in the former; ε, ω, in the latter. These two words, therefore, should be sounded *δῆϊον* and *θυμοραΐσειν*.

This scheme of pronunciation is followed by forty lines from Homer, exhibited in two columns; the one of which gives the words with their proper accents, as they stand in the best editions; and in the other the accentual marks are transposed, to exhibit the actual tones of the words in their respective places, according to the changes and modifications which, in conformity with the author's theory, their relative situations must produce.—We refer the curious reader to the columns themselves; and thus, with the author, we must conclude this article:

‘ Upon the whole, although a new pronunciation will not be acquired without difficulty; and, till it becomes easy and familiar, will appear in some degree uncouth; we are nevertheless persuaded, that any one, who will be at the trouble to get the habit of giving the several vowels and diphthongs with their proper powers, constantly preserving the distinction between long and short, will find, in the recitation of the Greek heroic verse, and of the Iambics and Anapæstics of the tragedians, by accent, according to the rules we have laid down, a rhythm and a melody, and a variety of the rhythm and of the melody, which he never perceived before, and far more exquisite, to a critical ear, than any thing the best Latin verse affords.’

We shall take notice of the Appendix to this publication in another Number of our Review.

ART. III. *A Treatise on Practical Navigation and Seamanship, with Remarks, Observations, &c. and an Appendix **, containing Remarks on various Subjects, and on the particular Situation of the Centre of Gravity in a Ship, &c. By William Nichelson, 4to. pp. 400. With Plates. 17s. Boards. Gilbert and Co, Leadenhall-street.

IT has long been a complaint that, in a country in which navigation is the most cultivated in practice, and to which it is a science of more importance than to any other nation in the world, so few treatises on the subject have appeared from professional men. We have pleasure, therefore, in announcing the work at present before us, as the production of a man of well-known and acknowledged abilities and experience; and from whose former labours navigation has derived considerable improvements. This treatise he offers to the public as 'a collection of his practical knowledge, acquired in a long service of 59 years at sea.'

As the author did not propose to give a regular treatise that should comprehend the whole art of navigation, he has not been very studious in arranging his materials: but the defect of method is in a great measure supplied by a table of contents at the beginning. The most important parts of the work are, on the care and management of ships in storms and other difficult situations, of which few men have had a greater share of experience than the author; and the directions for the conduct of ships in the British channel. There is much other useful, but miscellaneous matter; and the whole, not only in substance, but in style and sentiment, is strongly characteristic of the veteran British seaman: full of grammatical inaccuracies, repetitions, and *marine piety*. The introduction contains a general description of the winds; in the latter part of which are many useful remarks on those that are most prevalent near our own coasts, and in the Atlantic.

That new inventions and experiments do either improve, or lead towards improvement, those which the author himself has contributed to the benefit of navigation would help to furnish proof; if, in so evident a proposition, proof could be necessary: yet we find in him that failing which is so often attendant on long experience, of being over cautious, almost to unwillingness, in allowing the benefit of later discoveries. This very much appears in his remarks on the method of determining the longitude at sea by lunar observations. He mentions likewise an instance of an experienced navigator, coming from abroad and bound up the channel, who, by trusting

* The *Appendix* may be had alone, price 1s.

to lunar observations, "*got on the wrong side of the post.*" He says,

'If the difference between the lunar observations and the dead reckoning is great, it is likely to cause a doubt in the mind of the mariner which of the two to abide by; for this very reason I have been very particular in the following pages, in giving a very full and natural description of a day's work at sea, and the manner of working it, and the right and true manner of working a day's work, when the dead reckoning and observation does not agree, and how to correct the dead reckoning when a ship has been several days without an observation, with exactness and certainty; by which method I have for forty-five years kept the most exact reckonings that can be produced, and always made the land to the greatest nicety and exactness, of which I shall shew great numbers of examples in the work itself, by which I mean to shew it is possible to keep a ship's reckoning with great exactness, if seamen have judgment, and will be careful and attentive.'

The accounts given by the author of his own dead reckoning, in long voyages, certainly contain examples of great exactness: but they must rather be regarded as extraordinary cases, than as arguments to prove that the dead reckoning is more worthy of dependance than lunar observations. There are innumerable instances of ships in long voyages being many degrees of longitude out in their dead reckoning, occasioned by causes that are not discoverable to the most discerning navigator. Currents, even in light winds, can be but very imperfectly detected; and a long continuance of unfavorable wind and weather will of itself be sufficient to create great errors in reckonings which are the most carefully kept. The meridian observation for the latitude frequently shews the errors of a single day to be much greater than, from any apparent reason, could have been suspected. Mr. Nichelson justly observes, that attention to the dead reckoning should not be neglected on account of the observations: but that, on the contrary, they should make seamen more attentive and circumspect. This caution we believe not to be unnecessary, because the lunar observations are no doubt liable to error:—but certainly, from the improvements in instruments, the correctness of the lunar tables, and the facility of observing by increased practice, the errors of observation have a limit of more certain and confined extent, than those of the most careful reckoning. Mr. Nichelson recommends, what we believe is most generally practised by careful navigators in long voyages, the application of the variation of the compass to the correction of the reckoning.

In describing a good *officer*, the author by no means allows the possibility of attaining that character without being a good *seaman*. He then well details the requisites for forming a good seaman, and remarks on the disasters which may and frequently
do

do happen from those being trusted as officers who are not seamen.

‘ It is night time, or it is foggy or very hazy weather, that you cannot see the ship’s length, which is as bad as if it were night time: under those circumstances, the mariner’s art, skill, and experience are put to the trial; he is loaded with care and anxiety; but this is the time to shew himself a man of experience and true knowledge of his profession, as a seaman and an officer to conduct and govern a ship or ships in such times as those. It is not *bats and periwigs, powdered hair or silk stockings, fribbles or beaux*, that are equal to the task required to be performed at this time; it must be men with heads and brains, the seaman and the officer, whose well grounded experience, accompanied with a firm resolution, with a constancy of mind peculiar to a brave seaman and a good officer, that must support the man at all times, but more particularly so at such times as I have just mentioned.’

The justice of these observations is evident; and the better qualified the officer is in other respects, the more he will be sensible how essential is the addition of seamanship to his other qualifications, to entitle him to the character of a good sea officer.

This work abounds in excellent seamanship, and has the additional merit of affording entertainment. The account of the distresses of the *Grafton*, and of the *Elizabeth*, with the description of the machines contrived to supply the loss of their rudders; and likewise the account of the author’s method of reconnoitring at the siege of Manilla, and discovering, unperceived by the enemy, a safe channel for the approach of large ships to attack the fort; are both instructive and interesting. The veneration expressed for the memory of that excellent officer the late Admiral Kempenfelt, with whom the author served in the East Indies, must be grateful to every admirer of superior merit; and more particularly so to those of that description who are mariners. The circumstances of the loss of the admiral’s ship at Spithead, the *Royal George*, in 1782, are related, the causes of it are explained, and the means of avoiding a similar catastrophe in performing similar operations are pointed out. It is remarkable that Mr. Nicholson had warned the Admiral of the danger of heeling the ship, deeply laden as she then was, and had excited that gallant officer to promise to set aside the design: but reasons which were never known induced him afterward fatally to permit its execution; and various circumstances of indiscretion and want of care in the operation, which it is wonderful to consider, produced the melancholy event of the oversetting and immediate sinking of that noble ship, with the veteran Admiral and two thirds of the crew.

ART. IV. *General View of the Agriculture of the County of Somerset, with Observations on the Means of its Improvement.* Drawn up in the Year 1795, for the Consideration of the Board of Agriculture, and Internal Improvement. By John Billingsley, Esq. of Ashwick-Grove near Shepton-Mallet; and now re-printed with considerable Additions and Amendments, accompanied with the Remarks of some respectable Gentlemen and Farmers in the County, 8vo. pp. 320. 6s. Boards. Dilly. 1797.

WE have not met with such a display of agricultural knowledge, in any of the surveys by the Board of Agriculture that have yet fallen under our notice, as in the present publication. Mr. Billingsley's remarks are generally pertinent; his observations are numerous and important; and his views of agricultural improvement are extensive, and for the most part grounded on practice: but, as might be expected in a country which is more indebted to the extraordinary fertility of its soil than to the skill of its farmers, he has so much more frequently had occasion to *direct* than to *describe*, that the volume before us might have borne a more appropriated title, if it had been called a Collection of Essays, calculated to promote the Improvement of the County of Somerset. Indeed so small a part of it is descriptive, and *that* part is kept so much in the back ground, that an inattentive reader might form a very imperfect notion of the agriculture of Somersetshire, by mistaking, on innumerable occasions, the directions of Mr. B. for the practice of the farmers; a mistake that will prove highly favourable to the latter.

Mr. B. divides this county into three districts. First, the *North East*, comprehending all that part of the county which lies to the northward of the Mendip Hills, and including that extensive range of mountains. This may be called, in general, a dairying and grazing rather than an agricultural district; the grounds being for the most part low, and extremely productive of grass wherever the land is sufficiently drained. Marle abounds in it, and has long been employed with very great success. Here also both coal and limestone are found in great plenty and perfection; and, as good markets are at hand, it may be considered as one of the most highly favoured districts in this kingdom. Its orchards are extensive; and the cyder here made is of a prime quality.

Secondly, The *Middle District*, comprehending that extensive plain which is bounded on the north by the Mendip, and on the south west by the Quantock Hills; the most extensive, we believe, and (take it altogether) the richest plain in this kingdom. In this district are comprehended the Bridgewater and Brent marshes, and several others contiguous to them, that are

known by different names.—The marsh lands in this district, when properly drained, cannot perhaps be exceeded in fertility by any in the universe; of which the following fact may be admitted as a decisive proof. ‘Some few farmers,’ says Mr. B. ‘have enriched themselves by giving four pounds per acre for some rich, dry, and newly inclosed land, on which they have grown *fifty* bushels of wheat per acre for *ten* years successively, *without fallow or manure of any kind.*’ Great, however, as this advantage may seem, it falls far short of the following, which Mr. B. records:

‘Some of this clay land *, when tilled, has been known to produce ten or twelve successive crops of wheat, without an intervening fallow or fallow crop. I was shewn a field, which had growing in it the *nineteenth* crop of wheat; and I verily think the produce was not less than *fifty* Winchester bushels per acre. No manure had been put on it during the whole time, save the contents arising from the cleansing of the ditches. The stubble was mown every year, and carried off; two ploughings only were given it, after which the wheat was sown in the months of November or December, under furrow, in eight furrow ridges, after the rate of two bushels and a half per acre, chopping the clods, and smoothing the surface of the ridge with a spade.

‘The average produce per year, for the whole eighteen years, was estimated to exceed thirty-five bushels per acre.

‘This astonishing fertility of soil can only be ascribed to the invigorating principle of the saline particles with which the land is impregnated. They enable it to produce a succession of crops, which in common land would reduce the soil to a mere *caput mortuum*.

‘Notwithstanding this encouragement to tillage, the plough lies idle, and nineteen parts out of twenty remain in grass, though it is apparent that the value of the land, in fee, might be gained in a few years.’

Much of the higher and lighter land of this district possesses a kindly degree of fertility, that is seldom to be found in any country.

The third or *Western District*, from the Quantock Hills westward, if the Vale of Taunton Dean be excepted, is more mountainous and less fertile than the other two: but here, as in many other instances of the same sort that occur to an attentive traveller in taking an extensive survey of this kingdom, we discover more symptoms of enterprise in agriculture than in the richer districts. It is in this part of the county only that the practice of irrigation, or watering of land, to promote its fertility, has been introduced. Here, too, water is considered as a manure for producing corn as well as grass; a practice that does not seem to be known any where else in

* Parish of Mark, &c.

the southern parts of this kingdom. Mr. Anderdon, a noted practiser of the drill husbandry, lives also in this district.

Throughout the whole of this extensive province, the land is chiefly appropriated to the production of grass; so that the county does not afford corn enough to sustain its inhabitants.—Orchards abound in all the three districts, and the quantity of cyder made in the county is very great.—The only crops here raised, that are not common in other districts, are teazels and woad: the culture of both articles is particularly described in this volume.—Hemp and flax are also grown here, but not on a very extensive scale. Mr. B. regrets that hops have not been fairly tried, as the climate and soil seem to be favourable.

It would far exceed our limits, were we to attempt to give an adequate idea of the many important objects that have been brought forwards in the present volume; much less can we do justice to the ingenious remarks of the writer, which occur in almost every page of the work. We can only direct the attention of the reader, in particular, to the author's very full directions for cultivating and improving the soil on Mendip Hills; in which many observations occur that indicate the accurate inquirer, and the judicious cultivator.—His remarks on the drainage and cultivation of Brent and Bridgewater marshes, also, will afford much satisfaction to the reader who shall attentively peruse them; with the exception only of what he suggests respecting the improvement of *turf-bogs*; in which Mr. B. unfortunately diverges from the practical line (to which, in general, he rigidly adheres) towards the hypothetical. Mr. Moxham's practice, which he describes, is a much safer one to follow than that recommended by Mr. B.—though Mr. M.'s also admits of improvement, particularly in the diminution of expence. The improvement of *turf-bogs* is indeed an object of the first national importance:—but it is as yet so little understood in general, that to enter here more at large on the subject would be improper. A beginning, however, has been made in this most useful branch of agriculture; and the success has been and ever must be such, wherever the operation shall be conducted with judgment, as cannot fail soon to render it current throughout the whole kingdom. It will give us pleasure to trace its progress whenever it may come properly before us. In the meanwhile, we think it our duty to circulate these hints, to guard against error.

We shall select a few passages, which will convey some useful information to our agricultural readers.

On the much agitated question of the comparison between
oxen

oxen and horses in respect of profit, as beasts of draught, the following parallel between them occurs ; p. 103.

‘ It is the general opinion of farmers in this district, that oxen are preferable to horses, for the purpose of ploughing, but for harrowing and all other purposes, the contrary.

‘ The expences of keeping a team of each for the purposes of farming may be thus stated, and it will appear, that the superiority of oxen is not so great as some sanguine men have stated :

Horse team. (4.)	Ox team. (6.)
‘ The first cost, including harness, cannot be estimated at less than one hundred pounds.	‘ The first cost of these, supposing them to be the best North-Devon breed, and four or five years old, yokes, bows, and chains included*, 70l.
To 30 weeks keeping at £. s. d.	To twenty-six weeks at £. s. d.
hay, 12 tons at 40s. 24 0 0	hay, 24 tons, at 40s. 48 0 0
Corn throughout the year 30 0 0	Twenty-six ditto at grass, 2s. 6d. per week each
To twenty-two weeks keeping at grass, at 3s. 6d. each horse - 15 8 0	ox - - - 19 10 0
Repairs of harness - 2 12 0	Repairs of yokes and bows, and chains - 0 10 0
Farrier and shoeing - 4 0 0	
£. 76 0 0	£. 68 0 0

‘ Some farmers think that three horses are equal in exertion to six oxen ; if that be admitted, the expences of the horse team will be less than those of the oxen.

‘ If an accident should happen whereby a horse is lamed, the value is much more lessened than in the case of an ox ; but in all other respects they stand on equal ground ; for horses, if purchased at the age of four or five years, are improving in value for two or three years, as much or more than oxen. And every intelligent farmer must be sensible of the folly of keeping a horse after he is six or seven years old ; they should then be transferred to common carriers, &c. and agriculture should only be the medium whereby a young horse becomes, by gentle labour, inured to more severe discipline.’

Speaking of the different modes of yoking oxen, Mr. B. prefers harness to yokes and bows :—but he deems the working them by the *head* and *horns* the best.

‘ I once saw, (he says, p. 292,) on the farm of Lord Shannon, near Cork in Ireland, three ploughs at work on a strong soil, drawn each by a pair of oxen abreast, in a manner similar to the application of horses in Norfolk. The harness consisted of a long rein [strap] of untanned leather, which was fixed to the yoke, and then intersected the horns two or three times : after which it passed from

* Oxen are now (January 1797) fifty per cent. dearer. J. B.’

the back of the horn over the forehead; to prevent the bruising of which, a matting was placed of sufficient thickness to secure it from injury. In this way the animals *pushed*, rather than *drew*, and with apparent ease ploughed an acre a day each without a driver, turning at land-end with as much docility as horses. His lordship informed me, that two moderate sized oxen had, some time before, drawn home from the corn field, (a distance of two miles,) in a French skeleton cart, as many sheaves of wheat as weighed upwards of three ton, and with no apparent extraordinary exertion.*—

* Few people (it is observed, p. 148) are aware of the expences which attend the keeping of a team for road work.

* The following being taken (as an average of seven years past) from an account kept by a person whose accuracy may be depended on, needs no apology :

‘ TWO TEAMS, NINE HORSES.		£.	s.	d.
Two waggoners 61l. turnpikes 50l. expences 27l. 6s.	-	138	6	0
Corn of all sorts	-	110	10	0
Brewers' grains, four-pence per bushel	-	38	19	0
Hay, at three pounds per ton	-	74	0	0
Harness-maker	-	9	12	0
Tilts, lines, &c.	-	11	0	0
Blacksmith	-	27	10	0
Farrier	-	3	1	0
Wear and tear of waggons	-	20	0	0
Ditto of horses	-	30	0	0
Straw	-	16	0	0

Or nearly 240l. per team.*

* £. 478 18 0

On the subject of lime Mr. B. by no means coincides with the opinion of a gentleman whose work we had lately occasion to notice, a new treatise on Tillage-land, in our Number for January, p. 96. Mr. Billingsley's remarks, however, are in this case doubtless the result of *experience*, as far as the result is concerned, (whatever may be thought of some theoretical ideas that occur,) which will ever be the farmer's surest guide : as such, we lay them before our readers.

* Having already stated that *lime* is the great article of modern improvement of these (the Mendip) hills, I shall only add, that instances might be produced of lands letting at this time for thirty shillings per acre, which forty years ago were not worth four shillings; and the beginning of all these improvements has been by lime, whereby the acidity of the soil, impregnated with mineral exhalation, has been corrected, and crops raised on them as good as those on improved fields; and it is no less wonderful than true, that thirty cart-

* * This calculation affords a very substantial reason why *fraunters*, as they are called, (that is, men who keep horses and waggons for hire,) seldom get rich.*

loads

loads of rotten dung per acre, *previous to liming*, have had no sensible effect; but after the land has been once limed, the operation of dung is as perceptible here as on other lands. Surely this circumstance will prove, that these hills come under the description of barren land, as referred to in the statute of Edward VI. and as such they ought to be exempt from the payment of tithes for seven years.

Before we leave the subject of liming, it may be right to inform my readers, that some have dressed their old pastures with hot lime, by which the moss has been destroyed, and a fine herbage produced, highly grateful to the palate of all sorts of stock. The lime, after the rate of one hundred and sixty bushels per acre, is put on the land soon after it is mown, and its effects are very durable; being perceptible for fifteen or twenty years, and it quite alters the nature of the coarse sour grass, to which old *layers* are very subject.

I confess I am ignorant of the *whole* cause, whereby lime produces such happy effects; but, however unknown the cause, all agree that it is the most cheap and efficacious manure that the husbandman *on these hills* can have recourse to.*

We have put the words, *on these hills*, in Italic, as being words of extreme import and worthy of particular attention; because, though nothing can be more certain than that, on such soils, lime does produce the effect here ascribed to it, it is equally certain that there are other soils on which the effect of lime is by no means perceptible. It is from not sufficiently adverting to this circumstance, that we see opinions differ so much respecting the efficacy of this manure.

We might add many more extracts of not less importance than the preceding:—but we hope that these will be sufficient to induce the lovers of agricultural knowledge to peruse the volume itself, in which many judicious remarks occur that will prove useful to every reader of this class: but it deserves in an especial manner the attention of the farmers in Somersetshire, for whose use it seems to have been chiefly compiled, and to whom many local hints will prove serviceable, which would be little regarded by those in other districts.

ART. V. *The History of Devonshire*. In Three Volumes, Folio. By the Reverend Richard Polwhele, of Polwhele in Cornwall, and late of Christ-church, Oxford. Vol. I.* Folio. Boards. Cadell jun. and Davies. 1797.

THE history of a county, executed to good effect, may be almost regarded as an *Herculean* labour: it seems to exceed the strength, the ability, or the life of any one man;

* For a former account of this work, we refer the reader to M. Rev. for October 1796, vol. xxi. N. S. p. 188.

and, with *all* the assistance that he may obtain, it will prove a severe trial of his ingenuity, application, and judgment. We speak of those who undertake the employment with right intentions; and, as such, Mr. Polwhele, we cannot doubt, experiences the truth of the remark. The province to which he devotes himself is extensive, and abounds with proper materials of various kinds; and we are persuaded of its claim to the description which is given in the lines chosen for the motto of the work :

*" Agrorum cultu, virorum morumque dignatione, amplitudine operum,
Nulli provinciarum postferenda."* PLIN.

That its history should have been *first* introduced to public notice, as it has been, by the *second* volume, had a singular appearance, but can now be attended by no material inconvenience. The author gradually advances; and we now think he is likely to accomplish, in no great length of time, the purpose professed in his dedication to the King: 'Nor amidst all the discouragements with which I have to contend, shall I rest satisfied with my labours till I have laid my whole collection of papers at the feet of your Majesty.'

The pages now before us, amounting to 176, are only a part of the *first* volume: but we understand that the remainder, and the papers for the *third*, are in a state of preparation for the press.—A *sketch of natural history* principally constitutes what is at present offered: which begins with a general description of the province, and proceeds to remarks on the air and weather, which in so large a county may be supposed to admit of variety. It has been asserted that Devon and Cornwall have a greater proportion of rain than other parts of the island; a notion which Mr. Polwhele opposes, and properly adds—'It ought, however, to be understood that the quantity of rain depends on the surface of the country; on hills is most, and on large flats is least.' He notices the excesses of heat and cold, and enumerates hurricanes and storms, attended by some remarkable incidents, which are more than sufficient to diminish if not to destroy the force of Mrs. Piozzi's pretty lines,

Where lightnings never glare, nor thunders roar,
And chilling blasts forget their freezing power.

This part of the inquiry is finished by the following words:

'On the whole, I think Devonshire may felicitate herself on an atmosphere *seldom* agitated by storms or charged with noxious vapours. The salubrity of her air and the mildness of her seasons have been readily acknowledged by the neighbouring provinces; and though she hath some unwholesome situations, and may be at times exposed to the violence of tempest, she has great reason to be thank-
ful

ful to Providence that she experiences so little evil mixed with so much good.'

It is observed that the summers are cooler and the winters warmer here than in any division of England, except Cornwall; and that the thermometer varies less than in any other part of Europe.

Springs are almost innumerable in this county. After an amusing account of them, it is said:

'These are the principal that I have been able to investigate myself, or describe from the observation of others. Many chalybeate waters have been noticed, and others might still be mentioned. In short, chalybeate springs are common in all parts of the county. Wherever there is a shillet mixed with ochre, the springs are always chalybeate—a horrid inconvenience to numberless families! The provincial historian, who had marked with accuracy the situation of such mineral waters, would have received, fifty years ago, the thanks of his country, as having rendered an essential service to the world; but at the present day I believe his labor would excite little gratitude. The fact is, that the more mineral waters have been analysed, the more their credit hath sunk; and since late improvements and discoveries have furnished the means of imparting different impregnations to water, and particularly giving it all the spirit of the Spa or Pyrmont, it is probable that the reputation of mineral springs will still decline. Perhaps, indeed, those which are the most powerful owe a principal part of their efficacy to the different modes of living prescribed to the patients, the regimen observed, change of scene, and abstraction from business.'

To discover the head and to trace the course of *rivers* is an agreeable amusement; and when conducted with attention, as in this instance, it furnishes remarks that are instructive as well as entertaining. No other county, probably, has so great a number: they are here particularized: but, perhaps, not with sufficient care to mark which are navigable, or to what extent they are so. The reader will perceive on this, as on other occasions, the value of a good map; which, at the conclusion of the work, will doubtless be furnished. Mr. Polwhele thus closes the account of *rivers*:

'After having reviewed so many springs and rivers, I cannot but observe that Dr. Halley's hypothesis seems totally unfounded. It was supposed by Dr. Halley that springs are produced by vapour; and this hath long been the popular notion. Yet many of our modern philosophers are of opinion that perpetual springs are derived from the sea, by ducts and cavities running thence through the bowels of the earth, like veins or arteries in the human body; and that the sea itself acts, like an hydraulic machine, to force and protrude those cavities to a considerable inland distance. Perhaps the filtration of the sea-water, as it passes through the earth, occasions a deposition of its salts; and in proportion as this subsidence of its

salts takes place, the water must become lighter. It rises, therefore, through the pores of the earth above the level it would otherwise preserve, even to the tops of the highest hills. With a view to this fact, I have already instanced the springs of the Tamar and the Torridge. "The river Exe rises in such high ground, that surely it must derive its origin, (says Archdeacon Hole,) from the subterraneous abyss."

Mouths of rivers, *harbours*, and *tides*, now claim our attention. Concerning the latter, it is said, 'that tides do not arise from the influence of the moon, but are caused by polar inundations, is a much more probable doctrine.'

Inundations, to which (especially in some particular instances) the consideration of the county is called, together with encroachments of the sea on the land, occupy several pages. Summing up the whole, the author adds:

'From these observations it should appear, that while some parts of the lands of Devonshire are giving way to the waters, others are advancing upon them. But the increase of our lands bears no proportion to the diminution. Devonshire loses great quantities of ground continually, both on the north and the south coasts. In the time of Edward the First, Cornwall was much larger than at this day. In short, all the shores of Great Britain and Ireland which are exposed to the Atlantic Ocean are in a constant state of diminution. These are facts: to build an hypothesis on them I would not presume.'

The fourth chapter begins with a *view of the county*, of which a large note, subjoined, may be considered as a kind of summary or abstract. We shall only remark one account of the Western district, viz. that 'between 2 and 300,000 acres of land are said to consist of undivided wastes and commons.' In the midst of these is Dartmoor Forest, whose Genius, says Mr. Polwhele, wears an eternal frown: it exhibits several hills, some in conical forms, some with an appearance of having been volcanoes.

From this view of the surface, the author proceeds to examine the *strata*, with their *fossils*, native and extraneous. Then follows a variety of *geological* reflections, relative to deluges, volcanoes, earthquakes, &c. Slate, it is well known, abounds; of which a considerable yearly importation has been made to our Dutch neighbours, under the appellation of *Holland-blue*. Granite and marble appear in great quantity. In some parts, 'marbles are found, which, for their hardness and beautiful veinings, rival the best Italian marble, and, when polished, fall very little short of it in lustre.' Dr. Stukeley has said, "Lay a line from the mouth of the Severn to Newcastle, and so pass round the globe, and *coal* is to be found within a degree of that line, and scarcely any where else in the world." Mr. Polwhele

Polwhele pronounces this to be 'one of Stukeley's fancies.' It does not, however, appear that the search for coal in these parts has been very successful. Pits are worked at a heath near Bovey. Iron, lead, copper, and tin mines, formerly wrought, are now deserted. There are no authentic accounts of the discovery of *gold*. Silver is sometimes found, but in very small quantities. *Clays* for bricks, pottery, and the tobacco-pipe, are plentiful. An attempt has been made for a porcelain manufactory at Plymouth; but, though a patent had been procured, the design was abandoned. *Stibium*, or antimony, is produced in considerable quantities, and is chiefly, if not entirely, confined to Somerset, Devon, and Cornwall. The effects of *volcanic* fires are said to be visible in many parts of the county. 'The old walls of the city and ancient castle of Exeter, and most of the buildings, consist scarcely of any other substance than *lava* or *tufa**:' but, observes our historian, 'neither deluges nor volcanoes are sufficient for such a convulsion of the earth, and so deep and general a disorder of the strata, as this fractured county presents to our contemplation. We may see, in various places, the disruption of vast rocks, that were evidently disparted by violence; and we may reasonably look to earthquakes for the cause, when we recollect that the pyrites, which helps to generate them, is found dispersed in large quantities in many parts of Devonshire.'—'Yet,' Mr. P. farther observes, 'whatever might have been the fury of our volcanoes or deluges in the earliest ages, we may judge from all the irregularities in the natural world, which come within the reach of the memorialist, that this county (and the island indeed in general) is by no means subject to such internal agitations as many other parts of Europe. If Devonshire be impregnated with minerals less numerous, or rather, less rich, than those of some other countries, we should rejoice that she is less exposed to the subterraneous war of elements.'

We cannot dismiss this historic and ingenious dissertation, of which our notice must be comparatively slight, without the mention of a note at its conclusion, containing part of a letter from a correspondent who inspected this chapter in 1794, and in few words gives, we believe, its just character:—"You promised us a *sketch*, but you have done much more than could be expected from a general historian of a county. Even this chapter must have taken up a large portion of the time elapsed since the emission of your proposals." The letter proceeds to

* *Volcanic* ashes, concreted with various other species of stone, but in which *argil* predominates, form the stone called *tufa*.

point out farther and deep investigations, which belong to the professed geologist and mineralogist, but cannot reasonably be expected from the county-historian.

Six farther chapters constitute this part of the work, of which the titles are:—Indigenous plants;—Land-birds and water-fowl;—Insects, &c.;—Fishes, of the rivers, the lakes, and the sea, under the denominations of cetaceous, bony, soft, crustaceous, and testaceous;—Reptiles;—Quadrupeds, in four divisions of winged, pinnated, digitated, and hoofed. Variety of entertainment is here furnished for different readers. Among the plants, we observe *Festuca fluitans*, Flote-fescue grass; under Class II. *Triandria monogynia*; the small seeds of which are said to be very sweet and nourishing; in some countries used at the tables of the Great in soups and gruels, on account of their grateful flavour and nutritious quality; when ground to meal, it is added, they make bread very little inferior to that in common use. If this be a just description, the plant requires farther attention: it grows very plentifully in streams and ditches. Under *Petandria Hexagynia*, we remark *Drosera Anglica*, or *ros solis*, Sun-dew; its purple leaves have a fringe; at the point of each thread stands a pellucid drop of mucilage; when an insect has settled, the leaves have been observed to bend upwards, pointing all the globules in such a manner that the insect is completely entangled and destroyed. From the relation of Mr. Wheatly, surgeon in London, the properties of this plant are similar to those of the *dionæa muscipula*, or the fly-trap of Venus, a native of the bogs of Carolina. Mr. Polwhele remarks ‘that plants found in plenty at one period, have almost disappeared at another. Amidst these revolutions of the vegetable world, we must often be at a loss to distinguish between the indigenous and the exotic. At some future time, the ilex or ever-green oak may be described as one of our indigenous plants, when posterity shall have lost the remembrance that Devonshire was originally indebted for this tree to Mr. Balle, who imported it from America, and planted it at Marnhead; there it seems intimately attached to the soil, and continues to adorn the plantations by its beautiful sweeping foliage. Not to multiply instances, I shall conclude with observing, that where a country has undergone continual changes, from the cultivation of ages, its plants, perhaps, are not always to be found in their original state of nature: like man they are heightened and refined by culture; and, like man, they sink into degeneracy.’

Land-birds and water-fowl employ some pages, and will naturally engage the attention of many readers. The nightingale does not deign, says our naturalist, to reside among us; how-
ever,

ever, there are particular times and certain spots in which its warbling notes are heard. The golden-crested wren is beautiful; probably the humming-bird which Martin notices in the environs of Tavistock, and describes as hanging its nest by a thread to the extreme bough of a tree. 'A servant of mine,' Mr. Polwhele adds, 'found its nest near Mowlish, in the parish of Kenton, a short time since; it was sewed to the extremity of a branch of a tree, chiefly composed of a beautifully bright moss, and contained more than thirty eggs.' The Wheatear, a bird of passage, is often seen, sometimes in a large flock. The late Queen Caroline called it the English ortolan. her table was supplied with them from the Exeter market. The little blue titmouse is vindicated from the charge of doing much mischief in the garden; destroying the insect, he injures not the bud: but the saucy bullfinch, a fine bird, receives a reprimand. 'The goat-sucker, rarely seen, begins its song punctually at the close of the day: the loudest of its notes resembles the sound of a large spinning-wheel: so violent is the noise as to give a sensible vibration to any little building on which it chances to alight and emit this species of note.'

Among fishes, it may be supposed that salmon meets with particular notice; that of the river Exe seems to be esteemed the best; and one writer observes concerning it, 'whereas in other places, suitably with the buck, they are seasonable only in summer, here with buck and doe they are in season all the year long. *Salmo non astate novus, nec frigore desit.*' It is said, in another place, concerning this fish, particularly of what swims in the river Dart, that in October 'they are considered as scarcely wholesome, yet the weather permitting them to be sent to London, they are received as dainties in town, and devoured by the citizens with great avidity.' The torpedo, with its surprising electric powers, is well known to visit these coasts. A great variety of sea and river fish are here detailed; yet Dean Milles has said, and Mr. Polwhele does not seem to contradict the remark, "there are very few good fish in any of our Devonshire rivers, except the salmon, salmon-peal, and sea-trout, which come up with the tide."

Insects and reptiles form two very short chapters; and on the whole it appears that this county has no reason for complaining of noxious reptiles.

Quadrupeds occupy a larger space. The bat first presents itself; and some readers may possibly be surprised to find it under this denomination; in its flight it resembles a bird, but in possessing teeth, in being viviparous, and suckling its young, it approaches the quadruped, and may be regarded as

a kind of link between the birds and the beasts. In like manner, the *seal* is placed among *pinnated* quadrupeds; considered, perhaps, as holding an intermediate station between the fish and the beast. We should not particularize the fox, were it not for the following short remark: 'Its eye, kindling with various expression, hath been marked by the poet as well as the naturalist. Pindar calls the eye of the fox *αἶθω*; which Tasker has translated *fire-eyed*: and "the late Mr. Arscot of Tetcote, a well known fox-hunter, and a gentleman eminently versed in every part of natural history, informed me that there was great propriety in this epithet of Pindar. The propriety resulted either from the eye, the colour, or the natural heat of the animal, or from all three circumstances combined." But *αἶθω*, I conceive, refers to the eye only: and in the expression *fire-eyed* there seems a peculiar felicity.' We add a concluding reflection by the author:

'The greater number of the animals which I have enumerated are subservient to our use: the island, indeed, in general, is exempt from noxious creatures, *but* we have scarcely an animal in Devonshire *but* such as may be rendered serviceable. In this respect, however, our ancestors were by no means so happy as ourselves. That Devonshire was overrun by wild beasts in the earlier ages, is not the least credible of Geoffry of Monmouth's assertions. When the whole island was one desert tract, we need not wonder that it was the nursery of savage beasts, and that "all the woods were inhabited by bears, wolves, and foxes; besides a monstrous sort of wild bulls and kine with long shaggy curled manes, as fierce as lions." While some animals are hunted for the purpose of sustenance and pleasure, others are trained with a view to their services, or pursued in order to their destruction, according to the different stages of human society—in proportion to the prevalence of the savage, the semibarbarous, or the agricultural life.'

From the brief view which we have now taken of this part of Mr. P.'s work, we hope that our readers may be able to form a tolerable judgment of this performance; and probably it will not be unfavourable to the author. It will not be expected that the historian of a county should enter minutely into those philosophical discussions to which *natural history* gives birth. Several observations and notes of this kind, either by the author or by his correspondents, some very interesting and ingenious, are here to be found, though our contracted limits have not allowed a more particular notice of them. Some indications of haste we may have occasionally perceived, or some smaller inaccuracies of style, yet by no means material; and we apprehend that Mr. Polwhele here presents us with a very valuable part of his work, and that it will accordingly obtain from the public a candid and approving reception. We have

have perused his pages with pleasure; and we doubt not that many readers will find them both instructive and entertaining.

We have only farther to remark that the *sketch of natural history* here given is comprised in 135 pages; the 41 which remain are formed by the contents of an octavo volume, which appeared some time ago, and was called *The British Period*, from the first settlements in Danmonium to the arrival of Julius Cæsar, 55 years before Christ: for this part of the work, which naturally and properly appears in this place, we must refer the reader to an account which has already been given*. It appears to us that the octavo volume is somewhat abridged.—In a postscript, the historian complains of some ungenerous or injurious treatment, particularly by publications relative to Devon, ‘which have interrupted or anticipated him in almost every department of his work.’ This part of the subject falls not any farther under our notice: but we ought to observe that he makes at the same time handsome acknowledgements to those who have favoured him with their assistance.

ART. VI. *A Letter to the Honourable Thomas Erskine*, on the Prosecution of Thomas Williams for publishing *The Age of Reason*. By Thomas Paine, Author of *Common Sense*, &c. 8vo. pp. 31. (Said to be) printed at Paris for the Author. 1797.

‘I CAN write (says Mr. Paine) a better book than the Bible myself.’ This may be his opinion: but there is one part of this book which surely could not be improved, even by him; we mean that in which it is said, “Seest thou a man wise in his own conceit, there is more hope of a fool than of him.” Other portions are equally excellent, and not inapplicable to Mr. P. himself: but these he overlooks; having a great propensity to object to and sneer at almost every thing that he finds in the Bible. In spite, however, of all his ridicule, wise and inquisitive men will continue to esteem it as a valuable book, and will question his ability, even now, to produce one of equal worth; while they will have no hesitation in asserting that, had he lived in the times and under the circumstances of its several authors, he would probably have found himself very incompetent to the undertaking. We will not, however, formally couch the lance at Mr. P. on the score of his vanity, nor suffer his self-conceit to provoke us to intemperate severity. In our court, we are resolved to do him ample justice; neither imitating his flippancy, nor aiming at a transient popularity by an unqualified condemnation of his pamphlet, because its au-

* See Rev. for Nov. 1795, vol. xviii. N. S. p. 279.

thor is obnoxious. We will examine its merits, and not give him ground for triumph by adopting any mode of opposition which shall bear the most distant resemblance to persecution. With some reason he may complain of Mr. Erskine ; and with some truth it may be said that the more strong and convincing Mr. Erskine's arguments, on the trial of Williams, were in favour of Revelation, the less necessary was the prosecution of this publisher of "the Age of Reason."—but, without digressing on this point, or noticing the manner in which Mr. P. expresses his contempt of the eloquent Advocate, we shall proceed to take some notice of this Letter, which may be considered as a kind of supplement to "the Age of Reason."

He stills harps on the epithet applied to the Bible—"the word of God;" not recollecting the qualified sense in which this epithet or title is often used, nor considering that it cannot in justice mean that every word or sentence was written *immediately* by God himself, when mention is made of various authors whose names the several books bear. It may generally be called *the word of God*, as relating a series of Divine transactions and revelations, and as unfolding the knowledge and the will of God:—but Mr. P. would not admit the Bible to be the word of God even according to this explanation, which is given to avoid the question about inspiration; 'for,' says he, 'it represents the Deity as acting under the influence of human passions.' This, though verbally, is not logically true. The Bible employs, and is forced to employ, certain expressions and representations, when speaking of God, which are immeasurably below the awful dignity of the subject: but it frequently reminds us that this is only speaking after the manner of men, in accommodation to human infirmity; and to guard us from entertaining any gross conception of God, *in consequence of such expressions*, it expressly states that "His ways are not as man's ways, nor His thoughts as man's thoughts."

Mr. Paine undertakes to shew that the Bible is not the word of God, by examining the first and second chapter of the book of Genesis. He says that they contain two different and contradictory accounts of the same thing, by two different persons; the first account extending from the first verse of the first chapter to the third verse, inclusive, of the second chapter; the second account commencing with the fourth verse of the second chapter, and ending with that chapter.

Admitting the doctrine of the inspiration of the author or compiler of the book of Genesis, this arch-deist may cut out some work for the expositor of Scripture: but if we adopt the principles of criticism laid down by Dr. Geddes in his

preface

preface to his New Translation of the Bible, difficulties may be fairly met and obviated. This account of the Cosmogony, and of the commencement of human existence, is very short, is exhibited in the Oriental style, and without a rigid attention to chronological order: but, though it is considered as the best which any book contains, it may have been compiled from different narratives. It partakes of the obscurity in which the birth of the world may be supposed to be involved; and if the first pages of Jewish history be tinged with some portion of mythology, it is only on a par with the history of every other nation.

Writers and preachers are prone, in their zeal for religion, to contend for too much, and to attempt to prove more than they need: but this is not judicious, especially when debating with infidels. The credit of revelation is not necessarily affected by the difficulties which may await the first and second chapter of the book of Genesis, nor by the state of the history.

Having made these observations, and conceded as much as Mr. P. could possibly expect, and probably more than many readers may deem expedient, let us weigh the amount of his objections*, and view the chapters in question through the medium of fair criticism.

Mr. Paine tells us that the two accounts are not only different but *contradictory*. How has he made this appear? Thus: in the first account, he tells us, the Creator is simply called *God*; in the second, he is always called the *Lord God*. He farther says, that 'it is *impossible*, unless the writer was a lunatic, without memory, to relate the creation of man in the 27th and 28th verses of chapter i. and afterwards to say in the 5th verse of chapter ii. "*there was not a man to till the ground*;" and, moreover, that it is *impossible* for one and the same person to say that "*God had finished the heavens and the earth, and on the seventh day ended all his works*;" and immediately after set the Creator to work again to plant a garden, and to make a man and a woman, &c.'

These are the strictures of this enemy of the Bible on the 1st and 2d chapters of the book of Genesis: but, with all the ridicule with which he labours to point his comments, and with all his confident assertions about *impossibility* and *contradiction*, it requires no ingenuity to expose their fallacy. We admit that there are two accounts; and that Mr. P. has probably shewn where the first ends and where the second be-

* "*Expende Hannibalem. Quot libras invenies in duce summo?*"

Juv. Sat. x.

gins:

gins *: but he has not seen, or did not choose to see, that the circumstance of a *double* narrative afforded a solution of the difficulty, as far as the matter at issue is concerned, and exonerates the historian from the charge of contradiction and lunacy.

The first account exhibits a concise history of the work of the creation, as well as of the formation of man; in which the Creator is simply called *God*. The second account likewise commences with noticing the fact of "*the generation of the heavens and the earth*:" but its object not being to detail any particulars of the Cosmogony, but to confine itself to what more immediately concerned MAN, it proceeds directly to his formation, supplies certain particulars omitted in the former account, and introduces them here, that they may be in connection with a circumstance which took place very early in the history of Man. In this narrative, the Creator is not only called *God*, but the *Lord God*, i. e. the God who is *Lord* of man, and to whom man owed obedience.

In the next place, as there are two accounts, it is not fair, nor consistent with the common rules of interpretation, to consider a passage in the second narrative as having any connection with the first. The passage "*and there was no man to till the ground*" does not refer to any thing in the first account, but to the introductory clause of the second account, which conducts the thoughts of the reader to '*the day when the Lord God made the earth and the heavens*.' The same remark may be extended to what Mr. P. says about 'setting the Creator to work a second time,' &c.

The second account is more abridged, in some respects, than the first, and more full in others: but the two accounts are not necessarily contradictory. The first relates, simply, the formation of man, male and female;—the second subjoins a particular circumstance relative to the formation of the woman. The first account states that man was invested with dominion over the world and its creatures; the second mentions the particular spot prepared for him in the infancy of his existence, and the happy condition in which he was first placed.

* Dr. Geddes makes his second chapter, or section of the book of Genesis, (which he entitles "*A more particular account of the creation of man, &c.*") to begin at the 7th verse of chapter ii.: but Mr. Paine's division is more judicious. The introduction of the new double epithet expressive of Deity (THE LORD GOD), in the 4th verse, sufficiently marks this as the commencement of the new and more detailed account, which the historian or compiler proceeds to relate.

Mr. P. may choose to call the whole a fable, but this has nothing to do with his present objection. If, for argument's sake, we allow that these accounts are fables, yet we contend that they do not *contradict* each other. It does not follow from the first account that the two sexes were made at the same instant of time, nor does it follow from the second that the dominion of man was confined to a garden.

This new scripture-critic tells us that 'he has not made more of the Bible than it makes of itself.' This, however, we must beg leave to deny. He has on his own statement dealt unfairly by it. In the first place, he lays it down as a fact that the passage which he has extracted contains two distinct accounts, and then he jumbles them together, and interprets them as if they were one continued narrative; and after having thus unfairly endeavoured to prove them to be contradictory, or, as he terms them with a sneer, *seemingly contradictory*, he exultingly asks, 'What! does not the Creator of the universe know how to write?'

Having thus re-assumed his critical axe, and used it with all his might against the first two trees of that old sacred wood, (to employ, with some amendment, one of his own similes,) he ventures farther into it, and deals his strokes about him on other aged inhabitants of this antient forest: but, as his subsequent efforts do not appear to have made any more impression than his first, we may be excused from following him.

In that part of the letter which animadvertes on Lord Kenyon's and Mr. Erskine's conduct in the prosecution of Williams, Mr. Paine contends that 'the trial was an irregular trial, and the verdict an irregular verdict. He ridicules the summoning of a *special jury* to decide on the authenticity of the Bible; and he tells us that 'if London merchants were talked to about Scripture, they would understand it to mean *Scrit*; if they were asked about Theology, they would say that they knew no such gentleman upon Change.' This would be too contemptible to be answered even in playful conversation: in a written argument, it is as far beneath notice as the earth is beneath the heavens.

We admit with Mr. P. that, 'if the Bible be the word of God, it needs not the wretched aid of prosecutions to support it.' Such measures, we are persuaded, originate in inconsiderate timidity, not in the necessity of the case. The many able apologists for Revelation, who are ever ready to take the field against infidels, render appeals to courts of law at least superfluous. While a Watson can reason, an Erskine may be spared the trouble of conducting prosecutions for heresy.

The

The letter concludes with an account of the new deistical sect lately sprung up at Paris, called the society of THEOPHILANTHROPISTS, or *Lovers of God and Man*, or *Adorers of God and Friends of Man*; and with Mr. Paine's Sermon on *the Existence of God*. An account of this new sect was given in our last *Appendix*, Art. XXI.

ART. VII. *Eccentric Excursions*, or Literary and Pictorial Sketches of Countenance, Character, and Country in different Parts of England and South Wales; interspersed with curious Anecdotes. Embellished with upwards of One Hundred Characteristic and Illustrative Prints. By G. M. Woodward. 4to. pp. 220. 5s. coloured. 3l. 3s. plain. Boards. Allen and West.

TRAVELS and excursions through every part of this country have of late years been too frequently communicated to the public, to admit of our expecting any thing very new or very important in reiterated accounts; and perhaps all that can reasonably be desired, with the ground thus pre-occupied, is something in the *manner* to interest the reader. In the present publication, we observe much to admire and still more to divert us in the numerous and *humorous* sketches with which the author has embellished his volume. We shall transcribe, from his Introduction, what he urges in favour of the pencil being received as an auxiliary to the pen; together with his enumeration of the qualities which he considers as necessary to constitute a characteristic traveller:

‘The *pencil* is universally allowed to be a great help to the understanding, when employed in the embellishment of books, as it conveys a more perfect idea to the mind than can be given merely by description; yet as many of the sketches in this work may be thought exaggerated, and pronounced by some able *picture-dealer* as bordering on *caricature*, to such a decision I cannot produce a more able reply than in the words of the late ingenious Captain *Grose*, taken from his admired *Essays on Caricature and Comic Painting*.

“The art of drawing caricature, is generally considered as a dangerous acquisition, tending rather to make the possessor *feared*, than *esteemed*: but it is certainly an unfair mode of reasoning, to urge the abuse to which *any* art is liable, as an argument against the *art* itself.

“In order to do justice to the art in question it should be considered that it is one of the elements of satirical painting, which like poetry of the same denomination, may be most efficaciously employed in the cause of virtue and decorum, by holding up to public notice, many offenders against both, who are not amenable to any other tribunal! and who though they contemptuously defy all serious reproof, *tremble at the thoughts* of seeing their *vices* or *follies* attacked by the *keen shafts of ridicule*.”

‘Another

‘ Another remark is in this place necessary !—The reader must not expect to be entertained with *bull feasts, bush'd lions, or fricasseed crocodiles*, but in lieu of such *sumptuous fare*, endeavour to make himself content with a few *home-made dishes of observation*, and a short trip *across the Severn* by way of *bonne-bouche*.

‘ Though I am conscious I do not possess in myself the requisites necessary for forming a perfect *Characteristic Traveller*, yet as the natural bent of my mind has through life led me into scenes from which I have reaped some experience, I hope I shall not be considered as an *egotist*, if I pronounce myself capable of informing the world what such a traveller ought to be.

‘ In the first place he should divest himself of all common prejudices and tormenting ideas of inconvenience, and studiously endeavour to conform to the manners of the places he may happen to visit. When at *sea* to be equally careless whether he is on *deck*, or in the *cabin*; he must be capable of *walking and riding* long journeys, on good roads or bad, and when in a *stage coach* to be able to sit *forward, or backward*; to *swing on the roof*, or *mount the box* as occasion may require; but always to avoid rapidity in the extreme must be a standing rule; for it is impossible he can succeed in his pursuits, unless his motions are *steady and deliberate*.

‘ An *equality of temper, generosity, candour and a convivial disposition*, with a *moderate* share of *satire*, and a scourge for *vice and folly*, ought carefully to be cherished.

‘ His *common place book* must be appropriated to *variety*; from the rustic peculiarities of the visitors of an hedge ale-house, to the assumed pomposity of temporary residents at an inn; and the *plain frugality* of the *honest farmer*, must be noted down in contrast with the *ostentatious display* of grandeur at the *neighbouring mansion*.

‘ Lavater observes every man without exception is a *physiognomist*; a *Characteristic Traveller* should possess that quality in a superlative degree, as he is particularly liable through the nature of his pursuits to be led aside by the cant of the *designing hypocrite*, or the smiles of the *cringing sycophant*. In order to prevent these evils in a great measure, he should be capable of delineating the *outline of the human countenance*, which will improve his knowledge by contemplating the *leading features* of a character when the *original* is withdrawn, and help to regulate his judgment by *comparison* on future occasions.’

We have observed in p. 14. of the work an erroneous statement of the family of Cromwell being extinct by the death of two ladies of that name, who formerly resided at Hampstead; for the present Mr. Oliver Cromwell, the Solicitor, is descended lineally from Henry Cromwell, the Protector's youngest son.—We cannot by any means agree with Mr. Woodward that Sterne, highly as we admire his genius, is in the smallest degree entitled to those praises for morality and probity which Mr. W. liberally bestows on him; the following lines by Garrick, on a monument being delayed to be raised to his me-

mory, are pleasing and ingenious, and ascribe to Sterne no more merit than he really possessed :

“ Shall pride a heap of sculptur'd marble raise,
Some worthless unmourn'd titled fool to praise,
And shall we not by one poor grave-stone learn,
Where genius, wit, and humour sleep with Sterne ?”

The humour in this work is in general faint, except that which is displayed in the very laughable engravings ; and in some of them, we think, the artist has deviated from the limits of caricature, and wandered into the boundless regions of extravagance.—We will transcribe two passages, which will furnish a favourable specimen of the entertainment that the reader may expect from a perusal of the volume :

‘ Another prominent feature of humour frequently presents itself through the *awkwardness of witnesses* and *mutual misunderstanding*. The following is a short specimen illustrated by a sketch. (Plate 18.)

‘ The trial was for *sheep stealing*, and the first witness called was the owner of the property which he had discovered in Smithfield Market : he was a very good kind of man, but unfortunately his head was rather *too thick* for retaining, or rather *comprehending* the usual rules of *Law Etiquette*. On the first question asked him by the Judge, he raised his eyes, and opening his mouth, seemed fixed to the spot, with amazement ; at length he stammered out *What d'ye say ?*—On the matter being explained to him, and that he should address the Judge by the title of *my Lord*, he endeavoured to recollect himself, and being called on to mention his name, he boldly replied “ *Thomas Blunt.*” —“ Well, Mr. Blunt, where was you at the time you discovered your sheep ?” (it must be observed the Judge was rather hard of hearing) —“ At Smithfield your honour—*my Lord* I mean.” —“ At *Smithfield*, very well, and what did you do then ?” —“ I went to *handle 'em* my Lord.” —“ *Handlum !* where's *Handlum* ?—where do you say you went ?” —“ I went to *handle 'em*, your *Worship.*” —“ *To Handlum !* what have we to do with *Handlum* ; I tell you, fellow, keep at *Smithfield* where you began your story ; stay at the place where you found your property till further orders ; when we want you at *Handlum*, we'll call upon you.” This mistake was cleared up by one of the counsel informing his Lordship (in a whisper) that the man's meaning was, that he *handled the sheep*, in order to ascertain their value, by which means he made the discovery. The first whisper was rather too low, and the Judge was not quite clear in the case ; but on a closer application to his ear, and a greater elevation of voice, his Lordship perfectly understood the matter, and every thing went on in a tolerable smooth channel to the conclusion.” —

‘ A ludicrous theatrical anecdote of a circumstance which occurred in this neighbourhood, though not greatly to the credit of the honourable *house of the Capulets*, may notwithstanding enrich a whimsical page, and afford a sketch from animated nature.

‘ A few

* A few of the children of Thespis having procured a barn for a temporary exhibition, announced the tragedy of Romeo and Juliet for representation, and an audience much more numerous than was expected attended. The *blooming* hero of the drama was represented by the itinerant manager himself, who had long past by his *fiftieth* year, and in appearance much more resembled the *starved apothecary* than the *youthful Romeo*! yet on this night, in his own opinion, he did wonders!—His spouse, whose shape somewhat resembled a *butter-farkin*, was the lovely Juliet, who having sighed, whined, and sobbed through the principal scenes of the character, the charitable Muse in pity for the audience had graciously condescended to lodge her in the tomb of her ancestors. A large blanket was the substitute for the ancient monument of the Capulets, behind which the lovely form of the heroine was intended to be discovered, as a melancholy example of crossed love to the surrounding village damsels, equipped in red cloaks and pattens. Unfortunately the lady behind the blanket had forgot her cue, and wisely considering the loss of time in any shape whatever extremely reprehensible, entered into a little scheme of amusement of her own, till the period drew near for the discovery. Great was the expectation, when Romeo, lifting up his iron crow, threatened destruction to the defenceless covering; at length the tattered rags gave way, and displayed to the astonished audience, but more particularly to the son of Montague, his beloved Juliet seated on the knee of one of the meanest of her father's household.'

Mr. Woodward uniformly discovers a love of virtue and humanity, which entitles him to an higher commendation than that which belongs to a merely good writer; his remarks at Winslow in Buckinghamshire, on the unmanly and barbarous practice of cock-fighting, shew a feeling heart:

' At the same place where the improving school of the Drama was barely permitted for a few evenings, the *barbarous* and *unmanly* practices of *bull-baiting* and *throwing at cocks*, are suffered with impunity; for the purpose of the former a square stone with an iron ring is fixed on the market-place, and on a Shrove Tuesday I have seen a poor defenceless bird thrown at by a set of barbarians, (for they deserve no better title) after they had broken its legs, and replaced the mangled animal, as a fresh stimulus to their diabolical amusement.

' How any man possessed of the smallest natural feelings can take pleasure in sports of this kind is astonishing! Independent of the barbarity, there is something degrading and beneath a rational creature in the proceeding.

' The *Bull-fights*, and various encounters between *savage animals*, in the amphitheatres of the Romans (though cruel and ferocious,) will not bear a comparison with bull-baiting, and cock-throwing; (and I may add *cock-fighting*, according to the *approved method* of *arming* them with *steel spurs*). The creatures used in the ancient sports were armed with nothing but what were provided for them by the bountiful hand of nature alone, and it was common for *men* to oppose their lives against the most powerful, who if they won the prize,

bore it away with honour, amidst the acclamations of the surrounding spectators; if not, they perished courageously in the attempt. How spirited does this appear to the poor, mean practice of fastening Bulls and Cocks to a stake, with a certainty of their destruction, amidst all the aggravations of lengthen'd torture?"

ART. VIII. *A New Abridgment of the Law*, by Mathew Bacon, of the Middle Temple, Esq. the Fifth Edition, corrected; with considerable Additions, including the latest Authorities: by Henry Gwillim of the Middle Temple, Esq. Barrister at Law, 7 Volumes Royal 8vo. pp. nearly 800 in each Vol. 5l. 5s. Boards. Cadell, &c. &c. 1798.

THOUGH this work circulates under the name of *Bacon's Abridgment*, it is well known to have been chiefly compiled from materials left by that eminent and enlightened lawyer Sir Geoffrey Gilbert, who for many years filled the office of Chief Baron of the Exchequer; and it is quoted in Viner's *Abridgment*, vol. v. p. 572. Tit. *Connasance of Pleas* (C), pl. 3. n. as GILBERT'S New Abridgment. From the number of treatises by this author published since his death, and from several others in MS. in the possession of Mr. Hargrave, it appears that the Chief Baron had formed, and actually executed, the comprehensive plan of writing distinct treatises on every branch of the law of this country, excepting the criminal jurisprudence. It is unfortunate for the public, as well as for the reputation of the Chief Baron, that he did not live to publish his own productions,—in which case we have every reason to believe that they would have been more valuable, as he would necessarily have taken care to remove and correct the improprieties and inaccuracies, to which they were exposed by the ignorance and neglect of the amanuenses, whom his infirmities compelled him to employ. With all their defects, however, they are extremely valuable, and their author has nobly discharged the debt which every man, according to Lord Coke, owes to his profession; and every lawyer ought to feel sincere gratitude for what has been accomplished, rather than regret for any deficiencies.

The first edition appeared in the year 1736, and was much admired for the distinct and accurate information which it conveyed; so much, indeed, that we have heard from one of the present Lords of Session that the late Lord Kaimes visited London for the express purpose of becoming acquainted with its reputed author Mr. Bacon, and, when introduced to him, was perfectly satisfied that he could be only the compiler of the work. Between the years 1736 and 1778 it passed through four editions,

editions, which circumstance alone is conclusive in commendation of the work.

That our readers may be informed of the mode pursued and of what has been performed by the present editor, we will extract a part of his preface :

‘ In preparing the present Edition for the press, it has been the first care of the Editor to retrench what was redundant in the work, and to expunge what appeared to him impertinent. In retrenching, he has substituted reference for repetition ; and where the same matter which had occurred under one title seemed naturally to fall under and belong to another, he has referred to the preceding title instead of introducing it again. In expunging, he has not indulged himself in any arbitrary or capricious licence ; nor has he presumed to strike out one supervenient authority of a later editor, before he had satisfied himself by careful examination that it had no pretensions to the place it affected to occupy.

‘ In the original text he has rarely ventured to make any alteration, except where it was manifestly corrupted by the carelessness of the copyist or of the press, or rendered perplexed by the want of due attention to punctuation. One or two passages indeed, where the meaning could not be collected either from the expression or the references, he thought himself at liberty to expunge. Conjectural emendation is not admissible in a work of this kind ; and he trusts, no man will complain of the loss of nonsense.

‘ He has attempted to mark, and guard his readers against, the mistakes of the author : but he is sensible that many, too many, erroneous passages have been suffered to pass without observation. In the course of so long a work it cannot be expected that the exertions of the mind should be always equal, or that it should always be alike disposed to proceed in the task it had undertaken. It must occasionally sicken at some parts of the labour as beneath its attention, and shrink from others as beyond its powers. It is well known that the most obvious errors sometimes most easily escape detection. In reading, every man must have felt that his mind is sometimes more attentive to its own preconceptions on the subject, than to the ideas of the author, and the better it is satisfied with the rectitude of the former, the more steadily it pursues them, and the less sensible it is of the aberrations of the latter. The form too in which error presents itself to us may help to facilitate its escape : it is more likely to pass silently and unobserved when proposed in the form of a simple affirmation, than when it challenges our inquiry in that of an interrogation. We often readily admit upon a statement what we should instantly deny, if it were offered to us in the way of question.

‘ It should be observed, that even where the Editor has detected error, he has not always immediately apprised his reader of it : he has sometimes subjoined his remarks upon the erroneous passage at the end of the division where it has occurred : he has at other times left its confutation to its inconsistency with the better-considered and more recent determinations which he has afterwards introduced.

‘ In the additions he was to make, he found it necessary to prescribe to himself some limitations: he therefore in general attempted no more than to fill up the chasms that were left under those general divisions into which he found the work already disposed, and then to engraft upon the whole the later decisions. He has indeed given two new titles, viz. “*Piscary*” and “*Set-off*,” and he knows that he might have given others, as the work is at present far from a complete Abridgment of the Law. But he had neither time nor encouragement to go farther. Besides, much of the learning which is wanting, is to be met with in books that are in every one’s hand: and what was to have been gleaned from other writings of the same kind, though it might have increased the bulk of the work, would not have added to its intrinsic value, or have done any credit to the industry or integrity of the Editor. If there should be some who complain that more might have been done, there will be others, he fears, who will say, perhaps with more justice, that much of that which has been done might have been spared.

‘ As the Abridgment is written in the style of dissertation, he has in his additions availed himself largely of those tracts which have been published upon different parts of the Law, and received the approbation of the Profession. He has been in general careful, whenever he has made an extract from any of those tracts, to acknowledge the obligation by reference to the work itself. If he has in any instance (and he may have done so in many) neglected to make such reference, the author may be assured, that it was by mere accident or inadvertency, and not from any design to take to himself the credit of another man’s labours. But wherever such omission may have been made, let not the author be under any uneasiness: the world will too easily distinguish what properly belongs to the Editor.

‘ He thought himself at full liberty to transplant into the work as much of the Chief Baron *Gilbert*’s tracts as he had occasion for: it was in truth only re-uniting disjointed members, many parts of the work itself being only parts of several of those tracts. One of the learned Judge’s treatises, viz. the Treatise upon the Doctrine of Remainders, from which the collections in the Abridgment under that title were extracted, he has been enabled to give entire by the kindness of Mr. *Hargrave*. The manuscript had been purchased by that gentleman at no inconsiderable price: but, disdaining all private considerations where the interests of that Profession, of which he is so distinguished an ornament, seemed in any degree concerned, he made a voluntary tender of it to the Editor, as soon as he was informed that he was engaged in preparing another edition of the present work. By this generous act, Mr. *Hargrave* has highly flattered the Editor, and has added one more to the many obligations his Profession were already under to him.

‘ The Editor has been anxious to separate his own additions, and those of preceding editors, from the original work. Whatever, therefore, he is responsible for is included between crotchets, thus [] ; whilst the insertions of the other editors are distinguished by one or other of these marks, *, †, ‡. It is well known, that Mr.

Bacon

Bacon did not live to carry the work any farther than to the title "Sheriff," inclusive, and that the remainder was added by Mr. Serjeant *Sayer* and Mr. *Ruffhead*. It was not thought necessary to give any distinguishing marks to this latter part: it seemed sufficient to give this intimation of it.'

We have examined with considerable attention several of the titles; and it appears to us that Mr. Gwillim has executed his laborious undertaking with judgment, fidelity, and spirit. As the work consists, in a great measure, of distinct treatises, it did not appear necessary to notice all, nor even the later cases on any separate head of the law; every thing that was required of the editor was, from an examination of the leading authorities, to declare what the law was; and this has been done with great accuracy by Mr. G.—In editing Comyns's Digest, it is necessary to accumulate all the authorities, as that is considered in the light of a book of reference, and perhaps one of the most comprehensive, satisfactory, and judicious, that ever was published in any science.—Bacon's, or rather Gilbert's Abridgment, must be deemed an elementary work, and as such may be perused with the greatest advantage by every student, after he has finished Blackstone's Commentaries. Thus different in their nature and object, their respective authors pursued a very different mode; and Mr. Gwillim has with great judgment followed the same footsteps which were chalked out by his great predecessor.

When the law has sustained an alteration by subsequent acts of the Legislature, or by later decisions of the courts, both these have generally been noticed in their proper places in the present edition; and we must observe, to the credit of Mr. G., that he has introduced nothing which was superfluous or redundant, at the same time that he has omitted little that was important.

To make a book is by no means difficult, particularly in the department of the law: but to execute a work that shall be worthy of the acceptance, and shall deserve the praise, of the profession, *hic labor, hoc opus est*; and this latter and meritorious point Mr. Gwillim appears to us successfully to have accomplished, in the very improved edition of the voluminous publication which he has now presented to the world.

ART. IX. *Lettre à M. Bryan Edwards, &c. i. e. Answer*, by way of Letter, to Bryan Edwards, Esq. M. P. F. R. S. Planter of Jamaica, &c. containing a Refutation of his *Historical Survey of the French Colony of St. Domingo, &c. &c.* By Colonel Venault de Charmilly, Knight of the Royal and Military Order of St. Louis, Planter of St. Domingo, Member of the First General Assembly of that Colony, and charged by his Majesty's Ministers and the Planters to regulate and sign the Capitulation for the French Part of that Island with Lieutenant-General Williamson, Lieutenant-Governor of Jamaica. 4to. 5s. sewed, Debrett, London.

WE are informed, at the beginning of this letter, that M. de Charmilly had several opportunities of conversing with Mr. Edwards, and found him so little acquainted with the state and events of St. Domingo, that he felt no inclination afterward to read his work respecting that island; until a member of Parliament had informed him that his (M. de Charmilly's) name was mentioned in it:—that, having been previously recommended to Mr. Edwards, and paid him two visits, he was 'astonished' at the 'manner' in which his name appeared to have been introduced by that gentleman; and that after having perused, re-perused, and attentively noted the different parts of Mr. Edwards's work, he thought himself bound to answer it, from a regard to the interests of the colony in question, to his own honour, and to that of the brave and loyal inhabitants who have transferred their allegiance to Great Britain.

M. de Charmilly afterward proceeds to give an account of his studies, his travels in Europe, his first voyage to St. Domingo, and of the dispositions and means by which he acquired property and consideration in that island, together with an intimate knowledge of its interests and inhabitants; in consequence of which, we are informed, he was at the beginning of the revolution chosen a member of the Assembly of his Parish, &c. and afterward a Deputy to the General Colonial Assembly of St. Marc.

From the first publication of the "Rights of Man," M. de Charmilly says, he foresaw the misfortunes of St. Domingo; and being an inhabitant of the Southern quarter, which in a great degree owed its settlement to the English and to the merchants of Jamaica, and having besides made several voyages to England, he soon began to direct all his hopes and views towards the British government, as the only means of saving the colony of St. Domingo. The torrent of revolutionary ideas had, however, so agitated the minds of all men, that the wisest were compelled to follow it; and M. de Charmilly acknowledges

leges that for a time he was one of those 'who seemed to believe in the possibility of an absurd independance, as preferable for the interests of the colony, to the yet more absurd idea of a sugar colony existing with the pretended Rights of Man.' Unhappily, he says, some persons of great influence in St. Domingo, misled by recollecting the advantages which the colony had derived from a trade with neutral countries during the American war, hoped and asserted that St. Domingo might subsist as an independant state, under the *general* protection of the powers of Europe. He professes, however, to have been of a different opinion, and to have believed that the colony ought to put itself under the powerful protection of Great Britain. Having avowed this belief, he afterward found it expedient to return with others of the most considerable and best disposed inhabitants on board the *Leopard*, (French ship of war,) to escape the conflict of two opposite parties; one of which considered him as the enemy of its ambition, and the other as a foe to the anarchy intended to be established in that beautiful island. On his arrival in Europe, M. de C. says, he soon discovered that France was lost, and that such must yet more certainly be the case of St. Domingo, if some power interested in the preservation of its own colonies did not interpose for the salvation of that island. In this persuasion, having come over to England, he obtained an audience of the British Minister, so early as the year 1791; and, contrary (as we should suppose) to his allegiance to his sovereign, who was not dethroned until the latter part of the following year, he proposed, as he says, to the British government, to save its own colonies by saving St. Domingo. 'The truths (M. de C. observes) which I then stated, and which I have since often repeated, are preserved in a memorial which I delivered on that occasion: but the revolutionary spirit, which had then turned the heads of the French nation, afforded the British ministry just and wise reasons for declining an offer which had been made too late, and which, by the conflagration of the colony, and the diminution of its produce, &c. did not any longer promise advantages sufficient to counterbalance the evils of a war with France.'

In the following year, M. de Charmilly renewed his solicitations to the British government on the subject of St. Domingo, in concert with others of the inhabitants; and in Feb. 1793, the French having declared war against this country, the representations (he says) of those who had laboured to save both the English and French colonies were favourably received.—'They had employed as much zeal as I had done; and the only advantage which I had over them was that of better knowing the

colony of St. Domingo, and of saying, "I have told you what ought to be done, I will do it, or I will perish." "*Voilà ce qu'il faut faire, je le ferai, ou j'y périrai.*"

After this introduction, M. de C. proceeds to select the different articles or parts of Mr. Edwards's work which, in his opinion, were the most proper subjects of animadversion: these he translates into French, and prints in Italics; subjoining to each his own observations on them, without any other order or arrangement than that of the pages containing them in Mr. Edwards's publication;—a defect that may have naturally occasioned many of the tiresome repetitions which occur in this performance, and which on that account may be excused: but we can find no excuse for the frivolity, the illiberality, the disingenuity, the captiousness, the self-sufficiency, and the malevolence, which predominate almost every where in this letter; nor for the virulent language in which a great part of it is written. Charges of ignorance, presumption, falsehood, calumny, and malice, are indeed brought against Mr. Edwards in almost every page; and we were compelled to endure them through a succession of nearly 100 closely printed pages in quarto, on the ground of general or vague assertions, before we could discover even the slightest provocation for such an excess of rancour and scurrility as, happily for us, has rarely disgraced English literature in modern times; and though we have now, more than once, attentively examined the *whole* of this letter, we have discovered no adequate cause for that 'astonishment' which the author professes to have felt at the '*manner*' in which his name had been mentioned by Mr. Edwards. There are, we think, but two passages in that gentleman's work, in which the name of M. de Charmilly occurs; and in one of these it is mentioned in a manner which seems to us perfectly unexceptionable. The other passage is in the following words, viz. "In the summer of 1793 a M. Charmilly (one of those planters) was furnished with dispatches from the Secretary of State to General Williamson, the Lieutenant-Governor and Commander in Chief of Jamaica, signifying the King's pleasure (with allowance of great latitude however to the Governor's discretion) that he should accept terms of capitulation from the inhabitants of such parts of St. Domingo as solicited the protection of the British government." These words, however, leave us *only* room to conclude that it must have been either the *addition* of the article "*a*," before the name of M. de Charmilly, or the *omission* of some compliment which he might have expected *after* it, that occasioned his *astonishment*: but whether it arose from the former, or the latter, we are utterly unable to decide.

M. de Charmilly does not, however, leave us in any uncertainty respecting his sentiments on two other passages at which he has taken offence, *without being named in them*. In the first of these, Mr. Edwards, having in view the motives and difficulties of the operations against St. Domingo, used these words :

“ I am well apprized that I am here treading on tender ground ; but if it shall appear, as unhappily it will, that the persons at whose instance and entreaty the project was adopted, either meant to deceive, or were themselves grossly deceived, in the representations which they made to the English government, on this occasion, it is my province and my duty to place the failure which has ensued to its proper account.”

On this passage M. de Charmilly observes, that

“ If it can be proved that the persons who solicited the British ministry to adopt their plan, either intended to deceive or were themselves grossly deceived, I will readily undergo the punishment of a traitor ; for I, more than any other person, have, since 1791, solicited, represented, and furnished plans to ministers for undertaking this great operation ; with the execution of which I charged myself ; and I declare to you, Sir, and to the British nation, that it was impossible for me to have been deceived, because I knew the colony and its inhabitants too well, and therefore if any one be culpable, it can be *only me*.”

How far the events which have occurred in St. Domingo will justify the representations by which ministers were induced to attempt the reduction of the French part of that island, or how far Mr. Edwards intended to reflect on M. de Charmilly as one of the supposed deceivers or deceived, we do not mean to determine :—but certainly, excepting that gentleman's opinion of his own importance, he does not appear to have had any reason to consider himself as the *only person* actively engaged, and intended to be blamed in this business : on the contrary, M. de Charmilly, in the 2d page of his *Letter*, mentions other persons who, as well as himself, had ‘ *présenté, proposé, et conseillé aux ministres du Roi, l'avantage d'une operation sur St. Domingue ;*’ and afterward, at the distance of only three pages, he states that in 1792 he renewed his solicitations on this subject ‘ *de concert avec d'autres habitants ;*’ and in the same page he represents ‘ *their zeal to have been equal to his own,*’ &c.

In the second of the passages to which we have alluded, Mr. Edwards, after having stated that “ the invasion of St. Domingo was an enterprise of greater magnitude and difficulty than the British government seem to have imagined,” gave it as his opinion that General Williamson, to whose discretion the direction and distribution of the armament had been entrusted, “ was deceived

deceived equally with the King's Ministers, by the favourable accounts, and exaggerated representations of sanguine and interested individuals, concerning the dispositions of their countrymen, the white planters remaining in St. Domingo."—On this passage, M. de Charmilly says, 'I am at length come to the second personal attack which you have made upon me,' &c. 'what you say here, regards me personally; I am the *only one*, who can have deceived the Ministers, and General Williamson, for I am the only one sent by Ministers into the colony; and I am almost the only one who ever represented to General Williamson the utility and advantage to Great Britain of taking possession of St. Domingo:—I am, therefore, that sanguine and interested individual.'—We cannot here venture to aver that Mr. Edwards, in the passage under consideration, did not contemplate M. de Charmilly, as *one* of the sanguine and interested individuals in question, but we think that his answerer discovers more than common vanity and irascibility, in appropriating that designation to himself *exclusively*, and saying '*je suis le seul qui ait pu tromper et les Ministres et le General Williamson*;' especially when we find M. de Charmilly, at the distance of only two pages, stating, that within the space of five or six months, previously to the first attempt on St. Domingo, a great number of the principal planters of that island ('*beaucoup de grands propriétaires de St. Domingue*') had taken refuge at Jamaica; and that the first news which he heard, after his arrival there, related to an armament then nearly completed for conveying the *principal inhabitants* of St. Domingo from Jamaica over to the Spanish part of the former of these Islands, to which they had been invited by a proclamation from the Spanish Governor; and that among these was the *Baron de Montalembert*, afterward *Colonel* of the legion in which M. de Charmilly himself served as *Lieutenant Colonel*. Does M. de Charmilly conceive that all these '*grands propriétaires*'—these '*principaux habitans de St. Domingue*,' with the feelings and apprehensions which their past sufferings must have excited, would have remained silent for the space of five or six months at Jamaica, without any effort to dispose the Government of that Island to adopt the only measure likely to restore them to their country and their estates? Does he believe that, where so many of his countrymen were assembled, they would *all* have been too *bashful*, too *awkward*, too *helpless*, and too *indifferent to their interests and their preservation*, to find out ways of communicating either directly or indirectly with General Williamson? Or does he conclude that no attention was paid to the opinions and assertions of any person but himself? Should M. de Charmilly answer the last of these questions
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in the affirmative, will he be pleased to say how it happened that, thus possessing the exclusive confidence of the British Government and of General Williamson, he was afterward placed only in a secondary station, under the command of at least one of the persons supposed to have been thus disregarded?—That M. de Charmilly was a ‘*sanguine*’ individual, we have not the smallest doubt, after having read his own statement of the representations and promises which he made to induce the Ministry in this country to adopt his plans; and certainly, by his own account, he was not less ‘*sanguine*’ (a term which, according to Dr. Johnson, means warm, ardent, and confident) with General Williamson, to whom among other instances he proposed ‘to go and take possession of St. Domingo, in the King’s name, with the aid only of 25 British soldiers, a single officer, and a flag.’—That M. de Charmilly must also have been *interested* in this business, we think is undeniable. He tells us, repeatedly, that it was his firm belief that nothing but the interference of the British Government could save the colony, in which his property was situated, from certain destruction; and, therefore, in endeavouring to obtain that interference, he must have been persuaded that it would prove highly beneficial to his private interests:—but he expected, moreover, according to his own avowal, ‘the recompense which a man of honor has a right to expect for a great service rendered to a powerful nation;’—‘and this recompense,’ says he, ‘I have expected, and *I expect it still*.’—Here, indeed, is an acknowledgement, which we find repeated in other places, and which enables us in some measure to account for that excessive resentment every where manifested by M. de Charmilly towards Mr. Edwards; who certainly has not written any thing likely to assist the former in attaining these expected rewards. Whether he expects them with reason, or whether his services have been such as to justify the encomiums that he confidently and almost incessantly bestows on them, is a question which we presume not to answer: but we are inclined to believe that, if the British Ministry and the British Commanders in St. Domingo were to answer it, they would answer negatively: for, otherwise, we cannot consider why they should, ever since the year 1794, have chosen to dispense with his farther services, and keep or leave him *unemployed in this country*.

From M. de Charmilly’s long residence and extensive connections in St. Domingo, as well as from a considerable degree of confidence which appears to have been at one time reposed in him by the British Administration, we did expect that his work would have afforded us important information regarding the French part of that island, and the deplorable events by which

which it has been ruined. In this expectation, however, we are much disappointed; for though he does not want talents, at least for literary controversy, and though his personal acquaintance with individuals and transactions in St. Domingo must afford him numerous advantages; they are almost always employed, not in communicating important or useful information to his readers, but in finding or producing the appearance of faults in the work which he has chosen to attack. So eager has he been in doing this, that nothing in that work can give him satisfaction. Even when Mr. Edwards advances facts, arguments, and opinions, which perfectly coincide with the views, interests, and wishes of M. de Charmilly, the former is blamed by the latter for not having stated them more copiously, repeated them more frequently, &c. '*Voilà, Monsieur, ce que vous auriez du développer de cent manières différentes, et répéter sans cesse;*' and similar observations are often applied to different parts of Mr. Edwards's Historical Survey: but almost always with a reprehension of that gentleman, for not having written more ardently or extensively in support of what suits the purposes of M. de Charmilly, or for having presumed to write on any other topic. Frequently, indeed, the truths which M. de C. is willing to recognize as such in Mr. Edwards's work are said to have escaped from him contrary to his intention, or against his will: '*Vous êtes ici plus exact que vous n'avez l'intention de l'être;*'—'*La force de la vérité vous emporte malgré vous,*' &c.

In general, however, M. de C. employs himself in arguing about trifles, seizing with eagerness all the incidents and minute circumstances which Mr. Edwards (through the want of a longer residence and a more intimate acquaintance in St. Domingo) may have mentioned erroneously or inaccurately; and, by the help of a considerable portion of local knowledge, converting them into subjects of arrogant reprehension and haughty exultation. Thus, e. g. Mr. Edwards, in describing the public buildings at Cape François, mentions the Government-house as having formerly been the Jesuit's college; whereas, according to M. de Charmilly, it should have been described as having been, not a college, but a convent of the Jesuits. Again, in describing the high lands which rise immediately behind the city in question, Mr. Edwards calls them "*Le haut du Cap,*" instead of '*Le morne du Cap.*' He also, in speaking of the town of Cape St. Nicholas, by not adverting to the signification of the term *mole*, (a mound or dyke,) applies it to a high bluff behind the town, instead of the peninsula which forms one side of the harbour. Of these three mistakes, M. de Charmilly has made three consecutive articles, or heads of animadversion, occupying as many

many closely printed pages in quarto; in which his readers are instructed, from these errors, to distrust Mr. Edwards in other cases, where it may be difficult to convict him of any mistake; and to consider him as destitute of the proper qualifications both of an Historian and a Fellow of the Royal Society of London.

In reading M. de Charmilly's letter, we at first naturally considered as erroneous those parts of the Historical Survey which he had *confidently* singled out and stigmatized as such; at least where we had no other knowledge or information to direct our judgment: but we were soon convinced of the expediency of becoming more cautious, because we found M. de Charmilly confirming the truth of some of Mr. Edwards's assertions, for which he had but a little before charged that gentleman with gross ignorance, injustice, and falsehood. Of this strange inconsistency, there is a remarkable instance in what relates to the free people of colour; of whom Mr. Edwards had said that their condition in St. Domingo "was in truth worse than that of the same class in the English sugar islands." This M. de Charmilly very strongly denies, and calls on Mr. Edwards to prove his assertion; telling him that, if he does not, he 'shall invoke the indignation of all honest men upon' him, and give what he here advances 'as a proof of the egregious ignorance with which the *whole* of his (Mr. Edwards's) work is written.' Now let the reader mark what follows. To prove the position thus vehemently denied and reprobated by M. de Charmilly, Mr. Edwards had subjoined the following among other illustrations: "Although released from the dominion of individuals, yet the free men of colour in all the French islands were considered as the property of the public; and, as public property, they were obnoxious to the caprice and tyranny of all those whom the accident of birth placed over them." This M. de Charmilly acknowledges *to be true*, (though he contradicts a subsequent part of the paragraph, which we have omitted,) and says, 'I should be very wrong not to embrace the rare opportunity allowed in your work of paying homage to your veracity.' Again, as a farther illustration of Mr. Edwards's assertion respecting the condition of the free Mulattoes, he had stated that

"They were forbidden to hold any public office, trust, or employment, however insignificant. They were not even allowed to exercise any of those professions to which some sort of liberal education is supposed to be necessary. All the naval and military departments, all degrees in law, physick, and divinity, were appropriated exclusively by the Whites. A Mulatto could not be a priest nor a lawyer, nor a physician, nor a surgeon, nor an apothecary, nor a schoolmaster.

schoolmaster. Neither did the distinction of colour terminate, *as in the British West Indies*, with the third generation. There was no law or custom that allowed the privileges of a White person to any descendant from an African, however remote the origin. The taint in the blood was incurable, to the latest posterity. Hence no White man, who had the smallest pretension to character, would ever think of marriage with a Negro or Mulatto woman: such a step would immediately have terminated in his disgrace and ruin."

This passage M. de Charmilly quotes, and immediately under it writes these words, '*je m'empresse d'avouer que ce que vous dites ici est en partie vrai,*' &c. — 'I am eager to acknowledge that what you say here is *partly* true,' &c. Indeed, the only reason why it is not *wholly* true appears to be this: that the disabilities in question were not prescribed by actual positive bye laws, though they were confessedly established by what is stronger than law; by ancient usages and invariable customs, founded on the deepest rooted prejudices and the most decided public opinion. Positive laws, however, were not wanting against the people in question; for, in the next article but one, M. de Charmilly quotes another passage in which Mr. Edwards says, that "to mark more strongly the distinction between the two classes, the law declared that if a free man of colour presumed to strike a white person, *of whatever condition*, his right hand should be cut off;" and under this he subjoins these words, '*La loi la plus ancienne de la Colonie prononçait effectivement la peine dont vous parlez,*' &c. If any stronger proof were wanting to confirm Mr. Edwards's position, and to refute M. de Charmilly's bold assertion 'that the men of colour in St. Domingo were as free as the Whites,' it might be found in the passage in which the latter tells us, (page 53.) 'that one of the first deliberations of the Assembly of St. Marc had for its object to ameliorate the condition of the men of colour in several points which were susceptible of it; such as fixing the epoch when, *as in the English colonies*, the men of colour should be no longer considered as of Negro origin, and to find out means by which Mulattoes might inherit from their mothers, without being legitimate.'

We must abstain from any more instances of M. de Charmilly's inconsistency, (to call it by the gentlest name,) lest our readers should be as much fatigued with the subject as we have been: but we cannot avoid remarking that, though every page of his work displays an uncommon share of vanity and presumption, he appears on several occasions to want information on points of the greatest importance. Thus, for instance, in stating the population of the sugar islands, he asserts that 'the Whites alone consist of 3 or 400,000 families;' an estimate

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imate by which the whole body of Whites of both sexes would exceed two millions; and we may safely pronounce that they do not amount to one third of that number.

In another place, M. de C. in direct opposition to official returns, has stated the White population of the French part of St. Domingo, previously to the late revolution, at more than 50,000; of whom he asserts, (p. 18,) that more than 16,000 served in the colonial militia: an assertion which every one who is acquainted with political arithmetic will perceive to be erroneous. We have, indeed, good reason for believing that the White militia of the French part of St. Domingo never exceeded 7000 effective men.

P. S. Since the foregoing pages were written, we have seen an English translation of M. de Charmilly's Letter; published, we apprehend, under his own direction; in which some parts of the original are omitted or altered, and some offensive expressions towards Mr. Edwards are modified or softened. The translation, however, does not seem to be always accurate. We find, for instance, these words in the 4th page, '*L'esprit revolutionnaire qui avoit bouleversé toutes les têtes Françaises,*' &c. translated as follows, 'The revolutionary spirit which had overturned the heads of the French people,' &c. Similar mistakes occasionally present themselves.

ART. X. *Proofs of a Conspiracy against all the Religions and Governments of Europe*, carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Societies. Collected from good Authorities. By John Robison, A.M. Professor of Natural Philosophy and Secretary to the Royal Society of Edinburgh. The Second Edition, corrected; to which is added a Postscript. 8vo. pp. 531. 6s. Boards. Cadell jun. and Davies. 1797.

ON the 6th of February 1793, the Grand Lodge of British Free-Masons voted a loyal address to the King, which was presented by the Prince of Wales. It contained some remarkable expressions, and was subscribed with the name of the present Earl of Moira, then Lord Rawdon, grand-master. The Earl is understood to be no longer in unison with his Majesty's ministers; and to this circumstance public rumour ascribes, in a great degree, the peculiar welcome given by the friends of Government to Professor Robison's extraordinary denunciation now before us. His work having by this time obtained a very general circulation, it is almost superfluous to state that it aims at proving, that a secret association had been formed for rooting out all the religious establishments, and overturning all the existing governments, of Europe; and that

this association employs, as its chief instruments, *the Lodge of Free-Masonry*, is under the direction of unknown superiors, and had its emissaries busy among ourselves. (See pages 11—14.) The topic is in a high degree new to our literature, and deserves investigation: we shall therefore throw together what little additional information we may have attained, troubling the reader seldom with extracts, often with comments.

From the introduction, we hoped, particularly as the writer describes himself as having been an initiated man, to have received some account of the origin and early state of a flourishing society in many respects so remarkable. That a guild or fraternity of Masons, resembling in constitution the *Glovers' or Fishmongers' company*, may have existed in very * early periods of our history, is probable; and that a law passed during the minority † of Henry VI. alludes to this society may be true:—but we apprehend that no authentic traces are to be found of any *mysterious combination* anterior to the year 1510; nor of any *secret symbols* being in earlier use; nor of any other interpretation being as yet given to the grades of *apprentice, fellow-craft, and master*, than what the usage of trade assigned to them in every other profession. In the year 1510, Henry Cornelius Agrippa, a Platonist, according to the author of *Hudibras*

———“ for profound
And solid lying, much renown'd,”

came to London; and, as appears by his correspondence (*Opuscula T. II, p. 1073, &c.*) he founded a secret society for alchemical purposes, similar to one which he had previously instituted at Paris in concert with Landolfo, Brixianus, Xanthus, and other students at that university. The members of these societies did agree on *private signs of recognition*; and they founded, in various parts of Europe, corresponding associations for the prosecution of the occult sciences. This practice of initiation, or secret incorporation, thus and then first introduced, has been handed down to our own times; and hence, apparently, the mysterious Eleusinian confederacies now known as the *Lodges of Free-Masonry*.

In what manner the alliance was brought about between the working masons, and the Platonizing alchemists, it is difficult

* Preston, in his *Illustrations of Masonry*, ascribes the foundation of it to Saint Alban.

† A statute was passed in the 3d year of Henry VI. to forbid the yearly congregations and chapters of Masons to be thenceforth holden; and in his reign also William Horwood, a Gothic architect, is styled a *Free-Mason*. *Ecc. Col. p. 162.*

to ascertain. Yet the declining taste for religious edifices, which coincided with the period of the Reformation, may well have sunk the commercial company of masons into a despairing penury; which provokes, on the one hand, extraordinary and systematic efforts of benevolence in behalf of suffering brethren; and which tempts, on the other, to romantic and speculative schemes of acquisition and supply. The demand for chimnies, stills, and laboratories, which the fashion of attending to alchemy generated, may easily have caused much intercourse between the leading masons and the strolling gold-makers. The former would naturally feel predisposed to favour the pretensions and to credit the promises of the latter: while both had the same employers, and profited by the same speculations. Add to this, that the itinerant teachers of occult science were commonly in such situations as would induce them to look, with some anxiety, to the occasional benevolences of endowed fraternities and local associations;—and a sufficient train will seem to have been laid by circumstances in mutual interest for reciprocal coalition.

Those who have looked into the writings of the cabalistic Platonists, which were in the time of Agrippa the principal sources of instruction* to all persons engaged in the pursuit of alchemy, elixir-making, magic, ghost-raising, and the other *black arts*, (as they were called,) will be at no loss in accounting for the silly legends about Solomon's Temple, Hiram, and Adoniram, &c. which decorate or deform the archives of free-masonry. Neither will it surprise that, in a period of universal religious anarchy, an association, which aspired to comprehend persons of different tenets, should find it expedient in its oaths and formularies to appeal exclusively to those principles of mystical theism, which then were common alike to Jews, Platonists, Catholics, and Protestants. A studious indecision, between contending positive religions, is wholly distinct from the systematic insinuation of a new doctrine;—and the occasional recurrence of such words as liberty, equality, and fraternity, in the masonic ritual, is still less essentially connected with political dogmatism. These expressions may well allude merely to the freedom and good-fellowship of a convivial meeting.

Indeed, it is certain that, until the suppression of the order of Loyola, the lodges of free-masonry operated throughout Europe in behalf of passive credulity in religion, and passive

* There exists a work of Paracelsus *De compositionibus, de gradibus, & de Tartaro*, which we have seen quoted in connexion with this inquiry: but it is not at present within our reach.

obedience to government. The free-masons took no part in the English republican revolution: it does not appear that Fairfax's preliminary convention of 1647 was a deputation of *aspirants* from their lodges; nor that Harrington's Rota club of 1659 comprised the *epopts* of their inner mysteries. On the contrary, it is more than probable that, during the whole reign of Charles II. these associations were under the management of the Jesuits, and were the theatres of those Popish plots which excited such furious displeasure in the Calvinistic sectaries. Long after the Revolution, the lodges persevered in fostering those principles of civil and ecclesiastical tyranny, which our ancestors abhorred under the name of *Jacobitism*; and by their continual hostility to the new dynasty, they at length inspired the house of Hanover with so settled a dislike, that even the electoral consistory received instructions from the king of England to interfere with these obnoxious assemblages. In consequence, on the 14th January 1745, it obediently published an edict, (*Acta Hist. Eccles. Weimar, t. ix. p. 404.*) which forbids the clergy of the electorate to become free-masons. The state of the lodges at that time is justly described by Professor Robison, in p. 38—40, and p. 66—78; and it was nearly alike both in Great Britain and on the Continent. They were schools of astrology, theosophim, demonism, and king-worship.

From the Jacobite emigrants, the French caught the revived fashion of free-masonry*; and from France it spread generally through the Catholic countries; where the lodges were then justly considered not merely as innocent, but as favourable to a Quixotic spirit of allegiance to the prince, and of submission to the church.

If a corporation so extensive, founded on the most superstitious of delusions, and notorious for at least a century of abject fealty to the sovereign, has been rendered completely subservient to views of religious and political innovation,—and Professor Robison assures us that it has,—of what victory over human institutions ought the teachers of opinions to despair?

The first idea of the practicability of so complete a metamorphosis appears to have occurred to the philosophers of Paris. The article *Francs Maçons*, in the *Encyclopedie*, is dex-

* The *Archives Mystico-hermetiques*, and the work intitled *Des Erreurs & de la Verité*, are publications of this æra, and may be ranked with the Hylozoism of Norris, and the ascetics of Henry More. The witchcraft of Glanville, and the Intellectual System of Cudworth, may be adapted to readers in distinct stages of information, but are alike the pabulum of an omnivorous credulity.

ferously adapted to recommend the association to their pupils. The advice was so efficient that, in the year 1771, the ascendancy of the philosophic party among the free-masons of France was already ascertained by the election of a prince of the blood, the duke de Chartres, (afterward duke d'Orleans,) for grand-master, who was installed on the 22d October 1773; and under whose patronage new regulations were made for the lodges of France, which were put under the direction of men equally noted for their zeal and their literature,—*aussi zélés que littérés*. From this time forwards, the *open* lodges of the French appear to have become schools of theism, and their *occult* lodges to have been seminaries of republicanism, until the 10th August 1792; when, as the Abbé Barruel says, it was proclaimed on every side: “The victory is ours: all France is but One Lodge.”

In this whole process, we rather discern the *effect* than the *cause* of the changing mind of Frenchmen; rather the *symptoms* than the *origin* of a public spirit which literature had produced and was fostering; rather the web which enveloped than the maggot which generated the aurelia:—but be this as it may, the whole history of the Conversion is very imperfectly given, or rather touched, by Professor Robison; and he is not equitable in appreciating the views which he attributes to these combinations. The collective sentiments, and the average will of a party, ought never to be estimated by the ravings of those extreme fanatics who pretend to belong to it in order to find protection for their extravagancies. The lovers of establishments in this country, and the friends to the antient order of things, undoubtedly number among them some advocates for despotism and tyranny, for superstition and persecution: is the whole party, therefore, in a conspiracy to revive the prerogative of Henry VIII. and the influence of Pope Hildebrand? The advisers of reform, on the other hand, the friends of innovation, doubtless number among them some writers who apprehend no ultimate inconvenience from the dissolution of government and the extinction of religion: is the whole party, therefore, in a conspiracy to perpetuate anarchy and to institute atheism? It were unjust to assert either. In like manner, it ought not to be predicated of a French party—and of a party comprehending (p. 50) Despresmenil, Bailly, Maury, Mounier—that because one Robinet was suffered to read an impudent atheistical disquisition in a lodge at Lyons, (p. 41,) it is therefore plainly the main object of free-masonry to atheize the universe. Yet this is nearly the mode of inference in use both with our author and the Abbé Barruel. The French free-masons have practically evinced their real leaning: out of their

bosom crept the Theophilanthropic * institutions; and among them were seen the warmest advocates for representative government.

Voltaire is said to have suggested to the philosophers of France the invasion of the masonic lodges, after the perusal of Warburton's Divine Legation of Moses, which treats much of the antient mysteries. A splendid success commonly begets an unskilful imitation: every Apollo finds his Phaeton. In Bavaria, a puny attempt of a similar kind was set on foot with the opposite result. Some German philosophers attempted also to new model the masonic order, into an engine for diffusing their peculiar opinions concerning religion and government. The jealousy of the sovereign was excited, the intrusive instructors were expelled, and the leaders were dispersed by exile. This scheme seems to have been devised between 1771 and 1773; and to have resulted from the then apparent success of the French philosophers. It terminated in 1788 or 1790; since which time, (see M. Böttiger's letter, published in the Monthly Magazine, vol. 5. p. 3,) every concern of the Illuminés has ceased. Of this apostacy, the history is more fully given by Professor Robison: but his account is confused, desultory, and negligent. Idle repetitions render the narrative displeasing; and the authorities adduced are very incomplete, are appreciated with little judgment, and are used, or rather perverted, with an infidelity which the Abbé Barruel thus exposes: (vol. 3. p. 20.) "*En un mot, à part une ou deux lettres, que l'on peut dire traduites, les citations que M. Robison donne en forme de lettres ne sont pas des citations; on perdrait son temps à les chercher dans les écrits des Illuminés. Ce sont des extraits pris de côté et d'autre, même dans les discours sur les mystères, qui n'ont nullement la forme de lettres. M. Robison leur donne sa tournure, son style; & surtout il commente, il fait parler les Illuminés plus clairement qu'ils ne le voudraient. Même quand il traduit, il ajoute par fois. J'aurais voulu supposer une différence d'éditions; mais, pour justifier ainsi toutes les citations de M. Robison, il faudrait supposer un nouveau livre, & de nouvelles lettres.*"

These two wars of opinion between the priests and philosophers of the continent, for the possession of the masonic Lodges, which are fortresses of no insignificant value, are to the speculative bystander very amusing objects of contempla-

* The social hymns, appended to Preston's Illustrations of Masonry, have all a devoutly deistical turn: but the song by Burns (p. 409) might be construed into a parody of the institution of the Christian sacrament.

tion. In France, the philosophic troops were completely successful,—they achieved a conquest: in Bavaria, they were completely routed,—they excited a rebellion. The event has assigned to the French philosophers the honor of a revolution; and to the Bavarian philosophers, the shame of a conspiracy. The cause and the objects of pursuit were in both countries the same, or nearly so; yet the French philosophers seem more to have kept in view the theism of Voltaire, and the Bavarian philosophers the theism of Socinus.

Basedow, the Socinian founder of a free thinking academy, a respectable man, who, by writing only on a level with the public mind, always knew how to call forth a very reputable practical support of his opinions, is described by our author (p. 85) as having given the first impulse to active innovation in Germany. His cosmopolitan principles contributed to undermine that spirit of village-patriotism, so natural under a multiplicity of petty sovereignties, which is the true obstacle to the union of the Germans into a single and important nation. He was not, however, as far as we have learned, involved in the confederacy denounced by Professor R. This was conceived by Adam Weishaupt, (p. 101,) a professor at Ingolstadt, and a metaphysician of eminence; whose work, *Ueber Materialismus und Idealismus*, printed at Nuremberg in 1787, defends with considerable skill the metaphysical theory of Bishop Berkeley. He also wrote *Geschichte der Vervollkommenung des menschlichen Geschlechts*, a history of the progressive improvement of mankind; which was printed at Frankfort in 1788, and which displays liberal views and an ardent philanthropy. He had previously drawn up the plan of private co-operation for the friends of change, which appeared in 1787 under the title *Das verbesserte system der Illuminaten*, the realization of which brought on himself and his co-adjutors a troublesome persecution. The outline of the plan or plot, as far as we can decypher a somewhat esoteric dialect and condense a very frivolous detail, seems to be nearly this: That the open lodges should select several individuals under the name of Minervals, who are to form occult lodges; and that these should select a yet smaller number of persons under the name of Illuminés, to whom the concerns of the body-corporate are to be despotically intrusted: that the open lodges are to know only their own Minervals, and the occult lodges only their own Illuminés, so as to vest the supreme direction in the hands of unknown superiors; and that the Minervals should procure every possible information concerning the pursuits and qualities of the subordinate individuals, in order to advance the interest of each, as much as is compatible with that of the whole. This ascending

branch of the institution was supposed to be analogous to the perceptive faculties of the human body.—It was farther intended that the Illuminés should depute a more numerous order of Prefects, who were again to nominate a more numerous subordinate class of Mentors *, for the purpose of communicating to the lodges, and to the members, the exertions and the wishes of the higher powers. This *descending* branch of the institution was supposed to be analogous to the voluntary faculties of the human body.—A toilsome system of espial was reciprocally imposed on the members; an extravagant and immoral allegiance to the hidden synod was inculcated; and much of the body-spirit was expended in procuring for their adherents, by paltry intrigue, lucrative situations in the excise, the church, the universities, and the medical establishments of Germany. Important permanent good was done by the foundation of reading societies and of public libraries, and by the reciprocal contribution of literary information. The eleemosynary benefactions were too often secured by swindlers, whose adhesion they tempted, and whose admission disgraced. An unmanly privacy overshadowed the whole; which may, indeed, find some apology in the prejudices of the people, and in the intolerance of the government. Those who teach grown persons to play at republicanism may fairly be suspected of disapproving the constitution of their country: it will therefore be admitted that, in proportion as this incorporation extended through different districts of Germany, it was likely to operate against the locally established sovereign, and the locally established religion: but it was so little directed against religion in general, that a committee of Magi † was formed by the society, for the purpose of preparing such religious instructions and institutions as might best be adapted to replace the decaying dogmata of the dark ages, and to advance the reason and morality of the people. *Diese sammeln und bringen die höheren philosophischen systeme in ordnung, und bearbeiten eine volks religion, welche der orden demnächst der welt geben will.* Baron Knigge ‡, the next in importance to Weishaupt among the Illuminés, was notoriously so zealous or so fanatical a Christian, that it must be admitted that this *philosophic-system*, which was to be wrought into a *popular* shape, was some one form of Christianity. This also appears from various other evidence; and, indeed, some

* *Mentors* they are neatly termed by Professor Robison; the original denomination was Manuductors.

† *Original Schriften des Illuminaten—Ordens*, vol. 2. § 2.

‡ Probably the author of Philo's *Endliche Erklärung*, (Hanover 1788,) and other writings on this subject; and the Herennius, it should seem, of his sect.

writers of the sect, in their great eagerness for recommending the prophet of the gospels to the attachment of their adherents, have not omitted to attempt proving that Jesus Christ was both a free-mason and Illumine.

We know not what credit should be given (we believe very little) to the anonymous correspondence of Spartacus and Philo, (the assumed names of Weishaupt and Knigge,) so frequently consulted and adorned by Professor Robison. Yet the imputations flung out even there are not d enough (see p. 166) for our author's taste. Certain it is that, in the lives of Bode, Mauvillon *, and other deceased Illuminés, whose actions have been recorded in Schlichtegroll's *Necrology* †, we discover no such symptoms of corrupt views and personal profligacy. We suppose, therefore, the pretended preparation of *aqua-tofana*, and the like, to be mere libels of the inquisitors, mere pop-gun plots.—Much mention occurs of Nicholai; (the detector of a counter-conspiracy far more formidable and extensive, in his apprehension;) yet Professor Robison does not appear to have read this author's *Oeffentliche Erklärung* on the subject. The *Vollständige Geschichte der Verfolgung der Illuminaten* by Weishaupt, and the *Hochstnithige Beylage* by Kandler, ought also to have been examined: as well as the *Martyrologium* contained in Schlötzer's very authentic and impartial *Stats-Anzeigen* (vol. xii. p. 263). These writings unfold a long tale of calamity, and pursue through confinement, dispersion, exile, and want, many men of great attainments and aspiring views, the luminaries of a dark land; who were connected indeed (as must happen in popular societies) with several individuals unequivocally profligate, but whose purposes, however mistakenly conceived, were surely those of disinterested benevolence.

The inattention of Professor Robison to every part of his subject is equally apparent ‡: from a question which he asks

* Professor Robison is at a loss (p. 90) for the author of the letters on the constitution of the Prussian states: they were written at Mirabeau's instigation by Mauvillon, whose life of Prince Ferdinand of Brunswick (vol. 2. p. 389) contains curious remarks on Illuminism.

† See our last *Appendix*, page 515.

‡ It should be observed, however, that in the P. S. to the 2d Edition, the Professor modestly acknowledges the imperfections of his work; and laments that 'the continual distraction of bad health,' and the necessity for speedily preparing the new impression, after the rapid sale of the first, have prevented him from making all the improvements and alterations of which the volume was susceptible, and which he should otherwise have attempted.

at p. 157, it should seem that he has never heard of David Williams's apology for professing the religion of Nature, nor of the worship founded by him in London on that system, a few-years ago. The postscript contains a few of the requisite corrections.

On the whole, it was probably expedient for the general interests of human culture, that, in provinces which were kept in chains by bigotry and despotism, the friends of liberality, while few and feeble, should submit to carry on a secret intercourse in order to encourage those hopes which would expire in seclusion, and to animate those efforts which unapplauded would relax. It was perhaps equally expedient, when the hidden band had become numerous enough and illustrious enough to confer a dignity on their pursuits, by an avowal of their intentions, that the veil of the sanctuary should be rent in twain, and the shekinah, which they had tended in secret, should be permitted to blaze in the eyes of the multitude.

One portion of Professor Robison's volume possesses our unqualified approbation, on account of the frequent diatribes in behalf of private and personal morals with which it is studded. These will more than counterbalance, by their useful impression, any inconveniences to which the misrepresentation of what has ceased to be very important may give rise. We extract one of them :

‘ The religious sentiments by which mortals are to be assisted, even in the discharge of their moral duties, and still more, the sentiments which are purely religious, and have no reference to any thing here, are precisely those which are most easily excited in the mind of woman. Affection, admiration, filial reverence, are, if I mistake not exceedingly, those in which the women far surpass the men; and it is on this account that we generally find them so much disposed to devotion, which is nothing but a sort of fond indulgence of those affections without limit to the imagination. The enraptured devotee pours out her soul in expressions of these feelings, just as a fond mother mixes the caresses given to her child with the most extravagant expressions of love. The devotee even endeavours to excite higher degrees of these affections, by expatiating on such circumstances in the divine conduct with respect to man as naturally awaken them; and this without any fear of exceeding; because Infinite Wisdom and Goodness will always justify the sentiment, and free the expression of it from all charge of hyperbole or extravagance.

‘ I am convinced, therefore, that the female mind is well adapted to cultivation by means of religion, and that their native softness and kindness of heart will always be sufficient for procuring it a favourable reception from them. It is therefore with double regret that I see any of them join in the arrogant pretensions of our Illuminated philosophers, who see no need of such assistances for the knowledge and discharge of their duties. There is nothing so unlike that general

neral modesty of thought, and that diffidence, which we are disposed to think the character of the female mind. I am inclined to think, that such deviations from the general conduct of the sex are marks of a harsher character, of a heart that has less sensibility, and is on the whole less amiable than that of others. Yet it must be owned that there are some such among us. Much, if not the whole of this perversion, has, I am persuaded, been owing to the contagion of bad example in the men. They are made familiar with such expressions—their first horror is gone, and (would to heaven that I were mistaken!) some of them have already wounded their consciences to such a degree, that they have some reason to wish that religion may be without foundation.

‘ But I would call upon all, and *these* women in particular, to consider this matter in another light—as it may affect themselves in this life; as it may affect their rank and treatment in ordinary society. I would say to them, that if the world shall once adopt the belief that this life is our all, then the true maxim of rational conduct will be, “to eat and to drink, since to-morrow we are to die;” and that when they have nothing to trust to but the fondness of the men, they will soon find themselves reduced to slavery. The crown which they now wear will fall from their heads, and they will no longer be the arbiters of what is lovely in human life. The empire of beauty is but short; and even in republican France, it will not be many years that Madame Tallien can fascinate the Parisian Theatre by the exhibition of her charms. Man is fastidious and changeable, he is the stronger animal, and can always take his own will with respect to women. At present he is with-held by respect for her moral worth—and many are with-held by religion—and many more are with-held by public laws, which laws were framed at a time when religious truths influenced the minds and the conduct of men. When the sentiments of men change, they will not be so foolish as to keep in force laws which cramp their strongest desires. Then will the rich have their Harems, and the poor their drudges.

‘ Nay, it is not merely the circumstance of women’s being considered as the moral companion of man that gives the sex its empire among us. There is something of this to be observed in all nations. Of all the distinctions which set our species above the other sentient inhabitants of this globe, making us as unlike to the best of them as they are to a piece of inanimate matter, there is none more remarkable than the differences observable in the appearances of those desires by which the race is continued. As I observed already, such a distinction is indispensably necessary. There must be a *moral* connection, in order that the human species may be a race of rational creatures, improveable, not only by the increasing experience of the individual, but also by the heritable experience of the successive generations. It may be observed between the solitary pairs in Labrador, where human nature starves, like the stunted oak in the crevice of a barren rock; and it is seen in the cultivated societies of Europe, where our nature in a series of ages becomes a majestic tree. Whatever may be the native powers of mind in the poor but gentle Esquimaux, she can do nothing for the species but nurse a young one, who

who cannot run his race of life without incessant and hard labour to keep soul and body together—here therefore her station in society can hardly have a name, because there can hardly be said to be any association, except what is necessary for repelling the hostile attacks of Indians, who seem to hunt them without provocation as the dog does the hare. In other parts of the world, we see that the consideration in which the sex is held, nearly follows the proportions of that aggregate of many different particulars, which we consider as constituting the cultivation of a society. We may perhaps err, and we probably do err, in our estimation of those degrees, because we are not perfectly acquainted with what is the real excellence of man. But as far as we *can* judge of it, I believe that my assertion is acknowledged. On this authority, I might presume to say, that it is in Christian Europe that man *has* attained his highest degree of cultivation—and it is undoubtedly here that the women have attained the highest rank. I may even add, that it is in that part of Europe where the essential and distinguishing doctrines of Christian morality are most generally acknowledged and attended to by the laws of the country, that woman acts the highest part in general society. But here we must be very careful how we form our notion, either of the society, or of the female rank—it is surely not from the two or three dozens who fill the highest ranks in the state. Their number is too small, and their situation is too particular, to afford the proper average. Besides, the situation of the individuals of this class in all countries is very much the same—and in all it is very artificial—accordingly their character is fantastical. Nor are we to take it from that class that is the most numerous of all, the lowest class of society, for these are the labouring poor, whose conduct and occupations are so much dictated to them by the hard circumstances of their situation, that scarcely any thing is left to their choice. The situation of women of this class must be nearly the same in all nations. But this class is still susceptible of some variety—and we see it—and I think that even here there is a perceptible superiority of the female rank in those countries where the purest Christianity prevails. We must however take our measures or proportions from a numerous class, but also a class in somewhat of easy circumstances, where moral sentiments call some attention, and persons have some choice in their conduct. And here, although I cannot pretend to have had many opportunities of observation, yet I have had some. I can venture to say that it is not in Russia, nor in Spain, that woman is, on the whole, the most important as a member of the community. I would say, that in Britain her important rights are more generally respected than any where else. No where is a man's character so much hurt by conjugal infidelity—no where is it so difficult to rub off the stigma of bastardy, or to procure a decent reception or society for an improper connection; and I believe it will readily be granted, that the share of the women in successions, their authority in all matters of domestic trust, and even their opinions in what concerns life and manners, are fully more respected here than in any country.

These

These sentiments are repeated at p. 457.—At p. 493, Professor Robison apologizes for ‘going out of his line;’ an apology which will never be thought necessary from a writer who expatiates *well* in his new department. On the present occasion, however, we acknowledge that we have felt something like regret, that a lecturer in natural philosophy, of whom his country is so justly proud *, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all depreciated.

ART. XI. *A Reply to some Parts of the Bishop of Landaff's Address to the People of Great Britain.* By Gilbert Wakefield, B.A. late Fellow of Jesus College, Cambridge. 8vo. pp. 51. 1s. 6d. Cuthell. 1798.

IT is natural for an author, when he is drawing towards the conclusion of a work, to cast a retrospective glance on what he has written for the perusal of the public. This Mr. Wakefield does at the end of the present Reply; and in doing it he appears to give himself some credit for temperance and moderation; since he pronounces his animadversions on Bishop Watson's *Address* to have been made ‘*with a studied lenity, and a perpetual repression of his feelings.*’ The Attorney General, however, as the news-papers inform us, has perused it with other eyes than those of the partial author, and, unfortunately for Mr. W.'s publisher, has been unable to discover that *studied lenity and repression of feelings*, on the score of which Mr. W. compliments himself. We too must confess that we have looked in vain for this *studied lenity*; the pamphlet rather exhibits, in our opinion, an opposite spirit; and though it might not have been our judgment that either the author or the bookseller ought to suffer prosecution, we should have deemed ourselves bound, in justice to our country, to reprobate certain parts of the publication as inconsiderate, intemperate, and unpatriotic. We totally differ from the author of the “*Examination*,” &c. (noticed in the following Article,) when he says that the *Reply* is *ill written*: but we must allow that the genius of the writer seems too much animated by passion, and by his aversion to certain ministerial men and measures. If he would not, like Sampson, pull down the house upon his own head, in order to crush at the same time the *Lords of the Philistines*, yet he appears to be perfectly indifferent about propping it up, because they are seated in it, and occupy

* It has happened to the writer of this article to listen with admiration to Professor R.'s instructions.

some of the first benches. He indirectly tells the ministry that he shall not exert himself in the defence of his country on the appearance of an enemy. He says, p. 43, 'My life and my books are all the personalities that I value; and neither of them (for I have not tasted *lotus*) shall be hazarded in defence of the *present administration*. If the French come, they shall find me at *my post*, a watchful centinel in my *proper box*, MY STUDY, among the venerable dead,' &c.

On this very indiscreet and objectionable passage, we must remark that not to defend the existing government in case of invasion is not to defend the country; for at this juncture they cannot be separated; and, at such a season, to be indifferent to its interests on account of party-animosity is highly reprehensible. Mr. W. may say, and truly, that it is not for a minister of the Christian religion to join in the din of battle, and in the shedding of human blood: but if he would thus confine the application of the passage, it had better have been still farther confined, —within his own bosom,—than thus expressed, at this time; and if he would *extend* the application, every Briton must scorn and has a right to resent it. The good sense and public spirit of our countrymen, however, will render unnecessary any farther comment on this passage; we proceed therefore to notice the general contents of the pamphlet.

Mr. Wakefield begins with acknowledging Dr. Watson to be 'a prelate of high and deserved reputation;' to be a man of whom 'he has no propensity to think or speak, but with the language of deference and the sentiments of veneration.' He deems himself, however, justified, 'from the paramount reverence he owes to TRUTH and Patriotism, to declare an absolute dissatisfaction with Dr. Watson's *political opinions*;' and he ventures, at the same time, to hint at there being a presumption of his entertaining juster conceptions on the points in dispute in *his* situation, even with a mediocrity of talents, than the Bishop in *his* with the most transcendant abilities. Thus he endeavours to pre-possess his readers in favour of his remarks, by representing himself as a person who has *less* to lose by an essential alteration in the present system of our government than the Bishop of Landaff; as a person who has *less* to fear from reformation: but while he shews that he has less to lose by and less to fear from reformation, or even revolution, he expresses his hopes of obtaining, in case of such an event, more liberty and less opprobrium for persons in his situation and of his theological sentiments; and though he mixes up his *fears* as to the effects of foreign or domestic violence on the *sequestered student*, they cannot be great, as he owns afterward that they would not induce him to quit *his box*.

Fearlessly, indeed, he proceeds in his animadversions. 'The caustic and the knife (he says) must be brought forth, or the patient (our poor country) is lost for ever.'

The new system of finance, which Dr. Watson notices with approbation, is applauded by Mr. Wakefield as a just and wise measure, abstractedly considered: but he will not allow that it was adopted by Mr. Pitt either *for* its wisdom or justice, but because the funding scheme can no longer be pursued. He asserts that 'our ministers begin to feel, that our expenditure is that mill-stone which will infallibly sink them and their system together in perdition;' and he suggests a doubt, 'whether their profligacy and insanity have left political salvation practicable to all the united wisdom and virtue of the country.'

In his zeal for liquidating a considerable portion of the national debt, the Bishop expressed a wish that the minister had not only called for a tenth of every man's income, but for a *tenth of every man's property*; and he conceived that, if this were fairly done, individuals would feel no elevation nor depression in the scale of society. This he endeavoured to illustrate by the simile of "the foundations of a great building sinking uniformly, whereby the symmetry of the parts is not injured, and the pressure of each member remains as it was."—Hobbes calls metaphors *ignes fatui*; and he pronounces *reasoning* on them to be wandering among innumerable absurdities. They embellish elegant writing, indeed: but, perhaps, from strict argument they ought to be excluded. The Bishop's simile is ingenious, but it may be carried farther than he intended. This Mr. W. is happy in having an opportunity of doing. 'The *ground-floor* (says he) of 'this grand and stable edifice, where myself and my mess-mates of the *swinish multitude* were regaling ourselves, as well as existing circumstances would possibly permit, on our *cheese-parings* and *candles' ends*; our ground-floor, I say, is sunk for ever in damps and darkness; only to make, forsooth! a more firm foundation for our aristocratical and prelatical superiors, who are frisking and feasting in the upper-rooms with unalloyed glee, and their customary unconcern.'

Mr. Wakefield next proceeds to animadvert on what Bishop W. says of the *present justice* and *necessity* of the war. Here he denies that a fair trial has ever been made of the disposition of the enemy; and he particularly states what he calls several *strong presumptive arguments*, to evince that our ministers not only *were* not sincere, but in the nature of things, morally speaking, *could not possibly* be sincere, in their overtures for peace.

If Mr. W. might be justified in stating his doubts of the sincerity of the minister in the late negotiations, we are yet at a loss to determine on what principle of patriotism he could doubt the courage of his countrymen against an invading enemy. It ill becomes the *retired English student*, in times like these, to trumpet forth the praises of Buonaparte and the French troops, and to ridicule our own national soldiery. If Mr. W. would not defend himself, let him not calumniate those who offer to keep the enemy from the door of his 'study:' but let him remember the fate of Archimedes, whom neither his own great talents, nor the eminently virtuous reverence of the Roman General for those abilities which had been so conspicuously exerted against him, could protect in the hour of assault; and who, silently and abstractedly investigating a point of science, met death from the indiscriminating hand of a murderous conqueror. We will refrain, however, from any farther observation on Mr. W.'s unsupported aspersion of our soldiers; and in despite of his ridicule, of his assertion that the landing of 60 or 70,000 of the enemy on our coast would be the loss of the kingdom, and of his equally reprehensible application of *Æsop's fable of the Sensible Ass*, we rest satisfied that Englishmen will never, on their native soil, suffer the Gallic foe to tear from them those laurels which were gained from him in his weeping fields of Cressy, of Poitiers, and of Agincourt.

On *Religion* as well as on *Politics*, on the *Church* as well as on the *State*, Mr. W. delivers his opinion. He condemns an ecclesiastical establishment in alliance with the state, and considers infidelity as in a great degree arising from the present exhibition of Christianity in established systems. For the rectification of these and other evils, Mr. W. seems to look forwards to a revolution; for he declares that 'a general fermentation is working for the purpose of general refinement throughout the universe.' It is but justice, however, to remark that it does not appear that he is a determined Republican; for he observes, 'If I saw a government, whether monarchical or republican, devoted solely to the moral and intellectual melioration of its subjects, steadily and systematically bent on the promotion of their temporal comfort and accommodation by beneficent and equal laws, that government should find me as zealous and uniform in its support as the most forward of its champions,' &c.: yet his hatred of things as they are now administered, and of those who administer them, is such that, in the remainder of the paragraph, he loses his temper, and all prudence.

Nevertheless, while Mr. W. paints our situation in the blackest colours, he does not exclude the rays of hope, if we

will but take his advice; and though, in the former part of his pamphlet, he questions whether the *united* wisdom and virtue of the country be able now to effect our salvation, he recommends a change of ministry, and that the helm of the state be put into the hands of an *individual*, ('a MAN (he says) who perhaps never had a superior among his species,') as a probable means of obtaining an honourable peace and of preserving our respectability. Thus Mr. W. has a *god of his idolatry* as well as a *demon of his hate*, and is as sublime in his *love* as in his *wrath*.

ART. XII. *An Examination of Mr. Wakefield's Reply to the Bishop of Landaff's Address.* By John Ranby, Esquire. 8vo. pp. 63. 1s. 6d. Stockdale.

THE late political pamphlet of Mr. Wakefield was not designed, we will suppose, to court prosecution: but it seems to have been written to provoke animadversion, and it was almost impossible that it should be passed over in silence. Mr. Ranby loses no time in entering the lists, and in measuring lances with the author of the Reply. He appears much more in the character of the Champion of England than Mr. Wakefield; and the hearts and wishes of all true Englishmen must be with him. In his Examination, he evinces himself a combatant of considerable prowess, and he has made many judicious thrusts at Mr. W. where he has laid himself open. He regularly discusses the merit of Mr. W.'s observations; and he endeavours to counteract that apathy and indifference with regard to the fate of our country, which some parts of the Reply seem calculated to inspire. He denies that there is that degree of poverty and wretchedness in the lower orders of the community which Mr. W. would insinuate; and to the Application of the fable of the Sensible Ass, given in the Reply, he subjoins an *Application of the Application*; which, as a specimen of the *Examen*, we will lay before our readers:

' Mr. Wakefield closes this head of his Reply with the fable of the "sensible ass," which would not fly from an enemy, because he must still carry his panniers as usual. The application of this fable Mr. Wakefield, I presume, thinks may be of singular service, by dissuading the common people from taking any part in the defence of their country.

' *Rep. p. 37.—The Application.*

' This fable shews us, how much in the wrong the poorer sort of people most commonly are, when they are under any concern about the revolutions of a government. All the alteration which they can feel is, perhaps, in the name of their sovereign, or some such important trifle; but they cannot well be poorer, or made to work harder than they did before."

' Here

‘ Here I shall introduce an application of *this* application. This is, I believe, a novelty in literature ; but it may pass among the other novelties of the times, and will save me some trouble.

‘ *Application of the Application.*

‘ This application shews us, that if the poorer sort of people are most commonly in the wrong, when they are under any concern about the revolutions of a government ; they must of course be in the wrong when they pay any attention to those weak, wicked, two-penny publications, that have been so industriously circulated in order to persuade them that they are very unhappy under their present government, and would be much happier if they overturned it.

‘ This application further shews, that the fable is not at all applicable to the people of England, who *may* be worse off than they are at present. For should the French ruin this country in the manner they threaten to do, and have in fact dealt by every country within their reach, there will be fewer persons able to employ so many workmen, or pay them so well as they do at present ; so that the working people will have both less work and less wages.’

Mr. R. mentions the annual amount of the poor’s rate to be 3,000,000*l.*, and states it as an advantage to the poor. It ought, however, to be considered whether the greatness of this *apparent* generosity be not a proof of the inadequacy of wages, and whether the poor could not be maintained in a more effectual and less expensive way ? To raise money in the form of a poor’s rate is but part of the duty of the community towards its inferior members :—it should endeavour effectually to meliorate their condition. A moral and happy people will have no inclination for joining an invading enemy, nor for listening to revolutionary overtures.

MONTHLY CATALOGUE,

For MARCH, 1798.

NATURAL HISTORY, BOTANY, &c.

Art. 13. *Specimens of British Minerals*, selected from the Cabinet of Philip Rashleigh, of Menabilly in the County of Cornwall, Esq. M. P. F. R. S. and F. A. S. With general Descriptions of each Article. 4to. pp. 56. 33 Plates. 2*l.* 12*s.* 6*d.* Boards. Nicol. 1797.

THE principal characteristics of amorphous minerals cannot be expressed by the most skilful painter. To give an idea of the various gradations from transparency to opacity, of the lustre, the iridescency, the fracture, and the disposition of the component parts, with such a degree of minuteness as to be very servicable to the mineralogist, would baffle the powers of the ablest and most practised artist. Our objections to the present work, therefore, are *essential*: yet, when we compare the actual execution with what might have been expected, we

we find great reason for commendation: but any failure in effect of such laboured and masterly designs ought to operate with additional force, should a second effort come into contemplation.

The principal specimens here represented are beautiful varieties of tin and copper ore.

Art. 14. *A Cabinet of Quadrupeds. Part II.* By John Church, Surgeon. 4to. Darton and Harvey. 1797.

In this number are contained engravings and descriptions of the horse, the flying and Virginian opossums, the goat, the giraffe, the terrier and greyhound, the civet and genet, the fox, the zebra, the mastiff and lion-dog, the boar and Chinese hog, the lion, the rein-deer.

The figures are finely executed, as in the former number. The descriptions are chiefly taken from Pennant, Buffon, and other writers of authority. The account of the horse is rendered extremely interesting by the just censure passed on the cruel and foolish custom of those farriers who, in shoeing a horse, burn his feet to make the shoe fit; by which means the poor animal is often irreparably injured. Gentlemen, who may be supposed to have more reflection and humanity, are justly blameable for not discouraging such barbarity as would make a wild Arab shudder.

The first part of this elegant work was noticed in our 21st vol. p. 86.

COMMERCIAL.

Art. 15. *Ordinances of Insurance and Average of the City of Hambro'.*

Published by Order of the Most Provident Senate, Sept. 10, 1731. Translated from the German by Barnard Van Sandau, Notary Public and Translator of Languages, No. 3, North Side, Royal Exchange. 8vo. 2s. 6d. Murray and Highley.

This useful work, for that it merits the epithet which we here give to it there can be no doubt, would be best reviewed at Lloyd's coffee-house; which the Monthly Reviewers very seldom have any call to frequent. When we have any occasion to consult a learned notary public, we shall certainly recollect Mr. Sandau.

LAW.

Art. 16. *A Report of the two Cases of controverted Elections of the Borough of Southwark, in the County of Surry; which were tried and determined by Select Committees of the House of Commons, during the first Session of the eighteenth Parliament of Great Britain, 37 George III. With Notes and Illustrations. To which are added, an Account of the two subsequent Cases of the City of Canterbury; and an Appendix on the Right of the Returning Officer to administer the Oath of Supremacy to Catholics.* By Henry Clifford, of Lincoln's Inn, Barrister at Law. 8vo. pp. 420. 6s. Boards. Debrett. 1797.

Mr. Tierney presented a petition to the House of Commons on the 7th of October 1796, which was ordered to be taken into consideration on the 1st of November following, and on that day the committee was appointed. The petition alleged that, in order and with a view to his election, Mr. Thellusson, in violation of the statute

REV. MARCH, 1798.

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of the 7 William III. c. 4. (commonly known by the name of the *Treating Act*;) and of the resolution of the House of Commons of the 2d of April 1677, had by himself, or his agents, given meat, drink, entertainment, and provision to persons having votes in the election. This fact Mr. Tierney substantiated by evidence to the satisfaction of the Committee, who determined that the last election for the borough of Southwark, as far as related to Mr. Thellusson, was void; and that Mr. Thellusson, at that election, acted in violation of the statute of William, whereby he was incapacitated to serve in parliament upon such election. In consequence of this determination, a new writ was immediately issued for the election of a burgess to serve in parliament for the borough of Southwark. Mr. Thellusson again presented himself as candidate, was again returned, and Mr. Tierney again petitioned, and urged, among other reasons, which were afterward relinquished, that the candidate was ineligible to fill the vacancy after having been convicted of acting in opposition to the statute of King William. Mr. Tierney observed in the course of his argument, that no "benefit could be possibly derived from the strictest execution of laws which should allow the guilty party to be immediately re-elected, by means of that very corrupt influence, for creating which his former election was avoided." Mr. Thellusson's counsel contended that the statute of King William extended only to the election in which the treating took place, and did not render the party ineligible after the election had been declared void; or in other words that the disqualification by this statute was not prospective to a future election; and such indeed appears to be the plain meaning of the words of the act: though we are of opinion that the decision of the Committee, which declared that Mr. Tierney was duly elected, and ought to have been returned, was better calculated to promote the beneficial objects of this law.

Mr. Clifford has, in the present work, furnished the public with a correct report of these important cases, and has enriched his volume with a short account of the two Canterbury cases, and a report of the case of *Ridder* against *Moore* and *Francis*, tried before Lord Kenyon at the last summer assizes for Gloucestershire; which was an action brought by the plaintiff for the amount of a bill for treating and entertaining, during the election, the voters in the interest of the defendants. The plaintiff had a verdict, the judge being of opinion that there was sufficient proof of agency to affect both the defendants. We recommend this publication as forming a valuable addition to those which have already appeared on the subject of election law.

Art. 17. *An Interesting and Impartial View of the Practical Benefits and Advantages of the Laws and Constitution of England.* By P. B. Cross, Esq. of the Honourable Society of Lincoln's Inn. 8vo. pp. 236. 4s. Boards. Brooke. 1797.

This tract is principally historical, and aims at giving a connected relation, interspersed with appropriate remarks, of the measures adopted at various times by our legislature, for the security of the life, liberty, and property of the subject. We are sorry that we cannot join in the high commendations which the author bestows on his own labours. He informs us, in the title-page of his work, that

It is 'interesting and impartial;' and we are told in the preface that 'having been for a considerable time past engaged in an *elaborate examination* of the fundamental principles and progressive establishments of the laws and constitution of England, he has necessarily had occasion to contemplate this profound and interesting subject in a *most extensive and comprehensive manner*.' Language of this sort may sometimes proceed from the exultation of one who is conscious of his strength, but it is much oftener used by those who suspect not their own imbecility. Our readers will judge of the talents of Mr. C. from the following extract, taken from the most laboured passage, at the conclusion of his book :

'I have already admitted, and I still repeat my opinion, that the present state of the *elective* body might be, in some manner and degree, transformed with advantage, and the privileges of "some certain" boroughs be re-examined and settled upon a new and better modification; but the *present* is positively deprecated as the period for embarking into such a work of even partial reformation, and the subject at this crisis, for many impressive and irrefragable reasons, ought to be permitted to remain in its present passive state, nor suffer any mode or degree of resuscitation, either within or without the doors of parliament. After the restoration of peace, and the revival of all those operative and universal blessings which such an event may bring, it is not impossible that some plan of reform may be set on foot in the parliamentary representation, and the real and existing grounds of the imputed imperfection candidly examined and perfectly ascertained; and if there appears to be *sufficient* cause for any reformation, which can be attended to without creating any radical inconveniency to posterity as well as ourselves, and the delicate task can with consistent safety and approved political sagacity be undertaken, *then* will be the best time for its commencement.

'But until that period arrives, and the manifest existence of such a conjuncture of affairs, every good man and patriotic citizen ought calmly to acquiesce under this *imputed* imperfection in the system of parliamentary representation, and should not by any means give sanction or encouragement to the insinuations of pestiferous declamation, nor admit any rankling discontent to agitate his passions concerning it, nor should such a question be suffered to disturb the patriotic tranquillity of a great nation, anxiously beholding its civil rights and liberties, as well as hereditary fame and consequence, immediately at issue with a desperate and numerous host of violent depredators and incendiary politicians, who have menaced the great theatre of mankind with desolation and destruction, and aim at the disorganization, dismemberment, and tremendous dissolution of all civil government in this quarter of the globe!'

Art. 18. *The Attorney's New Pocket Book*, and Conveyancer's Assistant; containing a Collection of the most common and approved Precedents; with many Practical Remarks. To which is subjoined a short Treatise on the Nature of Estates in general, and the Qualities and Effects of different legal Instruments. The Whole forming a very useful Epitome of Conveyancing. By Frederick Coningsby Jones, of Gray's Inn. The Second Edition,

with many material Corrections, Alterations, and Additions. 2 Vols. 12mo. pp. 700. 10s. 6d. Boards. Brooke, &c. 1798.

This is a very useful book on the subject of conveyancing, and contains a number of unobjectionable and valuable precedents. These precedents have, in the present edition, been materially altered and improved, and a considerable addition, together with several practical notes and observations, has been made to them. The treatise on estates has also been enlarged; and the whole work is so much improved, that we recommend it with confidence to those members of the profession who are not possessed of the more voluminous and expensive treatises on this subject.

Art. 19. *A Treatise on Excise and "Qui tam" Informations*, as they relate to summary Proceedings before Justices of the Peace; the Mode of prosecuting and defending such Informations; and the Law, Evidence, and modern Determinations thereon. Together with some approved and useful Precedents of Summonses, Informations, Convictions, Warrants, and Notices; and also an Index to all the Excise Acts of Parliament. This Treatise will be found useful to *Justices of the Peace, Gentlemen of the Profession, and Tradesmen* subject to the Excise Law. By Robert Kyrle Hutcheson, Esq. Barrister at Law, Bristol. 8vo. pp. 260. 4s. Boards. Butterworth. 1797.

Though we do not concur with the author in thinking that 'this treatise will be found useful to justices of the peace, gentlemen of the profession, and tradesmen subject to the excise laws,' yet it discovers marks of diligence and accuracy; and we think that it may prove acceptable to the last, which is the most numerous class of those readers for whose express purposes it was compiled. Justices of the peace and gentlemen of the profession will find in Burn all that is contained in Mr. Hutcheson's book, and more; and therefore they are under little temptation, in this instance, of deserting their old and faithful ally, whose services they have frequently experienced.

We sincerely wish, with Mr. H., that trivial offences were indolently passed over, the prosecutions on which are attended with great expence to the party, though acquitted of the charge. We also think, with him, that discriminations should carefully be made between offences involuntarily committed, and those that carry with them a strong suspicion of fraud: this discrimination is particularly desirable in the excise laws, which, in many instances, bear hard on the liberty and are oppressive to the feelings of the subject.

Art. 20. *A General Index to the Modern Reporters*, relative to the Law occurring at Trials by Nisi Prius, from the Period of the Revolution to the present Times. By the late John Kells, Esq. Barrister at Law. Vol. I. 8vo. pp. 515. 9s. Boards. Dublin, Grierson. 1797.

The object of this publication is, we are informed by the publisher, 'to combine the advantages of a digest of the leading authorities with the practical utility of a repertorium referring to all the cases of any importance, and thus to reduce the principal matters dispersed in twenty-seven volumes within the compass of two, and to exhibit

exhibit not only the law as it now stands, but also the progress of its gradual improvement.' We have frequently had occasion to observe and lament the increased number of law publications, from many of which no advantage can be derived to the reader; as the same matter is again and again detailed, with a little variation of form and appearance. The present performance appears to us to be accurate, and might have proved useful as a private common-place-book to the compiler, which was its original purpose: but, after the later editions of Buller's and Espinasse's *Nisi Prius*, Bacon's *Abridgment*, and Comyns's *Digest, cum multis aliis*, we are at a loss to discover the necessity of making it public.

We are of opinion that the case of *Cooper v. Elston*, B. R. M., 37 Geo. 3. 7 T. R. 14. should have been mentioned as within the Statute of Frauds, in the same place in which the earlier case of *Rondeau v. Wyatt*, C. P. T. 32 Geo. 3. 2 H. Bl. 63. was noticed, as having been governed by that authority.

The second volume commences with the title of *Actions in general*, and ends with that of *Executor*.

POETRY, &c.

Art. 21. *First Flights*, by John Heyrick, junior, Lieutenant in the Fifteenth or King's Regiment of Light Dragoons: containing Pieces in Verse on various Occasions. 4to. 3s. 6d. Dilly. 1797.

These *First Flights* have proved *Last Flights*; for the writer, while they were in the press, suddenly took wing for another world. His relatives have fulfilled his intentions; and while they leave his poems to speak for themselves, they attest the generosity of his character as a man and a soldier.

The verses certainly do not rise higher than those with which persons, who have what is called a talent for poetry, usually entertain their friends in society:—but, in association with the memory of the writer, they will doubtless be read by many with pleasing emotions; and they may be safely recommended to the notice of any reader who can amuse his leisure with pure and elegant sentiments and agreeable imagery, expressed in a manner somewhat short of excellence.

We give the following specimen:

‘ *A Medicine for the Woe-begone.*

- ‘ When within doors the glowing ember,
- Without, the winds proclaim December;
- When wretched cattle on the plain
- For food and shelter moan in vain;
- When sheep, by falling snow more white,
- On the bleak heath sustain the night;
- When travellers benighted stray,
- And wish in vain the ling’ring day;
- When ships are found’r’d on the waves,
- And goblins quit unhallow’d graves:
- On such distemper’d witching nights,
- Hail’d but by murderers and sprites;
- When Nature kindly chains the pounds
- In Winter’s adamantine bonds,

To save the victims of Despair ;
I'll teach you how to banish Care.

' Stir up the fire, and close the door,
And light a pair of candles more ;
Send for a few true hearted souls,
Who love their girls, their friends, and bowls ;
Then search your treasures under ground,
Until the oldest wine be found ;
Air your decanters till the wine
Shall like the sparkling ruby shine ;
Thus you'll the tyrant Care dethrone,
And make an evening of your own.'

Several of the pieces have more of a religious turn than might be generally expected from a gentleman of the military profession.

Art. 22. *The Druriad*; or Strictures on the principal Performers of Drury-lane Theatre: A Satirical Poem; with Notes Critical and Explanatory. 4to. 1s. 6d. Richardson. 1798.

Once in about eight or ten years, the heroes and heroines of the Buskin and Sock are obliged to find employment for the discriminating powers of some scrutinizing Bard, versed in dramatic lore, and in all the trim and fashion of the stage. Of modern critics belonging to this class, Churchill's redoubted name stands foremost; and certainly he has not been equalled in fire and force by any of his followers,—from the author of *Thespis* to the present satirist.

The 'Present Satirist,' however, is not contemptible, either as a poet, or as a judge of acting; and if he has failed to reach the height of eminence which Churchill attained, he is also (to his credit be it observed) behind his predecessor in ill-nature.

The *Druriad* being cast in the dialogue-form, the poet's friend asks why the Muse is employed only on the subject of Drury-lane?

'Why Covent-garden's actors leave unsung?'

This question is thus answered:

'Know, with Buffoons I cannot condescend
My page to tarnish and my time to spend.'

He then proceeds to support his charge of *buffoonry** by the force of ridicule:

'A royal edict issues from the throne,
O! say what brilliant spectacle is shewn?
What constellation sheds its brilliant ray?
Quick is the Georgium Sidus of the play!
By Reynolds taught, see Lewis frisk and climb,
And Follet's carrots grace the pantomime.'

The author gives a note of explanation to 'By Reynolds taught;' which refers us to the '*speaking pantomimes* of this gentleman, called

* *Buffoonry*, by the way, is not the happiest term that might have been used, to express the author's dislike of the sort of entertainment generally provided for the public at Covent-garden Theatre.

by courtesy COMEDIES.' The *carrots* in the next line are thus illustrated, for the benefit of posterity: 'Know, all men, by these presents, that the joke consists in Mr. Follet, the clown, coming forward and sitting down in the front of the stage, with a basket containing three or four immense carrots; which, assisted by some intro-susceptive power in the vegetable, he has the appearance of devouring whole, to the great delight of the British audience.' This, no doubt, will be considered as somewhat akin to *buffoonry*.

Proceeding to 'sing of Drury-lane,' Mrs. Siddons heads the group of the FAVOURED characters, and is warmly as well as justly praised. As a specimen of the poet's manner when he is not a *satirist*, the following lines may be transcribed:

'Siddons, great mistress of each magic art,
To raise contending passions in the heart,
When wretched Shore, depress'd with grief and pain,
Calls upon death, her last resource, in vain;
Or when, unaw'd by conscience or by fear,
Macbeth drives on her impious mad career,
When horrid dreams at length her guilt reveal,
And on her hand she shews the bloody seal;
When poor Cordelia, after war's alarms,
Expires with anguish in her father's arms;
In Beverley's distress and piercing moans;
In Isabella's shrieks and dying groans;
O Siddons! thou alone the soul can'st thrill,
And melt us down, like Circe, to thy will.'—

'Next Jordan comes, Thalia's fav'rite child,
And charms with naïveté and humour wild;
Miss Peggy, Priscy Tomboy, or Miss Prue,
Oh! who can play so charmingly, so true?
But, in the name of ev'ry thing that's strange,
Why suffer her in Farren's walk to range?
Why call her Lady Teazle, Lady Belle?
Still it is Jordan finely dress'd—'

The poet's text is considerably aided by his *Notes*; thus, to the lines on Mrs. Jordan, the following stricture in prose is subjoined:

'Who, that has witnessed the admirable efforts of Mrs. Jordan in low comedy, does not regret to see her attempt such parts as Lady Teazle and Estifania? After these extraordinary undertakings, we shall soon expect to see Mr. Bannister, jun. in Richard III. and Mr. Suett in Beverley or Macbeth. As Mrs. Amlet says in the Confederacy, "We are all for appearing above what we are, and that is what ruins every body."

Miss Decamp appears, next to Mrs. Siddons, to be a favourite with this critic of the stage;—as is Mrs. Powell: on whose imperfections, however, in the histrionic art, he bestows some not unfriendly remarks.

Of the male performers here exhibited, Mr. Kemble occupies the fore-ground of the picture; and, indeed, it seems that the whole family of that name (the reader will recollect that Mrs. Siddons was a Kemble) hold the first place in the painter's esteem:

' When Shakespear bids contending passions wage,
 Love, hatred, jealousy, remorse, and rage,
 Or paints the madness of the noble Dane;
 Or fell ambition of the Highland thane;
 Or Richard urges on his blood-stain'd course,
 And madly cries, " My kingdom for a horse!"
 Kemble, in scenes like these, can nobly soar,
 And make e'en Garrick's loss be felt no more.'—

' See Charles*, a brother of the Kemble race,
 With youthful figure and expressive face,
 In ardent Malcolm admiration draws,
 And claims in luckless Barnwell loud applause;
 He, urging onward in the path of fame,
 The native honours of his house to claim,
 Shall gain the steep ascent, by Siddons led,
 While wreaths of living laurel grace his head.'

Palmer is commended and criticised; and poor Packer is totally condemned. Not so an old acquaintance of our's:

' Old King, with ev'ry requisite to please,
 Strong sense, dry humour, wit, and comic ease,
 Unrival'd reigns, on Drury's classic boards,
 In crusty crabbed sires and testy lords.'

If, reader, thou would'st know what is said of Suett, of Wroughton, of Bannister, of Aikin, and of Sedgwick, &c. &c. procure the poem, and do that justice to its merit which may be deemed its due; but for which we have not room for a full display within the scanty limits allotted to this Article. Here, therefore, we conclude, as does the poet, with the following invocation to the Great Father of the English drama:

' Genius of Shakespear, from thy heav'nly sphere,
 Look down with pity on thy vot'ries here;
 See pantomimic jargon, ev'ry season,
 Usurp the place of common sense and reason.
 Some rising poet, O great Bard! inspire,
 With one bright spark of thy immortal fire,
 Reclaim the taste of this degen'rate age,
 And reign once more triumphant o'er the stage.'

Art. 23. *Satires, &c.* By Jaques. Part I. 4to. 2s. 6d. Miller. 1798.

" All human race would fain be wits,
 But millions miss for one that hits."

So said Swift; and if he were not greatly out in his comparative estimate, the reflection, one would think, must somewhat damp the courage of our adventurous "wou'd-be's," who are continually rushing headlong in swarms to the press; unaware, alas! that they are fated to rank with the "Millions!" We are sorry that it is

* Mr. Charles Kemble's powers are daily expanding into excellence; and we look forward with pleasure to the future eminence of this young actor.'

not

not in our power to hinder Friend Jaques from mingling with the throng!—we style him our friend, because he kindly invites us to dinner:

“ For, though not rich, I’ve enough in plenty,
Ev’n if you muster in number twenty.”

Seriously, however, we leave our readers to judge whether we have not *earned* the dinner, by toiling through forty pages of *such poetry*!

The Satire of Friend Jaques, in this ‘Part I.’ is chiefly directed towards the theatres. Where the blow will next fall must, doubtless, be matter of general and fearful apprehension.

Art. 24. *The Poetical Works of John Milton*, with a Life of the Author by William Hayley. Folio. 3 Vols. 15l. 15s. Boards. Boydell and Nicol. 1794 and 1797.

As in our judgment the present work does honour to our country, by presenting in so magnificent a dress the first of English poets, it is with sincere pleasure that we announce to the public the completion of this grand undertaking. The first volume appeared in 1794, and was reviewed in our sixteenth vol. N. S. p. 121, where we examined at some length the elegant and ingenious life prefixed by Mr. Hayley; in which he endeavours, with considerable success, to rescue his author from the harsh and malignant censure of his former biographers.—No notes accompany this edition, but it is recommended by the typographical exertions of Bulmer, and by engravings from the designs of Romney and Westall. We cannot too highly praise the composition of Mr. Romney’s picture, in which Milton’s daughters are represented reading to their father:—this picture, we are informed, has been purchased by Mr. Whitbread; and an engraving from it is inserted in the first volume, which contains the Life, and the first six Books of *Paradise Lost*.—In the second volume are introduced the remainder of *Paradise Lost*, and the whole of *Paradise Regained*; the third volume contains all his other poems, not omitting those in Latin and Greek, the latter of which have been so ably and elaborately examined by Dr. Charles Burney in Mr. T. Warton’s second edition of *Milton’s Minor Poems*.—We cannot dismiss this article without declaring that we think the present work the most splendid that we have seen, and nobly entitled, on every account, to the encouragement of the public.

Art. 25. *The Jacobin’s Lamentation*: or, the Poor too Rich. 8vo. 1s. Hatchard. 1798.

Intended to ridicule those violent retainers of a party, who clamorously cry out for the rights of the “poor,” and the nonsense of “equality.”—With the aid of a little humour, the writer might have carried his point, and have met with commendation from readers of taste: but the Muses often turn a deaf ear to those who invoke them;—and whose disappointment sometimes reminds us of the poor poet in the well-known Epigram, who

“—Beat his pate, and fancied wit would come:”

which occasioned his jocular friend to cry out,

“Knock as you please,—there’s nobody at home.”

MEDICAL and CHEMICAL,

Art. 26. *An Introductory Lecture to a Course of Chemistry*; read at the Laboratory in Oxford, Feb. 7, 1797. By Robert Bourne, M. D. Chemical Reader in the University of Oxford, &c. 8vo. 2s. Rivingtons. 1797.

Were a copy of this lecture to stray into France, some assertions would excite the smile of contemptuous surprise. The historian of the present war, we apprehend, if he understands his subject, will present a very different statement from that which here occurs, pp. 18 and 19: 'A few years ago, France took the lead in chemistry.' Alas! what country does the Oxford Reader think has since gotten to the head of the form?—Soon afterward, our author informs us that the French 'were beginning to apply chemical principles with success to several manufactures, and might perhaps soon have rivalled us in some of those in which our superiority was before confessed.' P. 19. From what source this and similar remarks arise we know not. Possibly it may please some morbidly irritable people, to be told that Buonaparte always appeared alike destitute of comprehension and presence of mind; that his soldiers always ran away at the sound of the first shot; and so on.—It is certain, however, that, in the estimation of reason, the achievements of the enemy's Generals have not exceeded those of the chemists; and what there is most extraordinary in the history of the arts is precisely the sudden establishment of new manufactures, and the improvement of others, by mere virtue of skill in chemistry, just as the necessities of the republic demanded.

Art. 27. *Oratio in Theatro Coll. Reg. Med. Lond. ex Harveii Instituto, habita Die Octob. 18. An. 1797*, à ROBERTO BOURNE, M. D. Socio. 4to. Oxon. 1797.

It is not easy to conceive a literary composition more necessarily doomed to insignificance and insipidity, than an annual oration on a given topic, unchanged during a century, and perpetually "*ex instituto*" obliged to commemorate the same persons, and utter the same sentiments. To repeat, year after year, in inflated panegyric, the names of a Linacre, a Caius, a Harvey, a Radcliff, and a Mead, &c. must be a most irksome business; and nothing can be of less importance to the learned world, than to inquire *how* it is done. It is not in the power of mere scholarship to elevate such a subject into consequence; and the only way of rendering the harangue in any degree interesting, is to seize any passing occurrence, and associate it with the standing topic of the day.

The orator before us has not neglected to make use of the advantages offered to him on the present occasion. The victory gained by the college, over its competitors of the licentiate tribe, has afforded matter of congratulation and triumph; and the death of an eminent member has added a new subject of biographical commemoration. As to the first event, Dr. B. has mentioned it with that decent elation which became a mere legal victory, in which the successful party did not choose to appeal to one single principle of general equity or public good, but warily kept on the defensive ground of statutes and bye-laws. '*Horum consilia* (says he) *conatusque vos ea prudentia, eaque constantia,*

constantia, quibus oportuit, *repressistis et fregistis.*' His pious concluding wish in favour of the '*Linacri domus,*' no one, surely, can blame. '*Stat, stetque, obsecro! diuturna.*'

The lamented death of Dr. Warren has given rise to a longer and more interesting passage, the principal part of which we shall copy, as an agreeable specimen of the author's style, and a judicious summary of the medical life of the deceased:

'Natus igitur WARRENUS in agro Suffolciensi, honesto loco, patre Clerico, puerilem animum Buriæ Suffolciensis literis informavit, juvenilem honestissimis studiis in Collegio Jesu apud Cantabrigienses, corroboravit. Quos ibi progressus fecerit, præcipue in mathematicis disciplinis, ex honoribus quos illi, cum gradum Baccalaurei in Artibus susciperet *, decrevit Academia, indicium licet sumere. Hæc vero disciplinæ, ipso etiam HIPPOCRATE teste, multum ad Medicinam discendam conferunt: nam ad Filium, Medicinæ studiosum, scribens, ut Geometriæ et Arithmeticæ det operam, pluribus adductis rationibus, hortatur. Si sint autem, qui de mathematicis disciplinis non æque nobiscum sentiant, sciant hi, quod cæteras disciplinas, quod Græcas Latinasque literas, WARRENUS diligenter coleret; quod tenacissima præditus memoria, eorum, quæ semel didicerat, oblivisceretur nihil. Talis cum esset, ad quæcumque se applicuisset artem, summam de illo spem sui jure concepissent. Quod in suum, quod in publicum commodum optime cessit, ad Medicinam se applicuit. Cumque ab hac arte discenda ad exercendam se conferret, Londini sedem figens vix se medicum professus erat, cum illius fama serpere inciperet. Quid? Cum non multos adhuc annos in Medicina exercenda posuisset, dignus habebatur, qui REGIS OPTIMI PATRIÆQUE CARISSIMI saluti prospiceret, Medicus Regius constitutus. Jamque ille artem suam in luce atque sole collocaverat, unde fructus, qui antea se aliquatenus ostenderant, incrementum et maturitatem cito sunt adepti. Nam quo magis WARRENUS civium oculos in se convertit, eo indies magis de ejus in medendo peritia crevit opinio, eo magis a Principibus, ab Optimatibus, ab omnium ordinum ægrotis, quæsitus est. Nimirum, in illo RADCLIVII sagacitatem, doctrina atque humanitate insigni temperatam, conspexerunt. Erat enim in morborum natura distinguenda acutissimus, in curandis morbis solertissimus; sermoni autem ea gratia et facundia inerant, ut, assidente WARRENO, suorum dolorum obliviscerentur ægroti, adeo ejus delectabantur eloquio. Non quod vir ille eloquens, blandimentis et assentatiunculis tempus terendo, eorum, quibus medicus affuit, favorem captaret; nihil liberali viro indignum, nihil otiosum, nihil, quod non ad ægrotorum res pertinebat, in illius sermone deprehendisses: omniumque, de quibus audivimus, nemo unquam medicus cum ægrotis negotia citius expediebat. Illius denique, ne longum faciam, sive ingenium, sive doctrinam, sive mores, sive diligentiam ac industriam, nobiscum reputemus, in harum unaquaque virtutum absolutum illum et perfectum invenimus. Atque hæc cum

* Hunc gradum suscepit anno MDCCLII; atque inter Baccalaureos, quibus sua reservata est senioritas comitiis prioribus hujus anni, secundum obtinuit honoris locum.'

ita sint, quid mirum quod summis hujusce ævi medicis annumeraretur WARRENUM, quod maxima artis suæ præmia reportaverit, quodque nomen, una cum MEADII RADCLIVIIQUE, una cum vestrum nonnullorum nominibus, seræ posteritati tradendum reliquerit? Vos testor quam in arte nostra emereret; quam ægroti illum suspicerent et dicerent, quam illum, undique, medicum vellent, ut, dum aliorum saluti invigilabat, non satis consuleret suæ. Vos testor, nam ii estis, quibus, etiamsi ad illius famam prædicandam mecum conspiretis, minime tamen est verendum, quo minus vosmetipsos vestra sit mansura,

‘Queret forsitan aliquis, quæ ingenii monumenta vir ille eximius, scriptor composuerit. Equidem non existimandum est, illi, qui tantum temporis in artis exercitationem impendit, multum lucubrationibus et calamo superesse; neque postulandum, ut qui diem totum in agendo posuerat, noctem etiam in scribendo consumeret. Nonnulla tamen scripsit, quæ vobis in manus tradi, et actis Collegii medicæ inseri, voluit; atque hæc ejusmodi sunt, ut populari de illius in medendi arte præstantia judicio fidem faciant.’

Art. 28. *A Lecture on the Preservation of Health*, by J. Garnett, M.D. 8vo. 1s. Cadell jun. and Davies. 1797.

The first part of this lecture, the author tells us, is the substance of an essay read at Edinburgh, in defence of the general principles of the Brunonian system. These principles are very plainly stated and happily illustrated. Dr. G., who does not pretend to originality in the present tract, candidly names those to whom, besides Dr. Brown, he has obligations.

Art. 29. *Outlines of a Course of Lectures on Chemistry*, by T. Garnett, M.D. 8vo. 4s. sewed. Cadell jun. and Davies. 1797.

We make no question that this syllabus will be of considerable service, to those who attend the ingenious author's lectures: yet we have our doubts whether Dr. Garnett has adopted the best scale for such a composition. It seems too large for a syllabus, and is certainly too small for a manual.

NAVAL AFFAIRS.

Art. 30. *Prospectus and Specimen of an History of Marine Architecture*, drawn from the best Authorities, and chronologically deduced from the earliest Period, to the present Time. Illustrated by upwards of 100 Plates, exhibiting at least 1000 Figures, engraved by the most eminent Artists. In 3 Vols. Royal 4to. By John Charnock, Esq. 4to. Price 6s. sewed. Faulder. 1796.

This *Prospectus* is printed in royal quarto, with six elegant engravings of antient marine architecture; and we observe that the price of it will be returned to subscribers. The work itself must necessarily be a very elaborate one; and it will, in course, be an expensive publication*. The price to subscribers is set at nine guineas; the half of which sum must be paid at the time of subscribing; and the remainder on the delivery of the first volume.

* The preliminary advertisement informs us that the sum necessary to complete the undertaking will amount to upwards of 6000l.

The historical part of the work, as the prefatory advertisement assures the reader, 'will be continued down to the present moment, so that all the modern improvements will be fully treated of, and exemplified by accurate draughts, accompanied by proper explanations, &c. &c.'—We cannot but earnestly recommend this great design to the attention of all who are truly sensible of the vast importance of whatever seriously regards the improvement of those wonderful specimens of human art and contrivance, which form the subjects of Mr. Charnock's great undertaking. Those who are desirous of farther information respecting the particulars of the author's plan, we refer to the pages and engravings which are comprehended in the present *prospectus*.—When the work is completed, we shall be happy to attempt a competent review of it.

POLITICAL, &c.

Art. 31. *The Second Report of the Society for bettering the Condition and increasing the Comforts of the Poor.* 8vo. 1s. Becket.

1797.

Our readers will recollect the account which we gave of the first report of this laudable association, in our Review for August last. Every class must wish success to their philanthropic exertions, but none are so much interested in it as the rich. It is only by meliorating the condition and increasing the comforts of the *industrious poor*, that they can be induced, in these times of adventurous and turbulent inquiry, to acquiesce in that distribution of property which they have been delusively told is a violation of their rights. It seems far from impossible that all political distinctions, except those created by property, will speedily be deemed of less importance than heretofore. It is therefore highly requisite for the advantage of society, that the two great parties, of the rich and the poor, should be kept in good humour with each other, in order to prevent or at least diminish the calamities of those revolutions which some have prophetically if not justly apprehended that our posterity, if not ourselves, are doomed to experience.

No. 8. which is the first paper in this report, contains an account of a parish windmill on Barham Downs. It was erected by subscription, and cost 353l. By an agreement between the subscribers, it was settled that, after payment of the necessary expences, half of the profits should be set apart towards paying 200l. of the sums advanced, and that the remainder of the profits in the mean time (and ultimately the whole of them) should be applied for the benefit of the industrious poor of Barham parish. The fixed price for grinding at this mill is 4d. per bushel, with an allowance of $\frac{1}{4}$ lb. only for waste; whereas the neighbouring millers used to charge 6d. a bushel, with a deduction of 1 lb. for waste. The meal is sold to the poor at a reduced price. Much advantage appears to have arisen from this mill. It has compelled the millers to be less exorbitant in their demands. If such mills were generally established, they would effectually defeat that kind of monopoly which lately threatened such dangerous consequences. Another parish mill has

been erected at Chislehurst in Kent, which has enabled the poor to buy flour there for nearly 2s. per bushel under the usual price.

The next communication gives an account of a village shop, established by Dr. Glasse, for supplying the poor with coals at prime cost. This he does by purchasing a quantity of them at the wharf when the price is moderate, and having them brought from the water side in his own carts. He is thus able to sell good coals at 1s. per bushel, when those of an inferior sort are sold at the shops for 1s. 6d.

Another paper gives an account of the manner and expence of dressing stewed ox's head for the poor; from which it appears that 52 persons may be supplied with two meals in a week for so small a sum as 2s. 5d. in the cheap parts of England. An ox's head, 1s. 6d. a peck and a half of pared potatoes 7½d. onions, some pot herbs, and 2 quarts of oatmeal, were put into 13 gallons of water, and stewed for several hours, care being taken to supply the waste evaporation.

The 11th number suggests a mode for accommodating the poor with blankets in the winter, by purchasing a number of them, and lending them out in November to be returned in the ensuing month of May. The 12th gives an account of the kitchen fitted up at the Foundling Hospital under the directions of Count Rumford; by which, it is said, 25 chaldrons of coals per year are saved to that institution.

Number 13th furnishes the regulations of a *House of Recovery* established by the Board of Health at Manchester, and mentions cases in which relief has been given. Some of these unveil scenes of deplorable poverty and wretchedness. Indeed every page of this collection serves to shew that there is yet room for much reform among us.

The 14th paper displays the advantage of cottagers keeping cows and renting land. Three instances are selected from among the cottagers on Lord Winchelsea's estate in Rutlandshire. It is said that the rate collected for the relief of the poor, in his three parishes, is barely 6d. in the pound; that the rents for the cottages and little closes of ground are the earliest and best paid; and that the cottagers are made more happy, their means of subsistence increased, and their morals improved, by this liberal arrangement. How much strengthened would be the titles of the nobility to their immense fortunes, as well as to the general esteem, if the conduct of Lord Winchelsea with respect to his cottagers were less remarkable! It would be useful to many persons to reflect, often, that all property which is not actually occupied is held by a factitious right; that it is from the laws, and not from our ancestors, that we derive our estates of inheritance; and that under every form of government the only solid foundation of law is public opinion.

Number 15th gives an account of the expence and benefit of white-washing the apartments of the poor. Clean white-washed walls, it is said, prevent or destroy vermin, and induce general habits of neatness and cleanliness. The expence of white-washing varies greatly: but it is not considerable in any part of England.

The

The 16th and last paper relates the method taken by the Rev. Mr. Dolling to furnish the parish of Aldenham with a midwife. The proceeding in this case was so simple, that the account of it was hardly necessary. The gentleman selects an old lady, procures for her some money, and sends her for instruction to the Lying-in Hospital in Store-street. At the end of three months, she returns, and skilfully exercises her calling.

An appendix contains the names of the subscribers, with an invitation to all persons disposed to favor the society, to make their communications briefly and plainly, on any subject connected with its views. We beg leave to suggest to the conductors that it might be advantageous to publish their reports in a less expensive manner. The important—because useful—information which they contain would be much more generally diffused by three-penny pamphlets, than by such as the society have chosen for their productions, decorated with large type, spacious margin, and expensive paper:—the Poor should read them.

Art. 32. *The Third Report* of the Society for bettering the Condition of the Poor. 8vo. 1s. Becket. 1797.

This report contains ten papers, in the first of which the Earl of Winchelsea confirms the account, given in the former report, of the advantage of letting small portions of land to the industrious indigent.—The second mentions the establishment of village soup-shops, supported by voluntary subscription: The third suggests a plan for the relief of chimney-sweepers: The fourth gives an account of a charity for placing out poor children: The fifth, of a mode for assisting the female poor at the period of their lying-in, by lending out sets of childbed linnen and clothes for a limited time: The sixth contains suggestions for relieving the beggars of London. The secretary of the society inquired into the circumstances of 120 of them, and found that most of the men were maimed or disabled by age or sickness: of the women some were the widows of soldiers, some were very old, others crippled; others were distressed for want of work, and many were ignorant of the mode of obtaining parochial assistance, or afraid of applying for it. The magistrates of London, it appears, interfere very little in questions of parochial relief, and the poor are consequently left at the mercy of the parish officers. In some cases, it is apprehended, the poor are induced by menaces and promises to quit their parishes in the country, in order to set up the trade of a London beggar.—A third class of beggars consists of such casual poor as are out of work. To relieve these, it is recommended to establish work-rooms in different parts of the metropolis, where the poor might attend and receive inviolably every penny of their earnings, and where, if they liked, they might partake of a good meal at a cheap rate.

Another paper contains a recommendation for allowing the poor a bounty on their work.

We shall conclude with an extract from Dr. Glasse's observations on the condition of the cottager:

Where a cottager possesses any property,—when he has a garden, a pig, or a cow,—his advantage is to be estimated, not merely

by the pecuniary profit produced, but by the superior tone of industry and economy, which he acquires. In the instance, which I have mentioned, of James Bramsgrove and his family, the prospect of increased comfort, and of improved means of subsistence, gave an incentive and a pleasure to all their labour and exertions, during the late harvest. Perhaps it may be needless to observe, that habits of application and good conduct, when once acquired and enjoyed, continue in almost every instance, through life, a blessing to the possessor; and that where the cottager has acquired at home a pleasurable object of industry, to which his hopes and wishes are directed, it has the effect of attaching him to his situation, of augmenting his energy, and of reconciling him to a life of labour and hardship.

Art. 33. *A Letter on the present Measures of Finance*; in which the Bill now pending in Parliament is particularly considered. By the Earl of Lauderdale. 8vo. pp. 48. 1s. 6d. Debrett. 1798.

This letter displays great knowledge on financial subjects, and is written in the neat didactic style that generally distinguishes the productions of the noble author.

The following observations deserve to be attentively considered:

‘To me it appears in the strongest manner, that the difficulty of making peace rests not so much with our enemy as with ourselves. We must ultimately break down the temper of our minds to the real nature of our situation. We must learn to look, not at the proud state of the country when Mr. Pitt involved us in this unfortunate contest, but at the state to which he has now reduced us. For his misconduct, waste, and incapacity, we must now, however unwillingly, prepare to pay, not in our past and present burdens, however heavy they may be, but in our national importance and in our national consideration. We may look at the rank we held in the scale of Europe with regret; but we must prepare to stand in the station to which he has reduced us, if not with satisfaction, at least with patience. But though we must fall, it is with ourselves to make that fall revered and respected. Though our scale in Europe be lowered, yet we still may support our national honour: not, indeed, by Mr. Pitt’s parliamentary declamation; nor by his elaborate and fallacious statements; not by his rancorous and unavailing abuse of our enemy, but by quietly assuming that situation (which) the folly of our late conduct has entailed on us; by instantly adopting a system of economy, rigid in proportion to the necessity of our circumstances; and, lastly, by attempting to correct the abuses and defects of our own government, before we presume even to think of the government of others.

‘By a (an) uniform adherence to this line, by a fair and manly acknowledgment of our past folly, and by patiently submitting to our present state, we must not only still be respected, but in time may look forward to better days.

‘A steady perseverance in the right (path) will in the end not only atone for past folly, but secure future prosperity: By a farther perseverance in the wrong, we can alone entail on ourselves an accumulation of disgrace, and a certainty of ultimate ruin. We have to choose between truth, and a chance of salvation; and Mr. Pitt, and a certainty of annihilation.’

In page 16, his Lordship states that Mr. Pitt's provision for the current year is probably deficient by 6 millions and upwards, the total expence of the army, navy, and ordnance being 30 millions, supposing the extras to be the same as in the last year.—Of the objections to the assessed tax bill, some are done away by the modifications introduced into it, subsequently to the publication of this pamphlet, and the others have been so often urged by the members of both houses of parliament, (some of whom were probably indebted to Lord L.'s discussions for their arguments,) that to repeat them, would, probably, only serve to tire our readers.

Art. 34. *A Letter to the Marquis of Lorn*, on the present Times. By Donald Campbell, Esq. of Barbreck. 8vo. 1s. 6d. Bell, Faulder, &c. 1798.

In this epistle are many bold and many salutary admonitions. The folly of attributing great talents and wisdom to every man who can make a brilliant speech, and of resigning to mere orators the absolute direction of the commonwealth, is justly censured in the following passage:

'When I look through the history of our best times, and find that the reigns of our different kings were happy and glorious, in proportion as they suffered themselves to be guided by men of plain dignified sense and untainted honour, and rejected the counsel of charlatan orators and fungous deskmen, I cannot help feeling, there is nothing we have more to lament, than our present deviation from that good old practice. The great ascendancy which mere oratory, without wisdom or virtue, has of late obtained, is nearly extinguishing the first vital principle of integrity and security in the state; and seems, in fact, to have for ever resigned the whole power of government into the hands, not of the wise, not of the virtuous, not of those whose stake in the country must be a pledge for their fidelity, but of that man, whoever he may be, who can launch the fatal bolt of eloquence with most powerful effect; who has the talent, by bold and seditious speeches, to inflame the multitude against our executive government, and then to cajole them into an opinion, that he alone, being the most eloquent, can best shield them from oppression. The needy, unprincipled adventurer, thus rises to the demagogue, the demagogue to the commoner, the commoner to the minister, and, in perfect congruity with the progressive elevation, the minister becomes the tyrant and plunderer of his country. My Lord, I do not put this as a case of positive fact in all its parts, but as one which may, to that extent, and even worse, occur from the abuse into which our system has fallen. We are not to suppose the worst will not happen, because it has not yet happened. But upon the principles on which our state affairs have for some time been managed, is it at all impossible that the very worst men in the country may, in spite of those whom it most concerns, be intruded into the direction of our state? If, indeed, fluent speaking, now called eloquence, were the test of wisdom, it would still remain to be shown, that it is a proof of integrity, before we should allow it to be the sole title to the most important trust in the world. Integrity, or at least a pride that mimicked it, was happily united with eloquence

in the late Lord Chatham ; but no one will deny, that Sir George Saville, who was not very eloquent, possessed the ability of being much more useful, without the power to be half so dangerous, and was, therefore, a much better statesman : however, as he was extremely honest, and extremely wise, though not extremely eloquent, he could not hope to be a minister,—and he never was one.’

In another place, we find sentiments that merit animadversion. Mr. Campbell observes, that ‘ it is not a time to make concessions to men in arms in Ireland, when the hosts of France are hovering over our shores. Let us first repel the enemy ; let him be taught his expectations are arrogant and visionary ; let us make an honourable and secure peace with France ; and then let the grievances of Ireland be redressed : and if the system set on foot there shall be found to have been vicious, and the enormities committed under it shall be satisfactorily proved, nothing will give me more satisfaction than to see the ministers who advised it brought to punishment.’

To refuse immediate redress for the grievances of our fellow-subjects in Ireland is surely as impolitic as unjust. When we have such an enemy to combat as the French people, whose expectations of conquest, however ‘ arrogant,’ have not *hitherto* been found ‘ visionary,’ we require the attachment of every heart and the co-operation of every arm to resist the prowess of such an enemy, and to confound his ambition : but can we reasonably expect any attachment from those who complain of us, and say that we oppress them ? Is there any loyalty that, so circumstanced, can maintain itself against every effort of disaffection ?

Art. 35. *An impartial and comprehensive View of the present State of Great Britain*, containing, I. The Advantages which we enjoy, and which arise from natural, moral, or political Causes ; and have occasioned, or tend to promote, our Strength, Wealth, Health, and Virtue, and Liberty as a Nation. II. The Disadvantages which we labour under, and which affect our National Strength, Wealth, Health, and Virtue, or Liberty. III. Methods of Improving our Advantages, or turning them to the best Account. IV. Methods of removing or mitigating our Disadvantages, particularly for repairing our Finances. With an Appendix on the present Scarcity of Gold and Silver. By the Rev. G. S. Keith, M.A. 8vo. 1s. 6d. Robinsons.

Every page of this work affords some valuable suggestions relating to the subjects enumerated in the title.—The author has compressed into the smallest compass the greatest portion of political speculations and projects, that we remember to have seen in any publication :—but what most agreeably distinguishes this pamphlet is an allegorical representation of the principal things contained in it, given under the title of ‘ Sketches of the History of John Bull, Farmer and Manufacturer.’ In this part of the inquiry, we find so much ingenuity and pleasantry, that we cannot forbear to extract a passage or two from it :

‘ John Bull inherited from his ancestors seven fertile and valuable farms, and a large sheep-walk, which one of his forefathers did not come by very honestly : But this affair happened so long ago, that

that no degree of bad character attached itself to John on that account. By a fortunate marriage he also acquired a very large farm to the northward; about half the size of all his other farms, but not so fertile. It was however very valuable to John, because there had always been disputes about their marches, between John's ancestors and those of his wife; and these disputes were generally decided by club law. Hence there were many bloody heads and broken limbs on both sides, and the contending parties neglected their farms when they were engaged in these quarrels. The marriage therefore was equally favourable to both parties. But previous to his marriage he was engaged in several adventures, and after it his life was full of bustle and enterprise. It would take several volumes to give a full history of his life and opinions, but the following sketches will give some idea of his real character.'— — —

' But though John is one of the worthiest and best men in the world, a regard to truth obliges me to point out his foibles. I say his foibles; for I don't accuse him of any intentional error or crime. But I must honestly state the instances in which he has been misinformed or ill advised.

' Upon any false alarm, his watermen are taken by the neck, and put on board of John's large boats. For, with all his good qualities, he is rather credulous: and though he has more boats and far better watermen than any of his neighbours, he is too easily made to believe that some of them are going to attack him, and carry off his cattle, or even take possession of his lands. Indeed some of them are a little hare-brained and troublesome at present. His centinels or landmen are hired for life, instead of watching only a limited time in their turn; and none but privileged persons are allowed to destroy the moles which appear in his fields. On his old paternal estates his shepherds, instead of being paid a fixed allowance for taking care of his flocks, are allowed to carry away a tenth part of all his corn. As they do not plough any themselves, John did right to give them as much corn as would maintain their families. But he should have given them a certain quantity, and then his farmers would not have complained, nor his lands have been neglected to be broken up. John knows this is a bad practice; but as it is an old one, he does not choose to abolish it. Another great error of John is, that his labourers are encouraged to be indolent, by receiving a certain allowance, when they will not work. This is false humanity; and all these things are hurtful to his old and best cultivated lands. On his wife's estate, by an equally bad old custom, if a man once get a farm, his children are continued in it, though they should neither cultivate the soil nor pay their debts; and the bye-laws are not so good on this estate, nor executed in the same way, as in his older and better improved farms. These things certainly prevent its improvement: but were it not for them, it would soon be highly cultivated. John is really a friend to liberty: yet out of regard to some old rules of his forefathers, he sometimes compels his labourers to work at any price he pleases. Also, no farmer is allowed to carry any corn off John's estate, without getting a present from John to take it away, when it is very cheap: and when it became too dear, John lately

gave a much larger donation to bring it back again. In the *rule* of his corn, likewise, John is a little whimsical. The full of his *he* is the standard of his corn measures; and, unluckily, though John has but *one head*, he has *four hats*, all differing somewhat in their size; and as John's farmers also use *their hats* for their corn measures, the weavers are often hurt by these practices. Indeed it is thing well known, that John's bye-laws at first were simple and wise: but they are now both more numerous and more obscure. All these things hurt the interests of his people. Nay, what is more remarkable, their riches have hurt their health and their virtue. Some of his farmers are become so effeminate, that they will not work in all weathers. His weavers drink pretty freely; and one of them actually swallowed a Bank note, to shew that he despised money. Hence they become bankrupts; and sometimes help themselves out of John's granaries, or store-houses. John employs a physician, a surgeon, and an apothecary, and he has built an infirmary; but he has been unfortunate and ill-advised in this affair. The health of his people has not generally mended; but many of them have contracted the jail disease in the close rooms of his infirmary: his physician is too partial to botany, and his surgeon deals too much in performing operations.

Farther, though, as before remarked, John is really a friend to liberty, yet some discontented persons insist, that he has of late been favourable to corruption; and has even sometimes been a little arbitrary. "His people," it is said, "are not regularly, or so often as formerly, convened to tell him what they want. They dare not speak their minds, as they might formerly do, to his overseer; nor meet as before to talk of their affairs. They are not allowed to do as they please with their property, though they pay their rent." And it is even alledged, "that John has once or twice broken his word." These charges are exaggerated, and several others added, by an old stay maker, who run off from John's farm, without paying his debts. But it must be acknowledged, that while any of the above abuses prevail, there will be no œconomy in John's affairs; and that with all his extensive and well-cultivated farms, and with all the exertions of his manufacturers, and his watermen, John has got himself deeply in debt. He was at first put to a good deal of expence in getting rid of a wrong-headed overseer, who, because he succeeded John's *tutor*, and was called the *steward*, fancied he was the *proprietor* of all John's estates. In order to punish that quarrelsome old fellow, who, as already mentioned, endeavoured to compel him to take back his overseer, John entered into an agreement with some neighbouring gentlemen; which cost him a great deal of money, but gained him some reputation. But this reputation did him no real service; for his old passion for tilts and tournaments was not extinguished, but revived in another form. Though his own marches and boundaries were perfectly clear, yet those of his new friends and other neighbours were disputable; and John became a self-created Justice of the Peace; and often engaged with all his watermen, and many of his landmen, or centinels, in settling the marches of his neighbours. He gave great sums of money to those who would accept of his arbitration. Instead of receiving, he actually gave, what is very unusual, high fees merely to be

be employed as an advocate, where he was no judge at all. Had he staid at home, and improved his fields, and attended to his manufactures, he would have acquired great riches; but by this imprudent conduct he got himself deeply in debt. And here one circumstance deserves to be particularly mentioned, as adding to his difficulties: his men of business, in order to get money of John, and sometimes to get a little to themselves, when they get only 60*l.* write down 100*l.* and when they got 100*l.* sometimes wrote down 180*l.* and even sometimes 200*l.* in John's books. This made it extremely difficult for John to pay his debts; and when he happened to pay off any of his bonds, his agents told him, that the more money he paid to redeem one of them, it was so much the better, and a proof that he was getting rich. By all these methods he is so much involved in debt, that he is obliged to squeeze both his farmers and his weavers, and to do many odd things to get money. And after all some think he never can retrieve his affairs.'

Art. 36. *Thoughts on a French Invasion, &c.* By Havilland le Mesurier, Esq. Commissary General for the Southern District of England. 8vo. 1*s.* Wright. 1798.

Another cheer to the spirits of our countrymen, under the apprehension of an invasion from France. Mr. le M. entertains no fears for our safety. He confides in the number and valour of our troops, and the loyalty of the whole people. In relating what has passed on the Continent, he makes one or two mistakes as to facts; nor is he very attentive to the rules of grammar. He says (page 8) that the French 'always had twice or thrice the number of those they fought with.' In their grand achievement, the conquest of Italy, the very reverse was the truth. They were outnumbered in every battle, and had to contend with four or five successive armies, each more numerous than theirs. Truth is of no party.

With respect to the style of this pamphlet, we submit that in the next edition some alteration should be made in the following passage, to prevent faction from appearing both of the neuter and feminine genders in the same sentence: 'Then was the time for bloody Faction to rear its head; but she fell astounded before the Genius of Britain.'

Again, the following line might run better: 'For twenty thousand men, (with any *degree* of artillery, ammunition, cavalry, and waggon) six thousand horses, at least, are requisite,' &c.

The pamphlet contains some useful suggestions to the peasants and country people, concerning the conduct which they should observe if the enemy were to come among them.

Art. 37. *Right of Inhabitants at large, to attend County Meetings,* asserted, in a Second * Letter to the Freeholders, Manufacturers, and Inhabitants of Staffordshire. By John Pearson, Esq. 8vo. 6*d.* Debrett, &c.

The subject examined in this pamphlet is certainly of importance. Mr. Pearson maintains,

* We have not been able to procure the *First* Letter. Perhaps it was printed as an essay or paragraph in a news-paper.

'First, That a sheriff is authorised to convene inhabitants as well as freeholders, in other circumstances than those of "Invasion, Tumult," or Pursuit of Felons—and that subjects are *entitled to assemble without distinction at a County Meeting* called for the purpose of petitioning the King:

'Secondly, That a public Meeting to address the Throne upon the ground of public grievance indispensably *requires* the "Inhabitants" to attend, and the Sheriff indiscriminately to invite them; and—I now add—

'Thirdly, That a refusal to convene them is, at the present period, more particularly unfortunate and injudicious.'

Mr. Pearson supports these assertions by the authority of old statutes and law books, as well as by arguments drawn from the present circumstances of the country. In our opinion, if the people, situated as they now are, refuse to act except in strict conformity to the directions of old statutes and law books, it is of very little consequence whether they assemble or not for any political purpose.

Art. 38. *Substance of an Address to a Parochial Meeting held at Chiswick, in the County of Middlesex, Feb. 20, 1798; to consider the Propriety of a Voluntary Contribution for the Defence of the Country.* By Sir C. W. Rous Boughton, Bart. M. P. Chairman of the Meeting. Published at the Request of the Committee and Inhabitants. 8vo. 1s. Stockdale.

This address, in its present form, is eloquent, argumentative, and happily adapted to the occasion. We are informed, also, that it was not delivered at the parochial meeting without good effect;—an effect which does credit to the inhabitants of Chiswick, in general, as well as to Sir C. W. Rous Boughton, who so very commendably exerted his abilities on this public spirited-occasion.

Art. 39. *Consolatory Thoughts on Taxation or Contribution; in Three Letters to a Member of the House of Commons.* By the Author of 'Thoughts on Taxation and a new System of Funding.' 8vo. pp. 8. Feb. 1798. No Printer's Name.

In these few pages, little more is contained than a general suggestion of the propriety of the stockholder and landholder contributing towards the defence of the country. Some trite and often refuted arguments in favour of the positive advantages of the funding system are found in p. 5. The author recommends 'to draw from the hoards of the miser, the funds of aliens, and the revenues of the disaffected, their full share of what is required to effect national security.'

Art. 40. *Pacification; or the Safety and Practicability of a Peace with France demonstrated: with Remarks upon the Advantages of a Change of Ministry, and the Dangers which threaten both Nations by an obstinate Perseverance in the War.* 8vo. 1s. Jordan. 1798.

The object of these pages is to shew that peace might be obtained if the ministry were changed; and that it is highly probable that peace never will be restored to us till such a change takes place. It does not necessarily follow, nor indeed are we sanguine in the hope, that

that any administration could terminate the war, after all that has happened, on very advantageous or very honourable terms.

Art. 41. *The Progress of Delusion*; or, an Address to all Parties : exposing the Influence and Effects of popular Credulity and Indolence, and pointing out the only Means of being preserved from National Ruin. 8vo. 1s. Hatchard, &c.

The design of this well-intended tract is fairly set forth by its author, in the following passage, which we extract from his introductory paragraph :

‘ In the following observations I propose to investigate the general character of those delusions by which, in all ages, and in all countries, popular corruption and universal anarchy have been made to prevail. I propose to investigate in what motives they have their origin, and for what purposes, and by what stratagems they are invariably and uniformly supported. The application to our own time and history is obvious.’

Popular publications, which, like this, appear to be chiefly calculated for common readers, seem to claim the honour of ranking among the most useful of the political productions of the press.

Art. 42. *A General View of a Plan of Universal and equal Taxation.* By A. Hunter. 8vo. 6d. Cadell jun. and Davies.

Nothing is more easy than to propose a general tax on property ; all the difficulty lies in framing and adjusting the details and modifications : but with these the present author, like most financiers out of doors, does not much trouble himself. His idea of taxing the income gained by professional industry, equally with well-secured and certain annuities for life, seems highly unjust. Yet, if we mistake not, he is himself a professional man. We suppose the writer to be the worthy Dr. Hunter, of York.

Art. 43. *A Letter to the Landholders of Great Britain* on the present important Crisis : containing some interesting Observations to Stockholders. By a Friend to the landed Interest. 8vo. pp. 86. 2s. Jordan. 1798.

The possessors of land and the creditors of the public are here warned of the danger that impends over their property, if they do not contribute liberally to the state, and obtain a system of reform. According to this writer, ‘ a thorough reform or revolution must inevitably take place.’

Art. 44. *An Appeal to the People of England*, occasioned by the late Declaration of the French Directory. 8vo. pp. 74. 2s. Debrett.

This appeal is written with correctness and animation, and the arguments contained in it against submitting to the French Directory cannot fail to make a deep impression on a free and spirited people.

Art. 45. *Unite or Fall.* 12mo. 6d. Wright. 1798.

The few and trite observations of this little pamphlet are designed to shew ‘ that the war, from the beginning, was unavoidable ; that we were not the aggressors ; that no ministers could have kept

upon terms with France, without injury to their country: and that peace, notwithstanding two attempts on the part of Great Britain to procure it, has hitherto been unattainable.

Art. 46. *Observations on the Establishment of the Bank of England, and on the Paper Circulation of the Country.* By Sir Francis Baring, Bart. 8vo. 1s. 6d. Sewell. 1797.

To the respectable character and talents, to the long and diversified commercial experience, and to the rare independence of Sir Francis Baring, we have every wish to do justice: but to his opinions we do not bow with implicit submission.

The Bank of England may be considered in two ways; 1. As a government-office—for incashing the remittances of provincial receivers, and for paying to the stockholders their dividends, and to the public pensioners their salaries. 2. As a private commercial company—issuing bankers' notes on the credit of a subscribed capital, and employing its funds profitably in discounting bills of exchange, or in the purchase of national securities. In the first of these capacities, as a pay-office, the Bank does its business notoriously at a heavy expence to the public; so that, if the office of national receiver and paymaster were rotatory among the London bankers at the pleasure of the Chancellor of the Exchequer, this department of public business might be executed by competition on much more economic terms. It is true, however, that the security of arrears, the difficulty of fraud, and the methodical punctuality of uninterrupted experience, might all suffer diminution from disturbing the present arrangement.—In the second of these capacities, as a trading company, the Bank is but insignificant, and is certainly injurious. Its circulation of notes, we believe, rarely ascends to nine millions. One third of this amount or about three millions, may usually be employed in discounting merchants' bills. Not only the remaining six millions are habitually advanced to government; but a considerable part also of the permanent original capital. The quantity of bullion hoarded may commonly exceed five millions: and it ought always to bear a closer relation to the sums advanced for government, than to those furnished to commerce; as the mercantile circulation is very likely to keep in play whatever capitals it is once permitted to absorb; whereas the issues for government, inasmuch as they consist of salary and income, must always tend to immediate realization. Now this assistance given to commerce, this discountage of three millions, is so very trifling, that (we are credibly informed) a single provincial banking-house has been wont to discount bills in London to one third of the amount of the whole Bank of England itself. If, therefore, the charter were annulled which confers on this company the exclusive privilege of issuing bankers' notes in and near London; and if there be thirty banking-houses in the metropolis on a footing with the provincial bankers; the accommodation to commerce in the way of discount, which would result from their individual issues of notes, would be increased *tenfold* by the mere abolition of the monopoly. Calculate back for twenty or thirty years the immense effect of withholding from productive circulation a decuple supply,—and some idea may be formed of the prodigious impediment which this chartered institution, this

this privileged corporation, has opposed to the natural progress of the opulence of London.

Sir Francis Baring, instead of advising, like Sir William Pulteney, a gentle dissolution of this company, and the conversion of its establishment into a mere pay-office, recommends the dangerous experiment of making bank-notes *a legal tender generally*. The immediate consequences of this measure would be, as we conceive, an enormous issue of this paper for all departments of the public service; an officious exchange of it for any thing intrinsically valuable, to the complete exclusion and extinction of all the private provincial paper-currency; a progressive depreciation of it, not nominal indeed but real, by the comparative advance of price in all commodities, as well as in gold and silver; and consequently, a diminution of the value of the pound sterling, to the grievous injury of all creditors, to the disparagement of rents, and to the partial confiscation of all capitals lent on mortgage, bond, or funded security.

Sir Francis Baring also suggests the propriety of making provincial bank-notes payable *twenty days after sight*; which may be good advice to certain bankers, but ought by no means to be compelled by law, as it would enable persons of inferior capital to trade on a par with the really wealthy.

This pamphlet, however, is full of curious and valuable information relative to the late fluctuations of commercial and public credit in Great Britain, and displays much practical knowledge, and occasional extent and comprehension of view.

Art. 47. *O'Connor's Letters to Earl Camden.* 12mo. 6d. Johnson.

In times of great political agitation, the human character becomes completely developed, and we then behold extraordinary instances of virtue and of depravity. The letters before us display the one and the other, in a degree hardly credible on one side, if the facts were not supported by the most respectable testimony. It appears that the author, Mr. Roger O'Connor, has been long imprisoned in Ireland through the machinations of his brother Robert O'Connor, who employed and even compelled an informer to swear against him. We cannot relate the circumstances better than in transcribing part of the affidavit of Samuel Speare, a Lieutenant in the 8th regiment of foot.—“Deponent saith, that towards the latter end of said month of July, the deponent was in company with the said Robert Longfield O'Connor, standing in a field near said house, he, the deponent, saw a person of the name of Cullenane, as deponent was informed by said Robert Longfield O'Connor, coming towards deponent and said Robert, whereupon the said Robert mentioned to the deponent the words following, or to the effect thereof—“Here comes one of the greatest rascals and villains existing; he is coming to swear informations against that villain my brother.” Saith, the said Robert afterwards desired said Cullenane to go to his office-door, and that the said Robert would let him in. Saith, that soon after this, deponent accompanied the said Robert into his said office, whereupon the said Cullenane was desired to come into said office; and saith, upon said Cullenane's coming in, deponent was forcibly struck with evident marks of apprehension and trepidation which

which the countenance and appearance of Cullenane betrayed. Saith, that immediately after the said Robert swore the said Cullenane, *he informed him that he was to give informations against said Roger O'Connor,* and after said Robert had put some questions to said Cullenane, *and after intimating a wish that the said Cullenane should answer said questions so as to criminate the said Roger O'Connor,* he, the said Cullenane, became alarmed, greatly frightened and agitated, *and declined complying with the wish of the said Robert;* whereupon the said Robert assured the said Cullenane, *that the swearing, as was required against the said Roger O'Connor, was a MERE MATTER OF FORM,* and that the said Robert would keep the matter so sworn to himself, and at the same time mentioned to said Cullenane, that by his swearing against the said Roger O'Connor, he the said Cullenane *would save himself from going to prison.* Saith, that the said Robert having in manner aforesaid operated on the mind of Cullenane, he the said Cullenane acquiesced in adopting or confirming any charge *intended to him by the said Robert Longfield* against the said Roger O'Connor: and this Deponent saith, that when the said Robert used to put a question to the said Cullenane, tending to criminate the said Roger, and that the said Cullenane *could not answer the same, or declined doing so,* he, the said Robert, used to frame and manage the said question, and so work upon the said Cullenane to answer the same to the prejudice of the said Roger; but, *before the said Cullenane would actually give said answer,* he, the said Cullenane, used to ask the said Robert, whether his answering said question *as suggested to him by the said Robert,* would *save himself?* to which the said Robert used to reply in the affirmative: *and thereupon, and not before,* said Cullenane answered said question. Saith, that the *whole* of said examination of said Cullenane was conducted in manner aforesaid, and was immediately reduced to writing in presence of deponent; and, after said writing or information was signed by said Cullenane, he, the said Cullenane, said to the said Robert, "*Now, Sir, I hope I am free from any thing you may have against me,*" or words to that effect; whereupon the said Robert replied in the affirmative, and that he might go away, for that *nothing more would be required of him.*"

It is reasonable to presume that this affidavit contains the truth, since as far (as we know) neither the person who made it, nor any of those who have repeatedly published it in both kingdoms, have been prosecuted. Yet Roger O'Connor is still in prison, and Robert O'Connor still holds the office of a Magistrate!

These letters are written with vigor, and strongly exhibit the patriotism, spirit, and constancy of the writer.

NOVEL.

Art. 48. *Moral Tales*, consisting of the Reconciliation, a Sketch of the Belvoir Family, a Fairy Tale in the modern Style. Clementia and Malitia, a Fairy Tale in the ancient Style. Charles and Maria, a Novel founded on Fact. The best Heart in the World, a Novel, the Offspring of Fancy. By Joseph Moser, Esq. Author of the Turkish Tales, and Hermit of Caucasus, &c. 12mo. 2 Vols. 7s. sewed. Rivingtons, &c. 1797.

These pieces are of various merit. The first two are unquestion-

ably the best, but they may all be read with interest; and they all uniformly tend to promote the cause of good morality.

RELIGIOUS and POLEMICAL.

Art. 49. *The Condition of Curates of the Church of England considered*, with Reflections upon Non-residence. By ИΠΕΛΒΥΤΕΡΟΣ. 8vo. pp. 46. 1s. 6d. Ridgway.

The censure with which this author attaches to the conduct of the higher and more favoured orders of the church is conveyed in manly and temperate language; while his commiseration of others who labour in the ecclesiastical vineyard, without the certainty or even the hope of adequate remuneration, is expressed with truth and delicacy. The argument turns on the following topics:—incompetency in learning and morals of many candidates for holy orders; inconsiderateness or partiality in bishops giving ordination; pluralities; culpable neglect of residence; and the ineffectual remedy afforded by the Curate's Act lately sanctioned by parliament. The writer portrays, in conclusion, an imaginary *Protestant Bishop*. Similar ideas have been given to us of a *Patriot King* and an *Utopian Republic* by Bolingbroke and Sir T. More. A contrary tenour of conduct introduces the following severe animadversion:

‘ Let our Right Reverend Prelates reflect upon the serious and increasing evils of non-residence, and apply to these and to other abuses, what they have in their power, a radical remedy. Let them, in the first place, resign their rectories themselves, and then select to their preferments in their own gift, the most deserving men in their diocese: those who have hitherto struggled against adversity with fortitude and integrity, who have maintained a numerous family with credit and respectability, and who have conscientiously discharged the weighty trust committed to them with assiduity and zeal, and whose age, whose length of services, and pious labours, entitle them to consideration and reward. Let them, in no instance, encourage pluralities, by bestowing a living upon one already beneficed, before he resigns the other; exhorting him to the necessity of retiring from an office of which he can no longer conscientiously discharge the duties. Other patrons of livings will soon follow so excellent an example. We should not then observe strange tenants in the palace of the Bishop, in the houses of Deans, in residentiary houses, (falsely so called,) or in the country parsonage. We should not then observe so many advertisements in the newspapers for Curacies. We should not then see the nobility and wealthy commoners, educating, as it is called, their younger sons to the clerical profession, and portioning them with some of the best emoluments of the Church; who, disdain the humble employment of performing parochial duties, pass their time between the sports of the chace, the frivolity of a watering place, or the gaities of London, until the interest of their friends with the Minister or the Chancellor obtain for them a *Quietus* from all their severe studies and ecclesiastical services, the true *Otium cum DIGNITATE*. We should not then hear of dignities being bartered for benefices, and benefices for dignities, to accom-
modate

moderate the sons and nephews of those who have the chief disposal of such preferments. We should not then see the son of a Bishop, a boy of fourteen years of age, the Registrar of an Ecclesiastical Court; nor the sons, brothers, and nephews of so many of the Bishops, enjoying severally rich prebends, residentiaryships, chancellorships of dioceses, archdeaconries, together with a plurality of valuable benefices, with the super-addition of considerable secular fortunes. We should not then hear of rich preferments being held by one, upon condition of transferring the emoluments to others.'

Two circumstances, which might have been urged by our author with his usual candour and effect, we are surprised to find unnoticed by him. We refer to the sales of advowsons by public auction, and the interference of clergymen at elections. Scarcely half a century is past since the sale of a living was a covert, and perhaps then considered as a disgraceful transaction; when friendships formed in early life were rewarded by future preferment, which is now sold to exonerate the patrimonial acres;—and the successful tradesman now provides for his younger son (be his talents or inclination what they may) by a benefice, as cheaply purchased as any other merchandice;—but that clergymen, when resident in borough towns, should be induced, as following the *certain* avenue to preferment, to practise the scandalous tricks, or to share the profligate riot of a contested election, must indeed "be spoken of to their shame."

Art. 50. *Three Letters addressed to the Readers of Paine's Age of Reason.* By one of the People called Christians. 8vo. 6d. Darton and Harvey. 1797.

Blended as things commonly are in this world, it is not surprising that truth and error should be often confounded; and that, on discovering the folly of superstition and the artifice of priestcraft, men should, for a time at least, view even true religion with an eye of suspicion. Bishop Watson has observed, in his late pamphlet, that the superstition of the church of Rome excited infidelity on the Continent; and his statement is not far, perhaps, from being correct. Admitting this fact, may we not look at home, and discover some source of infidelity in our own dogmata and religious institutions? Do we not hold forth some things for Christianity which are not strictly such? Do we not make greater demands on faith than Christ and his apostles have done? Do we exhibit Christianity in its original and unsophisticated simplicity? If the latter were done, we might not be able to convince every proud sophister in this pretended age of reason; but we should reduce the question between *the people called Christians* and unbelievers into a narrower compass.

The writer of these letters appears anxious to see this effected; he would therefore have the Gospel considered as 'the voice of mercy calling man to his Maker,' and exhorts his fellow-creatures to embrace it as the purest system of morals, and as the surest road to happiness.'

Art. 51. *Common Sense; or the plain Man's Answer to the Question, Whether Christianity be a Religion worthy of our Choice in this Age of Reason?* In Two Letters to a Deistical Friend. By Philalethes. 8vo. 6d. Knott.

Philaethes appears to write from the dictates of a good heart; and his short letters may be of use to common readers. We agree with him that if men 'could be persuaded to strip Christianity of its disguises, and contemplate it in its native simplicity and dignity, they would be charmed with its beauty, and devote themselves to its interest.'

Art. 52. *Sermons on different Occasions and on practical Duties.* By the Rev. Samuel Hayes, A. M. formerly Usher of Westminster School. 8vo. pp. 331. 5s. Boards. Cadell jun. and Davica.

Amid the numerous sermons that fall under our review, it is pleasing to remark that, on the whole, they have generally some practical tendency. Some, indeed, are merely speculative, or political, or declamatory, or polemical: but a great portion, we think we may say the much greater part, keep principally in view that which ought to be the object in all these productions, the advancement of truth and righteousness, a religious, a virtuous, a *Christian* spirit and conduct; and such is the character which may be justly given of the discourses now before us. In one of the sermons, which considers with energy and argument the subject of a future state, we suppose that the author alludes to the French nation, though he adds, (p. 189,)—'a country that lately claimed pre-eminence in the *pure establishment of Christianity*;' their government did indeed *claim* the title of *most Christian*, yet it was known that Deism, if not Atheism, greatly prevailed, and that the *mental* as well as bodily captivity in which they were held, when it came to be discovered, has proved one great source of the anarchy in which they have been involved: a circumstance, perhaps, not always sufficiently regarded by those who advert to the subject.

The volume before us would in *itself* secure a favorable and respectful notice: but to this we have a farther motive, were it less worthy than it is of our esteem, on account of the direct design of the publication to afford some assistance to the author's family. We have, therefore, only to say that the sermons, in number seventeen, are rational and sensible; enforcing with a proper spirit and in a pleasing manner important and useful truths.

Art. 53. *A Dissertation on the Vision contained in the Second Chapter of Zechariah.* By Thomas Wintle, B. D. of Pembroke College, Oxford. 8vo. 1s. Rivingtons. 1797.

While the enemies of *systematical* Christianity are daily increasing, and jointly labouring to undermine the fabric of *orthodoxy*, there are not wanting apologists and champions who stand forth in its support: but some of these, we are sorry to observe, are apt to counteract their own purposes, and to injure the cause which they mean to serve, by taking untenable ground, or weakly defending their posts.

Of this number, we apprehend, is the learned author of the present dissertation. He sees Christ *the Son of God* every where in the Old Testament; and particularly in the vision which he has chosen for the subject of his comments. It is contained in the fourth and nine following verses of the second chapter of Zechariah; which he thus renders:

4. " Jerusalem shall inhabit villages,
From the multitude of men and of cattle within her.
5. " And I will be unto her, saith Jehovah,
A wall of fire round about,
And glory will I be in the midst of her.
6. " Ho! ho! and flee from the land of the north, saith Jehovah:
Surely towards the four winds of the heavens
Have I made an opening for you, saith Jehovah.
7. " Ho! Sion, escape,
Thou that dwellest with the daughter of Babylon.
8. " For thus saith Jehovah of hosts, There shall be another glory.
He sendeth me over the nations that spoil you;
For he that toucheth you toucheth the apple of his eye.
9. " For behold I wave my hand over them,
And they shall become a spoil to those that serve them:
Then shall ye know that Jehovah of hosts hath sent me.
10. " Sing and rejoice, O daughter of Sion,
For behold I come,
And I will dwell in the midst of thee, saith Jehovah.
11. " And many nations shall be joined to Jehovah in that day,
And they shall be to me a people;
And when I shall have dwelt in the midst of thee,
Thou shalt know that Jehovah of hosts hath sent me unto thee.
12. " Then will Jehovah possess Judah
His portion in the holy land,
And will again choose Jerusalem.
13. " Be silent, all flesh, before Jehovah;
For he is raised up from the habitation of his holiness."

Though we do not deem this version so correct as that of Newcome, and though we think the last part of v. 6. totally mistranslated, we shall not make any remarks either on it or on the critical notes that accompany it. We shall even suppose the version to be an excellent one: but we must be allowed to say that we cannot find in the whole passage a single trace of Jesus Christ, the eternal *Logos* and incarnate *Son of God*. Nor do we believe that any part of the prophecy of Zechariah is literally applicable to Jesus Christ.

We know that passages have been accommodated and applied to Christ by the evangelists and apostles: but, when we read them in the originals, without theological prepossession, we are forced to confess that we should never have thought of applying predictions, which evidently relate to the restoration and establishment of a temporal kingdom at Jerusalem, to the spiritual kingdom of Jesus Christ. We would advise our author to read what has been lately written on this subject by the learned German Biblical critics: particularly by Semler, Eichhorn, and Herder.

Mr. W. explains, in this pamphlet, some other texts, from Haggai and the Psalms; all of which he labours to adjust to his system.

The author is already known in the literary world by *An improved Version of Daniel—The Expediency, &c. of the Christian Redemption*, in eight Bampton-lecture sermons, and *A Letter to the Bishop of Worcester*, occasioned by the famous Strictures on Bishop Lowth.

MISCELLANEOUS.

Art. 54. *The Englishman's Manual*; containing a general View of the Constitution, Laws, Government, Revenue, ecclesiastical, civil, military, and naval Establishments of England, designed as an Introduction to those important Studies. By J. Price. 12mo. pp. 234. 3s. Boards. Sael. 1797.

Of this little volume the utility is apparent as far as the intention, but the excellence of such compilations depends chiefly on their plan. A manual of our constitution, at once compendious and accurate, merits the attention of the younger class of readers, especially if entering on the political stage; nor has it inferior use in refreshing the memories of many, who sometimes indulge in wide discussions of topics connected with English history, and are yet incorrect or ignorant in their statements. To speak generally of this performance, it certainly abounds in important information; and we may observe, likewise, that it is extremely difficult to be very compendious and equally satisfactory. In the following instances, the subject is rather vaguely described; 'The number of temporal lords including the Scots peers are [is] about 260.' P. 44. No notice is taken of the Scots nobility, who are 69 collectively, and by the act of union cannot be increased. Sixteen are peers of parliament, and the others peers of the realm. Instead of conjecturing, Mr. P. might have given the *present* and real state of the peerage: the whole number is 275, out of whom eight more than the majority have been created by George the Third.

In the present reign, 5 Dukes, 10 Marquises, 28 Earls, 10 Viscounts, and 89 Barons, making in the whole 142 peers of parliament, have been promoted to the great Council of the nation. A creation of four more only would render the House of Lords exactly doubled by the Commons.

P. 46. The author observes that 'peeresses in their own right, and the wives and widows of peers, have the privilege of being tried by their peers, but this is said not to extend to Bishops.' The trials of Archbishop Laud and Bishop Atterbury prove the contrary.

Mr. P. appears to have misunderstood the principle on which certain boroughs first sent members to parliament; it was literally that of *onus*, and not of privilege or immunity. His statement that Cornwall, because more connected with the crown, sent an undue proportion of representatives, is inaccurate. The *stannary towns* were enabled to support the charge of the wages of their members, which at that time were demanded and paid. The *staple towns* in Wiltshire were in a similar predicament; and that county still retains its superior number. That the counties of Gloucester and Hereford, equally abounding in wool, a principal article of our ancient commerce, should return fewer members than others of much less extent, can be originally explained by their having been royal seigniories, and therefore favoured with such indulgence and exemption.

Art. 55. *Ridgway's Annual Tax-Guide*; or complete Register of Taxes, to Feb. 8, 1798. Containing a copious Abstract of every Clause

Clause in the ASSESSED TAX MULTIPLICATION ACT. 12mo. 6d. Ridgway, &c.

The general utility of abstracts of this kind is so obvious, that to enlarge on such a topic would answer no end but to try the patience of our readers: they seem to be, indeed, to say the least, as necessary in families as an almanac.

Art. 56. *Gale's Cabinet of Knowledge; or Miscellaneous Recreations, &c.* 12mo. pp. 343. 4s. 6d. Boards. Wallis. 1797.

A multifarious collection, very closely printed. The author professes to have culled 'about seven hundred serious comical and humorous paradoxes, with pertinent and ingenious answers,' being the essence of the lady's and other diaries, and all the conjuring books of greatest credit in the present day.

There is a class of readers to whom this volume, — as full, as the proverb says, (begging Lord Chesterfield's pardon,) "as an egg is of meat," — may afford no small delight.

It is, however, to be hoped that some of them are versed in leger demain, or the complex directions for tricks on cards will be of no avail; as that talent is usually pre-supposed. We think 'the Cabinet of Knowledge' well calculated for country villages, where the schoolmasters keep common-place books, to surprise their friends with the contents of them at Christmas.

Art. 57. *Observations on the Occurrences from 1794 to 1797.* With a Caution to the Editors of Opposition Prints; particularly the Editor of the Scotch Chronicle. By Alexander Stewart, many Years in the Suite of Carolina Matilda, late Queen of Denmark. 12mo. pp. 24. 1s. Stewart

Mr. S. does not inform us what situation he held in the suite of her late Danish majesty: but, if we may judge from the specimen before us, he did not obtain his place by his literary abilities. The advocates for despotic government have often established the office of *licencer of the press*, to protect them against their literary opponents: but perhaps it might be as necessary to appoint an inspector to protect their system from the ridicule cast on it by the poor exertions of many of their volunteer authors.

Art. 58. *Moral Biography; or, the Worthies of England displayed: containing the Lives of Persons eminently distinguished for their Virtues and Talents, designed for the Use of Private Families and Public Schools.* 12mo. 2s. 6d. Boards. Sael 1797.

This biographical selection seems well adapted for the information and improvement of young readers; whose minds are generally more deeply impressed by what they behold in the lively mirror of example, than by what comes to them in the cold inanimate form of verbal precept. In the first-mentioned mode, they see the seed of instruction sown; they observe it also springing up; — the produce ripens before their eyes; and it is their own most inexcusable fault if they do not, with the *sickle of emulation*, reap the benefit of a competent share of the harvest. — In the latter mode, the understanding may be too dull,

dull, the ear too heedless, or the memory too frail; and the seed that is ill sown will, in course, produce a penurious harvest.

The brief details here given of the wise, the great, and the good, who have run their mortal race before us, are comprised within a very moderate compass; as our readers will easily conceive when they are informed that, in a little duodecimo, of not more than 110 pages, (and not a small type,) we have thirty-seven biographical accounts,—of such illustrious men as Addison, Alfred, Bacon, Camden, Hale, Locke, Newton, &c. &c.—In the list, also, we observe the names of some eminent persons lately deceased;—as, Sir William Jones, Dr. Sam. Johnson, Mr. Gainsborough, Dr. B. Franklin, Dr. Kippis, the benevolent Mr. John Howard, &c.—The accounts of these worthies are drawn up in a plain perspicuous style; and, on the whole, the compiler may be justly considered as having proved himself a friend to the rising generation, by providing for his juvenile readers such rational and instructive entertainment.

Art. 59. *An Economical and New Method of Cookery*, describing upwards of Eighty cheap, wholesome, and nourishing Dishes; &c. &c. By Eliza Melroe. 8vo. 2s. 6d. or six for 10s. 6d. Longman. 1798.

What have Reviewers and authors to do with cookery?—but this is *economical* cookery, with which, we affirm, we *have* something to do. Besides, there is somewhat about chemistry and medicine in the work, so that it may very fairly come under our inspection. We shall, then, just let our readers into the *principle* of Mrs. Melroe's improvement, and leave them to learn the particulars of its application from the pamphlet itself. Assuming as a postulatam that the *fat* is the essential part of meat, her plan for 'cheap living' is to take the dripping of roasted meat, suet, or the like, and by means of the farinaceous matter of barley, oatmeal, wheat flour, potatoes, &c. to unite it with water into a soup, properly flavoured with vegetables. This, she asserts from experience, makes an article equally savoury, wholesome, and nutritious; and we can readily believe that, by a thorough union of the oily particles with the farinaceous jelly or mucilage, no disagreeable effects will be produced on the stomach. That the soup, however, will obtain the flavour and agreeable taste of the meat from the fat alone, we must taste to be convinced; and hitherto, we own, our kitchen interest has not enabled us to make a trial.

The greater part of the pamphlet is a compilation of economical receipts from other authorities.—Such publications may be very useful in the ordinary ranks of life. They may induce notable people to make trials of new and wholesome dishes with very little expence; and valuable improvements in cookery and housewifery may be made:—why should the Welsh be the only makers of good leek-porridge?

Art. 60. *Essays on Civil Government, and Subjection and Obedience to the Higher Powers.* 8vo. 8d. Wigan printed, by W. Lyon.

These plain and familiar essays may be perused with good effect among people of plain sense and sober meaning, in opposition to the wild politics and licentious tenets of such delusive writers as T. Paine, and other *blind leaders of the blind*.

REV. MARCH, 1798.

B b

THANKS.

THANKSGIVING SERMONS, Dec. 19, 1797.

Art. 61. *Deliverance from Enemies, a Ground for Thanksgiving.* By William Agutter, A. M. Chaplain and Secretary to the Asylum. 8vo. 6d. Rivingtons.

The discourses already published by Mr. A. abound in what the divines of the old French school termed "*Onction*;" and he now strenuously attacks the Hydra of the new French Philosophy. National Thanksgiving being of course founded on national triumph, he draws the following picture of our peculiar happiness, as contrasted with the anarchy of our foes.

'As a Nation, we have great cause to be thankful.

'Our *climate* is temperate and healthy; favourable to the exertions of labour and industry at all seasons of the year.

'We are exempt from those *convulsions* of nature which suddenly involve whole kingdoms in tremendous ruin—We see the peculiar comfort of our *insular* situation; for although engaged in a most alarming and extraordinary war, though the kingdoms of the earth have been deeply convulsed, terrified by alarms, astonished by defeats and reduced by plunder, yet war has not been in our gates. We have slept secure. A vain, a mighty and determined foe has scarce ventured to approach our extensive coasts.

'Our *Laws* are founded in wisdom and executed with mercy, justice and integrity, by some of the first characters that ever adorned the Bench.

'The different *rank*s and *orders* in society ultimately tend to the comfort, the security and protection of the whole.

'Our Religion is founded on the revealed Will of God; the Holy Scriptures, translated into our own language, are the basis of the Protestant Church; but while we hold fast that which is excellent, we respect even the scruples of others: we force no man's conscience. The door of Toleration stands open, that every man may worship Creator and Redeemer in the way he most approves.

'Our commerce, although in some particulars it may be carried to too great an excess, yet affords employment, support and comfort to vast numbers, from the cultivator of the raw materials to the mariner and the merchant.'

Candidly, however, allowing that we have been visited by calamities which are the natural result of war, he recommends the most perfect acquiescence in any measure which our present rulers may adopt for its prosecution, and urges the *uselessness of complaint*.

Art. 62. Preached in the Church of St. John Baptist, Wakefield, By R. Munkhouse, D. D. of Queen's College, Oxford. 8vo. 1s. 6d. Rivingtons.

By no violent effort of transmutation, we have here a sermon converted into a political essay, which the author in his preface calls 'the substance of a discourse.' The "*drum ecclesiastic*," it is true, is loudly beaten;—and although this essay retains the form, it wants the characteristics of a sermon, if such be to inculcate the mild doctrines of Christianity, and "to speak truth in the spirit of love." We too can feel an abhorrence of the wickednesses of our enemy as strongly

strongly as this loyal divine; yet we lament to find that political opinions, merely as respecting present men and measures, should tend to the support of harsh and (we hope) unmerited aspersion. To blend and confound descriptions of men, who think and act on principles that are totally irreconcilable, will not convince the moderate and the candid; however successful such artifice may have been found with the weak and well meaning, who define nothing for themselves.

The political opinions of the author of the *Pursuits of Literature* accompany this essay in almost every page, by way of notes.

How dispassionately Dr. M. thinks of many of his fellow countrymen, the subjoined extract will shew :

‘ With respect to the various complaints and murmurings against the administration of public affairs, the long details of fabricated abuses and corruptions, the cruelty of oppressive Tests, unconstitutional Acts, and inadequate Representation, these however cordially uttered, or feelingly insisted upon, by some, are I can not but suspect not unfrequently and wildly magnified by others, whose prejudices are cultivated in direct opposition to their cooler judgments, and better information; who torment themselves by repressing conviction on one hand, and circulating false statements on the other; and all this for the doubly mischievous satisfaction of misleading the weak, the ignorant, and unwary; and of throwing every possible obstruction in the way of those, who are appointed to preside at the helm of government.

‘ To guard against the ill-effects, which might otherwise accrue from the wider dissemination of these villanous designs upon the minds of the populace, (in the hope of being able to seduce them from their allegiance, by preparing them for change, and giving them ill impressions of our present happy establishment and wise administration,) is a joint obligation upon the State, and upon every individual who is at all anxious to benefit the community, and to deserve well of his country.’

Of metaphor we recommend this specimen :

‘ These are the friends of the enemies of their country :—of that country, which (*if it has a fault*) is too good for the grumbling hive that battens on its generous soil and nestles with its stings in its nurturing bosom.’—‘ When, after the fashion of the great prototype of political regeneration, all that is held sacred, and inestimably dear to her true and legitimate children, must be swept away in one common ruin, and the blood of her subjects shed to moisten the root of that ACCURSED TREE, “ whose grapes are grapes of *gaul*.”

Surely the Doctor cannot intend a pun? Possibly *the last word is an error of the press.*

Art. 63. Preached at the Cathedral at Winchester by Edmund Poulter, Prebendary of Winchester. 4to. 1s. Cadell jun. and Davies.

Another eulogium on the present administration, under the form of a sermon, professing and maintaining similar dogmata, but in a more original style of composition. Declamation breathes its most sonorous tones, aided by antithesis, metaphor, triads, quaternions,

and "periods of a mile." The first two pages of a closely printed 4to. are nearly occupied by as many sentences only. As Mr. P.'s rhetoric is somewhat peculiar, we add an instance:—adverting to a late lamentable event, he observes:

'To that deepest night of Mutiny, succeeded the brightest day of Victory, that, if it was long obscured, and so late before it rose again, rose then, we trust, never to *set* again.'

Again; speaking of French principles:

'They do not confine themselves to single acts of partial corruption, to piece-meal perversion, or half-paced perdition, but undermine by wholesale, contaminate in mass, and destroy in gross, the whole medium of the mind: they are not content with saying, to the Navy, rebel; to the Army, revolt; to the People, rise; to the Clergy, be apostate; to the Legislature, vanish; to the Government, fall; to the King, perish; to the Constitution, cease:—no!'

Little, however, did we expect in a Christian discourse to hear of such *heathenish* topics as 'the wisdom of Ulysses, the fraud of the Syrens, or the strength of Hercules,' p. 8, &c. &c.

SINGLE SERMONS.

Art. 64. *A due Ordination as necessary as a due Call to the Gospel Priesthood, &c.* By C. C. Church, Rector of Gosforth, and Minister of Trinity, Whitehaven. 4to. pp. 47. 1s. 6d. Rivingtons. 1797.

The prominent features of this sermon are the peculiar dignity and glory of the priesthood. It is termed 'the function whereby an intercourse is preserved between the Deity and his rational creation;' and 'the priest is declared, by virtue of his intercessory office, to be more excellent than his neighbour.'—'To him (we are farther told) God has delegated his prerogative of *forgiving sin*, and through him the moral and ceremonial law descends to the heirs of salvation.'

We are not disposed to discuss with the preacher the many strange and extravagant positions obtruded on the public in this discourse. He himself must learn to reason with more closeness and precision, before others can reason with him to any good purpose.

Art. 65. Preached in the Cathedral Church of Hereford, Aug. 3, 1797, at the Annual Meeting of the Subscribers to the General Infirmary in that City. By John Duncumb, M. A. Published for the Benefit of the Charity. 8vo. 6d. Hereford. 1797.

This discourse is formed on the parable of the good Samaritan, and the inexhaustible topic of public charitable institutions. For the honour of our nation, the Hereford Infirmary, in common with those of other counties, appears to have been very liberally supported, and extensively beneficial.

A desire of treating this subject with some degree of novelty has led Mr. D. into disquisitions not absolutely connected with it. The opinions of eminent men, which he cites in favour of Christianity, refer rather to matters of faith than of practice. His observations, however, with respect to God's moral government of the world, and the necessity of mutual dependence, seem very happily pointed towards our present times and circumstances as Englishmen. His address in conclusion has considerable

considerable pathos ; and, on the whole, the discourse is entitled to a respectable rank among similar compositions.

Art. 66. Preached before his Excellency the Lord Lieutenant, and both Houses of Parliament, on Tuesday the 16th January 1798, being the Day appointed by his Excellency for a General Thanksgiving to Almighty God, for the many signal and important Victories which his Divine Providence hath vouchsafed to his Majesty's Fleets in the Course of the present War. By the Right Rev. T. L. O'Beirne, D.D. Lord Bishop of Ossory. 8vo. Dublin, printed for Watson. 1798.

This discourse, though becomingly employed in the sacred service of piety, wears much of a political aspect ; and it will, no doubt, from its very seasonable delivery, receive peculiar commendation. It is animated, eloquent, and happily adapted to the local situation of both the preacher and the audience, as well as to the particular occasion on which the zeal and abilities of Dr. O'Beirne have been thus laudably excited. The following passage, which is strikingly applicable to the existing national circumstances of Ireland, may be extracted as a specimen. After having expatiated, with due propriety, as well as energy, on the present political prospects of the Sister Island, the preacher proceeds :

‘ In such a point of view, it is impossible for us not to contemplate with increased attachment and reverence, and pride, the great nation of which we form an integral part, in all the fortunes of which we share, with which we stand or fall. Around her all is terror and dismay, and despondency ; all, abject compromise, or timid submission to the power that all execrate, and all abhor. She alone keeps the station she originally assumed in the face of God and man. On the eternal basis of justice and equity, and right, she keeps her stand, and singly braves the storm that has laid low so many of the most distinguished powers of the earth. The whole fabric of society is shaken ; the work of ages is falling into universal ruin around her ; she alone remains firm and unmoved, like a massy and majestic column, amidst the fallen and shattered fragments of the splendid and noble edifice it had long contributed to support. What a glorious distinction to form a part of such a nation ? What a proud pre-eminence to be leagued with her in such a cause. While she exhibits such a spectacle to the moral eye, how mean, base, and contemptible, are the ravings and invectives of the Infidel, the Anarchist, and the unprincipled Libertine, working on all that is vicious and degrading in our nature ? How impotent their efforts to dissolve a connection that thus unites us with whatever the Author of our Being has bestowed on man most dear and sacred in this life, or that extends his prospects and his hopes into the next.’

For our account of the Bishop of Ossory's late charge to the clergy of his diocese, see Rev. July, 1797, p. 328.

Art. 67. *Public Worship a Social Duty* ; preached on the Author's Collation to a Prebend in the Cathedral Church of Litchfield, Aug. 6, 1797, &c. By G. A. Thomas, M. A. Rector of Woolwich, Kent. 8vo. 1s. Rivingtons.

This

This sermon is perfectly in character,—orthodox and loyal, and as such well suited both to the audience and the occasion. In point of composition, Mr. T. evinces no uncommon perspicuity of reasoning or felicity of style, for the sentences are sometimes diffuse, and too frequently *eked* out with scriptural texts.—He assumes as a principle ‘that individuals will assuredly be punished or rewarded in a future state agreeably to their conduct in the present, but that communities, as such, can only be rewarded or punished in the present, and therefore national impiety must ever expect national retribution.’

Art. 68. Preached at the Parish Church of Manaccan, Aug. 27, 1797. By the Rev. Richard Polwhele, Vicar of Manaccan. 8vo. 1s. Cadell jun. and Davies. 1797.

Mr. Polwhele here presents us with one farther proof, that, while deeply engaged by the laborious and interesting history of Devon, he is not inattentive to the immediate duties of his station. He speaks of it as his constant practice, to seize on any affecting or remarkable occurrence, and to endeavour to apply it for the edification of his hearers. Two such events are here recorded: the one, a memorable storm of thunder, lightning, and hail, of no very long continuance, nor considerable extent, but productive of great effects: this tremendous conflict of the elements happened on the 18th of August last. The other occurrence is an atrocious instance of depravity, in a man who furiously, and, as it should seem, maliciously and revengefully murdered his innocent neighbour. The preacher (from Luke, xiii. 4, 5.) directs his hearers to a proper improvement of each of these calamities, and labours to correct some mistaken ideas and conclusions which they were inclined to entertain concerning them.

It is observable that the poor ‘slaughtered man, when dying, said, “that his murderer had a *corrosive* against him,” by which he meant a grudge, and ill will:—the word is classed among the provincialisms of Cornwall:—but Mr. Polwhele finds it, as he thinks, in some similar sense, in Shakspeare’s Henry VI.—“tho’ parting be a *fiery* *corrosive*.”—In another note he remarks, concerning the first occurrence here commemorated, that the propriety or ‘appropriation of the word *calamity* to the peculiar species of misfortune in question, may not strike the mere English reader—it is curious that *calamitas* originally meant, “the cutting down of standing corn by a storm of hail.”—These are no improper appendages to the discourse now that it is made public, though the first impressions of such events are only those of awe, commiseration, and distress.

Art. 69. *The Danger of neglecting the Great Sacrifice.* Preached at the Assizes at Cambridge, Aug. 22, 1797. By the Rev. Charles Simeon, M. A. Fellow of King’s College, Cambridge. 8vo. 6d. Matthews.

The dedication states that this sermon obtained, on delivery, the approbation of the Lord Chief Baron. We are not particularly informed what excited this approbation, but we conclude that it must have been the general observations, which are for the most part suited to the occasion: but they are not strictly deducible from the doctrine inculcated, nor is this deducible from the text, 1 Sam. ii. 25.

Art.

Art. 70. *A New Year's Gift to the good People of England*, being a Sermon, or Something like a Sermon, in Defence of the present War: Preached on the Day of Public Thanksgiving, by Polemophilus Brown, Curate of P—n. 8vo. pp. 43. No Price nor Bookseller's Name.

Ironical. The merry preacher seems to have had in his eye some of the late FAST and THANKSGIVING sermons: but we apprehend that he now and then rather over-bedizens the objects which he means to dress out in the garb of ridicule. For example; 'Supposing, even, that our own KING's safety, and prerogatives, were entirely out of the question; would it not have been cruel in HIM, and his ministers, to see, with indifference, all the other potentates of Europe humbled, and trod upon, by *regicide republicans*?—Soul of Burke, animate my dull clay with thine electric fire; and enable me to express myself with becoming dignity, and indignation, on this topic. The blood of a KING, a QUEEN, and a king's SISTER—not be avenged! Swords! leap from your scabbards! Bullets fly spontaneously from the mouths of British muskets! and spread destruction and desolation on *regicide France*! what blood can compensate for royal, and imperial blood?—Yes, yes; my dear auditory! it was, and is, the duty, the bounden duty of our KING and his ministers to avenge the cause of every king, prince, duke, marquis, landgrave, count, margrave, bargrave, baron, bishop, priest and PONTIF—all, in a word, who are personally invested with *sovereign power*; against a nation who assert, that all *sovereignty* is lodged in the PEOPLE!'

CORRESPONDENCE.

In answer to the remarks of the author of "Hints towards an improved System of Taxation," reviewed in our last Number, we beg to observe, that a general tax on property has been repeatedly proposed, and that he does nothing more than enumerate several species of property to which such a tax might apply. Nothing can be expressed more *vaguely* than this sentence—'In short, that every thing that can be called property, and where a capital is employed, be taxed; and in *such a proportion as men of judgment and experience in these matters may deem to be most equitable*.' If the author intended to have been *specific*, he should have told us what was the most equitable mode of arranging these complicated concerns. We do not deny that the plan may be new *as far as he knows*: but we can assure him that we have hardly ever read a treatise on finance in which something has not been said of a tax on property. If this writer were acquainted with the difficulties that occur at first in apportioning and collecting the simplest of our taxes, he would not suppose that an equitable impost could be laid on 'stock in trade, manufactures, fisheries, farms,' &c. without a severe investigation of the circumstances of the owners. In many cases, a fair impost of this kind would be impossible, as the profits from which it would arise are fluctuating and uncertain, and dependent on circumstances which the most despotic

collector would not be able to discover, and which are not always known to the person most interested in them.

The author greatly mistakes in supposing that we 'assumed any triumph over him.' Our only purpose was to make our readers acquainted with his trite proposal; and the only apology which we owe is to them for having said so much to prove what must have appeared evident to them all.

A second letter from C—s M—s* has been received: in which he has given himself additional trouble about a matter of trifling import, as he might have perceived if he had adverted to the scope of the argument. Nobody will deny that the French phrase, *faire l'impossible*, when critically analysed, is absurd; yet it is used every day by the best writers, because it conveys to the mind a very distinct idea in a very forcible manner; and the same remark might be applied to Milton's phrase, "No light, but rather darkness visible." Had the Reviewer been giving directions for regulating practice, he would have been as scrupulously accurate perhaps as C—s M—s himself; but for the purpose for which he then wrote, such precision, not being in the least necessary, could only have led into needless minutie; and the conclusion, after all, must have been precisely the same that it was. Our Correspondent has probably read the fable of the fly criticising the architecture of St. Paul's cathedral: if not, we recommend it to his perusal.

This gentleman seems to think it astonishing that the tithe should in any case amount to more than the rent that can be afforded for the land. Had he properly attended to the circumstances, he would have known that this not only may be, but actually does occur in many millions of cases throughout England in every year; as he will perceive from this plain statement:—in every case, the tithe of a corn crop must amount to something: but, in many instances, the whole crop will not repay half of the expence of procuring that crop: consequently, not only no rent whatever *could be afforded* for that land, but the tenant, to be indemnified, must have had a premium for it. We have known innumerable cases in which the tithe of corn, if fairly drawn, would have amounted to much more than twice the rent that could be afforded for the land; and that not only for a whole field, but for extensive districts.

C. M. appears to have forgotten the purport of his former letter, for he now asserts it to have contained that which, on recurring to it, we find it did not contain: our answer to it fully replied to its only observation.

The letters of A. B. from Edinburgh, and of W. M. from Liverpool, are just come to hand.

☞ In the last Review, p. 201. l. 3. for 'find it' read *find them*.
ib. l. 11. for 'accederit' r. *acciderit*.

* See the Correspondence in February, p. 240.



T H E

MONTHLY REVIEW,

For APRIL, 1798.

ART. I. *An Epistle to a Friend*; with other Poems; by the Author of *The Pleasures of Memory*. 4to. pp. 54. 2s. 6d. Cadell jun. and Davies. 1798.

THE Monthly Review has now become a Veteran in the public service; and yet we trust that it has not hitherto discovered any symptoms of that least pardonable infirmity of age, the tendency to decry our cotemporaries, and to discourage their efforts by exaggerated praises of departed writers.—We have indeed ever been “*laudatores temporis acti*,” but have felt ourselves equally inclined to approve and to admire whatever the industry, the science, or the taste of the present times may have contributed to the stock of useful knowledge or liberal amusement.—The disposition to undervalue the writers of our own days appears most frequently, and perhaps most prejudicially, in the rank assigned to works of genius: for few indeed are the authors of this class, to whom the Public can say as Horace did to Augustus,

“*Præsentī tibi maturos largimur honores.*”

The rapturous pleasure excited by the discovery of truth may console the Mathematician, the Philosopher, and the Divine, for the neglect or the injustice of their coëvals: but Fame is the Poet’s richest recompence; and, defrauded of this by dullness or by envy, his imagination decays and dies.

We have some pride in recollecting that, on the first anonymous appearance of the writer whose poems are the subject of this article, we foresaw his triumph, and did justice to his talents*.—When, after a considerable interval, he came before us again with that much read and much admired work “*The Pleasures of Memory*,” we again were forward to pay our tribute of applause to his taste and genius†.

The *Epistle* now published is of a more masculine character, without falling below his former compositions in elegance or

* See M. Review for July 1786. † See M. Review for June 1792.

in feeling. It is at once correct and spirited, classic and original. — Perhaps no writer has so completely overcome the common temptation of introducing one line for the sake of another, or has attained to such a finish in the expression, without degenerating into hardness or stiffness of manner.

Where all is so highly wrought, it is difficult to select for insertion: but, as we are unwilling to deprive our pages of any interesting ornament, we shall extract a few passages as specimens of the beauties which the reader will find in the perusal of the whole.

The *Epistle* opens with an *Invitation*, and a distant view of a *Villa* :

‘ When, with a REAUMUR’s skill, thy curious mind
Has class’d the insect-tribes of human kind,
Each with it’s busy hum, or gilded wing,
It’s subtle web-work, or it’s venom’d string;
Let me, to claim a few unvalued hours,
Point the green lane that leads thro’ fern and flowers;
The shelter’d gate that opens to my field,
And the white front thro’ mingling elms reveal’d.’

The author then sketches with a master’s pencil the moving picture before his windows :

‘ Oft o’er the mead, at pleasing distance, pass
Browsing the hedge by fits the pannier’d ass;
The idling shepherd-boy, with rude delight,
Whistling his dog to mark the pebble’s flight;
And in her kerchief blue the cottage maid,
With brimming pitcher from the shadowy glade.—’

Let us now enter and take a survey of the apartments:

‘ Here no state-chambers in long line unfold,
Bright with broad mirrors, rough with fretted gold;
Yet modest ornament, with use combin’d,
Attracts the eye to exercise the mind.
Small change of scene, small space his home requires,
Who leads a life of satisfied desires.

‘ What tho’ no marble breathes, no canvas glows,
From every point a ray of genius flows!

Be mine to bless the more mechanic skill,
That stamps, renews, and multiplies at will;
And cheaply circulates, thro’ distant climes.

‘ The fairest relics of the purest times.

Here from the mould to conscious being start

Those finer forms, the miracles of art;

Here chosen gems, imprest on sulphur, shine,

That slept for ages in a second mine;

And here the faithful graver dares to trace

A MICHAEL’s grandeur, and a RAPHAEL’s grace!

Thy gallery, Florence, gilds my humble walls,

And my low roof the Vatican recalls!’

In the supper-scene, he has not forgotten the "*odoris mala recentis*" of Juvenal :

' While blushing fruits thro' scatter'd leaves invite,
Still clad in bloom, and veil'd in azure light.'

The *Cold Bath* has its appropriate decorations, and is introduced with a new and natural sentiment :

' Tho' my thatch'd bath no rich mosaic knows,
A limpid spring with unfelt current flows.
Emblem of Life ! which still as we survey,
Seems motionless, yet ever glides away !
The shadowy walls record, with attic art,
The strength and beauty that it's waves impart,
Here *THEETIS*, bending with a mother's fears,
Dips her dear boy, whose pride restrains his tears.
There, *Venus*, rising, shrinks with sweet surprize,
As her fair self reflected seems to rise !'

Who will not wish to be the companion of his summer-walk ?

' When spring bursts forth in blossoms thro' the vale,
And her wild music triumphs in the gale,
Oft with my book I muse from stile to stile ;
Oft in my porch the listless noon beguile,
Framing loose numbers, till declining day
Thro' the green trellis shoots a crimson ray :
Till the west-wind leads on the twilight hours,
And shakes the fragrant bells of closing flowers.'

We conclude our short extracts with the poet's general plan of life :

' Thus in this calm recess, so richly fraught
With mental light, and luxury of thought ;
Thus, while the world but claims it's proper part,
Oft in the head, but never in the heart,
My life steals on ; (O could it blend with thine !)
Careless my course, yet not without design.
So thro' the vales of Loire the bee-hives glide
The light raft dropping with the silent tide ;
So, till the laughing scenes are lost in night,
The busy people wing their various flight,
Culling unnumber'd sweets from nameless flowers,
That scent the vineyard in it's purple hours.'

We cannot pass unnoticed a few original and happy *epithets* :

' His *spangling* shower when frost the wizard flings.'

The *arrowy* North—the *murmuring* market-place.

Some shorter poems are added, of a different but not inferior merit.—We are certain that our reader will thank us for detaining him a little longer with the following verses, which are at once most touching and most elegant :

‘*Verses to a Friend on his Marriage.*’

- ‘On thee, blest youth, a father’s hand confers
 The maid thy earliest, fondest wishes knew.
 Each soft enchantment of the soul is hers;
 Thine be the joys to firm attachment due.
- ‘As on she moves with hesitating grace,
 She wins assurance from his soothing voice;
 And, with a look the pencil could not trace,
 Smiles thro’ her blushes, and confirms the choice.
- ‘Spare the fine tremors of her feeling frame!
 To thee she turns—forgive a virgin’s fears!
 To thee she turns with surest, tenderest claim;
 Weakness that charms, reluctance that endears!
- ‘At each response the sacred rite requires,
 From her full bosom bursts the unbidden sigh.
 A strange mysterious awe the scene inspires;
 And on her lips the trembling accents die.
- ‘O’er her fair face what wild emotions play!
 What lights and shades in sweet confusion blend!
 Soon shall they fly, glad harbingers of day,
 And settled sunshine on her soul descend!
- ‘Ah soon, thine own confest, extatic thought!
 That hand shall strew each flinty path with flowers;
 And those blue eyes, with mildest lustre fraught,
 Gild the calm current of domestic hours!’

A double incongruity of metaphor is observable in the last two lines;—the ‘lustre’ of ‘blue eyes’ cannot strictly be said to ‘gild,’ and certainly a ‘current’ cannot be gilded.

ART. II. *Dr. Hutton's Mathematical and Philosophical Dictionary.*

[*Art. concluded, see M. R. for February, p. 201.*]

THE composers of Encyclopædias bear, in their views and fortune, some resemblance to the chiefs that have aimed at universal empire;—who, with a wide scope of ambition, regarded the number more than the security of their conquests, and, with arms in their hands, might be said to have visited nations rather than to have subdued them. Were we to carry the comparison farther, we should say that those authors, who, disdaining a slight view or superficial knowledge of any science, have diligently and circumspectly examined its nature, ascertained its principles, established its limits, and chastened its language, resemble the old Romans who considered no country as conquered till it had been thoroughly explored, and every part of it rendered accessible by the construction of roads or highways. It is not for fair criticism, however, to apply

fective arrangement of ideas. Too much room and too little consideration have been given to those sciences which, as Lord Bacon says, "have better intelligence and confederacy with the imagination of man than with his reason."—The many contradictory hypotheses and opposite systems, likewise, of learned men, given without comment, must strike the reader; may bewilder his mind; may lead him to lament the infantile state of knowledge; or may make him doubt the certainty of those determinations which have been esteemed the best and the surest of human reason.—We proceed now in our particular observations on the work. The second volume is before us.

LETTER L.—Art. *Lever*.—Dr. H. says :

'In all levers, the universal property is, that the effect of either the weight or the power, to turn the lever about the fulcrum, is directly as its intensity and its distance from the prop, that is, as di , where d denotes the distance, and i the intensity, strength, or weight, &c. of the agent. For it is evident that at a double distance it will have a double effect; at a triple distance a triple effect; and so on: also that a double intensity produces a double effect; a triple, a triple; and so on; therefore universally the effect is as di the product of the two.'

This can scarcely be meant as strict and legal reasoning; it is vague, and of a reprehensible nature;—were it admitted and applied to the solar system, it would overturn all that Newton has done.

In page 22, Dr. H. thus proceeds :

'Writers on mechanics commonly demonstrate this proportion' (that of weights being inversely as their distances from the fulcrum) 'in a very absurd manner, viz. by supposing the lever put into motion about the prop, and then inferring that, because the moments of two bodies are equal, when placed upon the lever at such distances, that these distances are reciprocally proportional to the weights of the bodies, that therefore this is also the proportion in the case of an equilibrium; which is an attempt absurdly to demonstrate a thing supposing the contrary, that a body is at rest, by supposing it to be in motion.'

So far the observations are just. He adds: 'I shall give here a new and universal demonstration of the property, on the pure principles of rest and pressure, or force only.' As a figure is requisite, we are obliged to omit its demonstration, and therefore cannot state our objections against its accuracy and universality: but we protest against the *novelty* of the demonstration, which may be found in a treatise published by Dr. Hamilton, styled "Essay on the Principles of Mechanics."

A strict demonstration of the property of the lever is certainly desirable, as the demonstrations both of Archimedes
and

and Newton are liable to objections. In the demonstration of Archimedes, it is assumed, as a principle, that, "if a number of weights be suspended on the arms of a lever, at points equidistant from each other, then their efficacy to make the lever revolve is the same as if placed at a point bisecting the distance of the points of suspension." This principle has been controverted as not in its nature evident, and hitherto it has not been proved by the assumption of a more simple one.—In the demonstration of Newton, it is assumed that "the effect of the power is the same, to whatever point in the line of direction in which it acts it is applied." The principle here assumed is a very simple one; which circumstance gives the latter demonstration an advantage over that of Archimedes.

Under this letter (*L*) are contained several valuable articles; as, *Lens*, *Levelling*, *Leyden*, *Life Annuities*, *Light*, *Lightning*, *Logarithms*, *Longitude*; BIOGRAPHY, — *Lagny*, *Landen*, *Leibnitz*, *Leuwenhoek*, *Lilly*, *Lisle*, *Longmontanus*.

LETTER *M*. Art. *Mills*.—Here the respective advantages of the overshot and undershot wheels are stated as differently determined by Desaguliers, Belidor, and Smeaton. This latter gentleman, it is known, made very curious and accurate experiments, which were communicated to the Royal Society.—In regard to the disagreement between the results of these experiments and the conclusions from theory, Mr. Smeaton inferred, (as he had made the experiments with the greatest care,) that this difference arose from deficiency in the theory rather than from the obstacles which prevented its application to the complicated motion of engines.—In the case of water striking the floats of a wheel in motion, he found that the greatest effect of the wheel was when its velocity was nearly one half of the velocity of the water that strikes it. whereas Parent, Maclaurin, and Desaguliers, determined it to be by calculation only one-third.—Mr. Atwood, in his treatise on Rectilinear Motion, gave the same result; and, noticing Mr. Smeaton's experiments, yet considering the evidence which supports the theory that gave this result to be scarcely less than mathematical, he used Mr. Smeaton's experiments as a means of discovering how far the unavoidable imperfections of construction, the resistance of friction, &c. caused them to deviate from the truth. Dr. H. has given an extract from the transactions of the American Philosophical Society, of a Paper published by Mr. W. Waring, who vindicates the assertion of Mr. Smeaton on the deficiency of the theory, that determined the effect of Mills, &c. and shews the agreement of his (Mr. Smeaton's) experiments with the results of calculations founded on more true and accurate

principles than had been admitted into the old theory. It appears that the errors of Mr. Atwood, &c. arose from assuming the force of the water against the wheel to be in the duplicate ratio of the velocity, whereas its force against a wheel in motion is in the simple direct proportion of the relative velocity.

In page 120, we remark an oversight of the author, or probably a mistake of the printer.—It is there stated that, according to Newton, the power of the moon to raise tides is to that of the sun as $6\frac{1}{2} : 1$; whereas, in the *Principia*, the proportion is stated to be that of $4.4815 : 1$.

The Art. *Moon* is a very valuable one, and abundant in useful and important matter.

Perpetual Motion.—The attempt to construct a machine of perpetual motion has experienced repeated failures; and some mathematicians think that they have established a complete proof of the impracticability of the scheme; yet the hope of constructing a self-moving machine is not hitherto abandoned.—Dr. H. thus states the arguments against the practicability of the scheme:

‘ Action and re-action it is allowed are always equal; and a body that gives any quantity of motion to another always loses just so much of its own; but under the present state of things, the resistance of the air, the friction of the parts of machines, &c. do necessarily retard every motion. To continue the motion therefore, either, first, there must be a supply from some foreign cause; which in a perpetual motion is excluded: or, 2dly, all resistance from the friction of the parts of matter must be removed; which necessarily implies a change in the nature of things: or, 3dly, and lastly, there must be some method of gaining a force equivalent to what is lost, by the artful disposition and combination of mechanic powers; to which last point then all endeavours are to be directed: but by what means such force should be gained, is still a mystery. The multiplication of powers or forces, it is certain, avails nothing; for what is gained in power is lost in time, so that the quantity of motion still remains the same. This is an inviolable law of nature, by which nothing is left to art but the choice of the several combinations that may produce the same effect.

‘ There are various ways by which absolute force may be gained; but since there is always an equal gain in opposite directions, and no increase obtained in the same direction; in the circle of actions necessary to make a perpetual movement, this gain must be presently lost, and will not serve for the necessary expence of force employed in overcoming friction, and the resistance of the medium. And therefore, though it could be shewn, that, in an infinite number of bodies, or in an infinite machine, there could be a gain of force for ever, and a motion continued to infinity, it does not follow that a perpetual movement can be made. That which was proposed by M. Leibnitz, in the Leipsic Acts of 1690, as a consequence of the
common

common estimation of the forces of bodies in motion, is of this kind, and for this and other reasons ought to be rejected.'

We cannot think this statement fair, nor the arguments convincing: for, if we asked an advocate for the practicability of a perpetual motion, what, in general terms, was proposed to be done? would he state the proposition to be that by which reaction should be made to exceed action? or that by which motion after communication should be made greater than it was before? Such a statement would necessarily, and from the very meaning of terms, involve an absurdity; and therefore the general arguments, that have been adduced against the feasibility of the scheme, are rightly esteemed to contain a paralogism. That there is a presumption of a high nature against the scheme, from the numerous failures which it has experienced, is indeed true; and it is more easy and more satisfactory to point out the defects of specific schemes, than to attempt a general proof of the impracticability of all*.

Under this Letter (*M*) are the Articles *Magic Squares*, *Magnetism*, *Magnitude*, *Maps*, *Matter*, and *Measures*:—Bio-

* Mr. Atwood, in his treatise on Rectilinear Motion, infers from the result of Proposition 30th (page 272) that, when any motion is generated by the descent of a heavy body, and this motion is afterward employed to elevate another weight, the altitude of the elevated weight into its quantity of matter will always be less than the altitude from which the former descended, multiplied into the body itself;—and therefore, if the operation were repeated and another weight elevated, the motion generated by the prior descent would be diminished; this diminution being the consequence of every successive elevation, until the motion is entirely destroyed.—He then adds,

“ This seems to strengthen those arguments which have been urged to shew the impossibility of a machine possessing the principle of perpetual motion within itself; and it is worthy of remark, that the continual loss of motion, above demonstrated, is wholly independent of the effects of friction, and arises from the inertia of the system only; and this in fact seems to be the greatest obstacle which prevents the construction of a self-mover: for, notwithstanding what has been urged concerning the effects of friction and the air's resistance, in order to account for the failure of the very many attempts to execute this famous project, it does not seem that they are such very material impediments to the success of it: for, if it were possible from the principles of mechanics, independent of all obstacles, to generate motion in a body by the descent of a weight through any space, so that this motion when applied to raise a weight equal to the former, could elevate it to an altitude in the smallest degree greater than that from which the former weight descended; the reason does not appear why the same means, by which this small mechanical advantage was gained, should not be employed in accumulating a still greater accession of mechanic force, such as would be more than sufficient to overcome the effects of friction and other resistances.”

GRAPHY, *Maclaurin, Mager, Meibonius, Mercator, Merseme, Molyneux, Muller, Regis Menianus, Munster, and Mussebroek.*

LITTER N.—As the BIOGRAPHY occupies a considerable portion of the present work, we shall here give a specimen of it; which, however, we cannot commend for its style so warmly as we could wish, nor for a judicious selection of important and interesting anecdotes. It is from the Life of Newton:

* NEWTON, (*Sir Isaac*), one of the greatest philosophers and mathematicians the world has produced, was born at Woolstrop in Lincolnshire on Christmas-day 1642. He was descended from the eldest branch of the family of Sir John Newton, Bart. who were Lords of the Manor of Woolstrop, and had been possessed of the estate for about two centuries before; to which they had removed from Westley, in the same county, but originally they came from the town of Newton in Lancashire. Other accounts say, I think more truly, that he was the only child of Mr. John Newton of Colesworth, near Grantham in Lincolnshire, who had there an estate of about 120l. a year, which he kept in his own hands. His mother was of the ancient and opulent family of the *Ayscoughs*, or *Askews*, of the same county. Our author losing his father while he was very young, the care of his education devolved on his mother, who, though she married again after his father's death, did not neglect to improve, by a liberal education, the promising genius that was observed in her son.

* At twelve years of age, by the advice of his maternal uncle, he was sent to the grammar school at Grantham, where he made a good proficiency in the languages, and laid the foundation of his future studies. Even here was observed in him a strong inclination to figures and philosophical subjects. One trait of this early disposition is told of him: he had then a rude method of measuring the force of the wind blowing against him, by observing how much farther he could leap in the direction of the wind, or blowing on his back, than he could leap the contrary way, or opposed to the wind: an early mark of his original infantine genius. After a few years spent here, his mother took him home; intending, as she had no other child, to have the pleasure of his company; and that, after the manner of his father before him, he should occupy his own estate.

* But instead of minding the markets, or the business of the farm, he was always studying and poring over his books, even by stealth, from his mother's knowledge. On one of these occasions, his uncle discovered him one day in a hay-loft at Grantham, whither he had been sent to the market, working a mathematical problem; and having otherwise observed the boy's mind to be uncommonly bent on learning, he prevailed upon his sister to part with him; and he was accordingly sent, in 1660, to Trinity College in Cambridge, where his uncle, having himself been a member of it, had still many friends. *Isaac* was soon taken notice of by Dr. Barrow, who was soon after appointed the first Lucasian professor of mathematics; and observing his bright genius, contracted a great friendship for him. At his out-setting here, Euclid was first put into his hands, as usual, but that
author

author was soon dismissed; seeming to him too plain and easy, and unworthy of taking up his time. He understood him almost before he read him; and a cast of his eye upon the contents of his theorems was sufficient to make him master of them *; and as the analytical method of Des Cartes was then much in vogue, he particularly applied to it, and Kepler's Optics, &c. making several improvements on them; which he entered upon the margins of the books as he went on, as his custom was in studying any author.'

Newtonian Philosophy.—The size of the present work, and the dignity of the subject, perhaps required greater scope than has been given to so important an article.

Under this Letter (N) is a very capital Article on *Navigation*; we have also the LIVES of *Napur*, *Needham*, *Newton (John)*, *Newton (Isaac)*, *Nonus*, and *Nostradamus*.

Under the LETTER O, are the Articles *Optics* and *Oval*, and the LIVES of *Oldenburg*, *Oughtred*, and *Ozanam*.

LETTER P. In p. 216, Dr. H. says, 'We observe this striking difference between the motions that are communicated by elastic and by non-elastic bodies, viz. that a non-elastic body, by striking, communicates to the body it strikes, exactly its whole momentum; as is evident.' This is a mistake, or we very much misapprehend the author; for, in the most simple case, when the two non-elastic bodies are equal, and one at rest, the quantity of motion communicated by the impact of the striking body is half of its momentum.—Again, 'It is a general law of nature, that no motion, nor force, can be generated, nor destroyed, nor changed, but by some cause which must produce an equal quantity in the opposite direction. And this being the case in one body, or two bodies†, it must necessarily

* Did we not know Dr. H. to be a geometrician, we might not wonder that he should write thus. It was excusable in Dr. Johnson to speak "of gigantick and stupendous intelligences who grasp a system by intuition, and bound forward from one series of conclusions to another without regular steps through intermediate propositions:" for he was no geometrician: but, according to common estimation, and the pronounced opinion of able mathematicians, to bound from proposition to proposition, &c. and to take as self evident that which admits of demonstration, are the characteristics of vague reasoning. Had Newton really discovered "a short and royal road to Geometry †," he would most probably have published his discovery.—This anecdote reflects no honour on either Sir Isaac Newton or his Biographer.

† We recommend to Dr. H.'s perusal the following aphorism of Lord Bacon: "*Nulla modo fieri potest, ut axiomata per argumentationem constituta ad inventionem novorum operum valeant, quia subtilitas naturæ subtilitatem argumentandi multis partibus superat.*"

† Vide Mr. Malton's work, so entitled, M. R. vol. lii.

be the case in all bodies, and in the whole solar system, since all bodies act upon one another.' This cannot be held as strict reasoning. The author does not seem aware on what evidence these axioms, or general laws of nature, are admitted. We assent to these axioms or laws of nature, observing them to hold universally, not in one or two cases, but in all that are cognizable. Observation and experience establish the truth of these laws.—The proof of them indeed falls short of mathematical certainty, yet rests on an induction of a very high nature, aided by experiments which, the more accurately they are made, give results more nearly coincident with the laws of motion*.

Under this Letter (*P*) are the Articles, *Parabola*, *Parallax*, *Pendulum*, *Pentagraph*, *Persian Wheel*, *Perspective*, *Pile*, *Planets*, *Planetarium*, *Pneumatics*, *Precession*, *Porisms*, *Prime and Composite Numbers* (*table of*), *Projectiles*, *Proportionals*, *Pullies*, *Pump*, and *Pyrometer*:—*BIOGRAPHY*, *Pagan*, *Pappus*, *Pardus*, *Parent*, *Pascal*, *Perry*, *Petit*, *Petty*, *Philolaus*, *Picard*, *Piccolomini*, *Plato*, *Pringle*, *Proclus*, *Ptolemy*, *Purbach*, and *Pythagoras*.

LETTER *R*.—The merit of any work, of a nature similar to that of the present Dictionary, necessarily depends more on the judgment with which the several parts are selected and arranged, than on the originality of the author with regard to invention.—We notice, however, with pleasure, any new doctrines, or discoveries, or the detection of fallacy in the old systems. There has been a mistake of long continuance and considerable moment, in the doctrine of *Resistances*. In the case of a projected body, the resistance was deemed inconsiderable, and the curve was described as parabolic; till it was shewn that, in particular cases, the resistance of the air to the body's motion was 20 times its weight, and that the curve described was of the hyperbolic kind (nearly). Again, the range of bombs and balls, according to the old theory, was 20 or 30 miles; whereas the actual range, on experiment, appeared to be between 2 and 3 miles. The discoveries of Sir I. Newton and Mr. Robins, towards affording a more perfect theory of resistance, are known.—The last named author, however, observing that the resistance did not follow the law of the square of the velocity, laid down two positions for cases in which the velocity was less or greater than 1100 feet in a second; here, however, he mistook; for it would follow,

* The arguments *à posteriori* establish in part the truth of these laws of motion, when they are assumed as principles; and, by strict geometrical reasoning, conclusions are adduced agreeing with matter of fact.

from these positions, that there is an *abrupt* change in the law of the resistance, not a *gradual* one, as is really the case. Dr. Hutton has made many and valuable experiments on the resistance of the air, both with the whirling table, and with cannon-balls of all sizes, from 1 lb. to 6 lb. and with other bodies. From these experiments, he has obtained the real resistance to bodies for all velocities, from 1 to 2000 feet per second; and he promises to give, in future, their particular results and details.—A general table of these results he has exhibited in the present volume, which we shall copy :

Velocity per Sec.	Small Hemisphere. Flat Side.	Large Hemisphere.		Cone.		Cylinder.	Whole Globe.	Resist. as the Power of the Ve- locity.
		Flat Side.	round.	Vertex.	Base.			
feet.	oz.	oz.	oz.	oz.	oz.	oz.	oz.	
3	.028	.051	.020	.028	.064	.050	.027	
4	.048	.096	.039	.048	.109	.090	.047	
5	.072	.148	.063	.071	.162	.143	.068	
6	.103	.211	.092	.098	.225	.205	.094	
7	.141	.284	.123	.129	.298	.278	.125	
8	.184	.368	.160	.168	.382	.360	.162	
9	.233	.464	.199	.211	.478	.456	.205	
10	.287	.573	.242	.260	.587	.565	.255	
11	.349	.698	.292	.315	.712	.688	.310	2.052
12	.418	.836	.347	.376	.850	.826	.370	2.042
13	.492	.988	.409	.440	1.000	.979	.435	2.036
14	.573	1.154	.478	.512	1.166	1.145	.505	2.031
15	.661	1.336	.552	.589	1.346	1.327	.581	2.031
16	.754	1.538	.634	.673	1.546	1.526	.663	2.033
17	.853	1.757	.722	.762	1.763	1.745	.752	2.038
18	.959	1.998	.818	.858	2.002	1.986	.848	2.044
19	1.073	2.258	.922	.959	2.260	2.246	.949	2.047
20	1.196	2.541	1.033	1.069	2.540	2.528	1.057	2.051
Mean Pro- portional Numbers.	140	288	119	126	291	285	124	2.040
1	2	3	4	5	6	7	8	9

This table is easily understood on inspection ; and the author deduces from it the following inferences :

‘ 1. The resistance is nearly in the same proportion as the surfaces; a small increase only taking place in the greater surfaces, and for the greater velocities. Thus by comparing together the numbers in the 2d and 3d columns, for the bases of the two hemispheres, the areas of which bases are in the proportion of $17\frac{1}{2}$ to 32, or 5 to 9 very nearly, it appears that the numbers in those two columns, expressing the resistances, are nearly as 1 to 2 or 5 to 10, as far as the velocity of 12 feet; but,

but, after that, the resistances on the greater surface increase gradually more and more above that proportion.

' 2. The resistance to the same surface, with different velocities, is, in these slow motions, nearly as the square of the velocity; but gradually increases more and more above that proportion as the velocity increases. This is manifest from all the columns; and the index of the power of the velocity is set down in the 9th column, for the resistances in the 8th, the medium being 2.04; by which it appears that the resistance to the same body is, in these slow motions, as the 2.04 power of the velocity, or nearly as the square of it.

' 3. The round ends, and sharp ends, of solids suffer less resistance than the flat or plain ends, of the same diameter; but the sharper end has not always the less resistance. Thus, the cylinder, and the flat ends of the hemisphere and cone, have more resistance than the round or sharp ends of the same; but the round side of the hemisphere has less resistance than the sharper end of the cone.

' 4. The resistance on the base of the hemisphere is to that on the round, or whole sphere, as $2\frac{1}{2}$ to 1, instead of 2 to 1, as the theory gives that relation. Also the experimented resistance, on each of these, is nearly $\frac{1}{4}$ more than the quantity assigned by the theory.

' 5. The resistance on the base of the cone is to that on the vertex, nearly as $2\frac{1}{18}$ to 1; and in the same ratio is radius to the sine of the angle of inclination of the side of the cone to its path or axis. So that, in this instance, the resistance is directly as the sine of the angle of incidence, the transverse section being the same.

' 6. When the hinder parts of bodies are of different forms, the resistances are different, though the foreparts be exactly alike and equal; owing probably to the different pressures of the air on the hinder parts. Thus, the resistance to the forepart of the cylinder is less than on the equal flat surface of the cone, or of the hemisphere; because the hinder part of the cylinder is more pressed or pushed by the following air, than those of the other two figures; also for the same reason, the base of the hemisphere suffers a less resistance than that of the cone; and the round side of the hemisphere less than the whole sphere.'

A second table is given, of the results of experiments made on a globe of 1.965 inches diameter, and of their comparison with the conclusions from the common theory. This table does not differ materially from that which we gave in our former article on this work, under the head *Gunnery*.—A third table is exhibited, of experimental resistances made on a plane of 32 squares, moved through the air with the velocity of 12 feet *per* second, and inclined at several angles.—The 3d column of the table shews the resistance as calculated from this formula, $.84 s^{1.842} c$ where s denotes the sine and c the cosine of the angle of inclination.

Table.—

Table.—Resistance to a Plane, set at various Angles of Inclination to its Path.			
Angle with the Path.	Experimental Resistances. oz.	Resistance by this Formula. $\frac{1}{2} 42 c^2$.84 s	Sines of the Angles to Radius .840
0°	.000	.000	.000
5	.015	.009	.073
10	.044	.035	.146
15	.082	.076	.217
20	.133	.131	.287
25	.200	.199	.355
30	.278	.278	.420
35	.362	.363	.482
40	.448	.450	.540
45	.534	.535	.594
50	.619	.613	.643
55	.684	.680	.688
60	.729	.736	.727
65	.770	.778	.761
70	.803	.808	.789
75	.823	.826	.811
80	.835	.836	.827
85	.839	.839	.838
90	.840	.840	.840

A theorem for any other velocity, c , and another plane, a , will be $\frac{1}{2} a v^{2.04, 1.842 c}$. The author concludes, from these experiments, that the resistances bear no sort of analogy to the sines of the angles, nor to the squares of the sines, nor to any other power of them whatever.

Under this Letter (*R*) are the Articles, *Rainbow*, *Reciprocals* (table of), *Refrangibility*, *Retrogradation*, *Rhumb*, *Ring*, *Rivers*, and *Rockets*:—*BIOGRAPHY*, *Ramus*, *Reaumur*, *Recorde*, *Regis*, *Reinhold*, *Regneau*, *Rheticus*, *Riccioli*, *Roberval*, *Robins* (*Benjamin*), *Robins* (*John*), *Roemer*, *Robault*, and *Roske*.

The LETTER *S*. comprehends many important Articles; as *Sailing*, in which the several methods of computing distances, and the solutions of useful problems, are given;—*Series*, in which the particulars most worthy of notice in this copious subject are judiciously selected;—*Stars*, in which are given the methods of finding their distances, parallax, &c. likewise valuable extracts from the writings of Dr. Herschell, the magnitude and number of the fixed stars, their changes, nature, motion, &c.—A catalogue of the most remarkable fixed stars; their magnitudes, right ascension, declination, and annual variation.—

riation.—Other Articles are—*Satellites, Scale, Scapement, Screw, Sea, Sector, Semitones, Shadow, Sines, Syphon, Sound, Sphere, Spiral, Spout, Spring, Steam, Stress, Sun, Surds, and Surveying*:—BIOGRAPHY, *Saville, Saunderson, Saurin, Sauveur, Scalliger, Scheiner, Schoner, Sharp, Simpson, Smeaton, Snell, Stewart, Stevin, Stiefels, Stofler, and Stone*.

LETTER *T*. Art. *Tides*.—What is given on this subject is little more than a translation of the several parts of the *Principia* of Newton that relate to this subject;—no particular notice is taken of the treatises of Euler and Maclaurin, nor of the very excellent one of M. Bernouilli, nor of the *Hypothesis* of St. Pierre.—Under this Letter are the Articles, *Telegraph, Telescope, Thermometer*, (a valuable article,) *Transverse, Triangle*, and *Trigonometry*: and the LIVES of *Tarrantius, Tartalea, Tartius, Thales, Theodorus, Thoen, Tenstall, Torricelli, and Tschirnhausen*.

LETTER *V*. contains the Article *Vacuum*, and the several opinions of philosophers concerning it, from the time of *Lucretius* to that of *Newton*.—Likewise the Article *Variation of the Needle*, with the respective hypotheses of *Gilbert, Hook, Halley, Canton, Lorimer, and Gouin Knight*:—hypotheses different and fanciful, which are not less arguments of fertility of invention, than of the imperfect state of the science itself.—Under the Article *Vision* are enumerated the hypotheses of the *Platonists, Stoics, Epicureans, Cartesians, Newtonians, &c.*

LETTER *W*.—Under the Article, Motion of *Water*, *Dr. H.* very judiciously notes its very imperfect theory. Few points are indeed settled. The treatise of *Bernouilli* is perhaps most worthy of attention, but the results of actual experiments are in many cases different from the conclusions derived from his theory.—Under this Letter are the Articles, *Watch, Water, Waves, Weather, Wedge, Wheel, Whirling Table, and Wind*:—BIOGRAPHY, *Wallis, Ward, Wargentin, Whiston, Whitehurst, Wilkins, Wolff, Wren, and Wright*.

It remains to take some notice of the ADDENDA; and our attention is particularly claimed by a correct account of the several improvements which the pure and mixed Mathematics have received from the talents and labours of *Dr. Waring**.—

The

* The antient Geometricians have been accused of concealing the analysis of their propositions, from a motive of vanity; whether the learned author mentioned above has been actuated by a like principle, we presume not to determine; yet, we think that few persons are either so hardy or so ostentatious as to vindicate the perspicuity or satisfactory copiousness of *Dr. W.*'s demonstrations. The same, such as attaches itself to works that astonish rather than inform, is more captivating

The account is a very valuable one, and reflects honour on the judgment and learning of its author.

Under the Article *Binomial Theorem*, is a communication from Francis Maseres, Esq. which, with some observations on the theorem, contains its demonstration in the case of integral powers. This is very correct and perspicuous.

‘ Let us suppose (says Baron Maseres) that the coefficients of the terms of the first six powers of the binomial quantity $1+x$ have been found, upon trial, to be such as would be produced by the general expressions, $1, \frac{m}{1}, \frac{m}{1} \cdot \frac{m-1}{2}, \frac{m}{1} \cdot \frac{m-1}{2} \cdot \frac{m-2}{3},$ &c. by substituting in them first 1, then 2, then 3, then 4, then 5, and lastly 6, instead of m . This may easily be tried by raising the said first six powers of $1+x$ by repeated multiplications by $1+x$ in the common way, and afterwards finding the terms of the same powers by means of the said general expression, above; which will be found to produce the very same terms as arose from the multiplications. After these trials, we shall be sure that those general expressions are the true values of the coefficients of the powers of $1+x$, at least in the said first six powers. And it will therefore only remain to be proved that, since the rule is true in the said first six powers, it will also be true in the next following, or the 7th power, and consequently in the 8th, 9th, and 10th powers, and in all higher powers whatsoever.

‘ Now, if the coefficients of the 1st, 2d, 3d, 4th, and other following terms of $(1+x)^m$ be denoted by the letters $a, b, c, d,$ &c. respectively, it is evident from the nature of multiplication, that the coefficients of the 1st, 2d, 3d, 4th, and other following terms of the next higher power of $1+x$, to wit, $(1+x)^{m+1}$ will be equal to $a, a+b, b+c, c+d,$ &c. respectively, or to the sums of every two contiguous coefficients of the terms of the preceding series which is $=(1+x)^m$. This will appear from the operation of multiplication, which is as follows:

$$\begin{array}{r} a+bx+cx^2+dx^3+ex^4+, \text{ \&c.} \\ 1+x \\ \hline a+bx+cx^2+dx^3+ex^4+, \text{ \&c.} \\ +ax+bx^2+cx^3+dx^4+, \text{ \&c.} \\ \hline \end{array}$$

captivating than that which is due to the clear exposition of principles, or to legal, connected, and luminous demonstration.—Yet, however we object to this author's demonstrations as generally intricate, sometimes it would seem studiously so, we must confess that he has done much and attempted more: for it is assuredly neither of moderate ambition, nor of moderate powers, to have pointed out the errors of the most celebrated mathematicians, to have made what had been judged important theorems the corollaries only of more comprehensive ones, to have given general formulæ where before it had been the highest honour to have solved a single case, and to have endeavoured to compress within the limits of a few propositions the essence of a philosophy, which had exercised the powers and immortalized the name of a Newton.

‘ Therefore, if $1+x^m$ is equal to the series

$$a+bx+cx^2+dx^3+ex^4, \&c.$$

then $1+x^{m+1}$ will be equal to the series

$$a+a+b.x+b+c.x^2+c+d.x^3+, \&c.$$

‘ Now let $n=m+1$. we shall then have to prove that, if the coefficients $a, b, c, d, \&c.$ be respectively equal to

$$1, \frac{m}{1}, \frac{m}{1} \cdot \frac{m-1}{2}, \frac{m}{1} \cdot \frac{m-1}{2} \cdot \frac{m-2}{3}, \&c.$$

the coefficients $a, a+b, b+c, \&c.$ will be respectively equal to

$$1, \frac{n}{1}, \frac{n}{1} \cdot \frac{n-1}{2}, \frac{n}{1} \cdot \frac{n-1}{2} \cdot \frac{n-2}{3}, \&c.$$

‘ In order to prove this, there is nothing more to do than to collect together every two terms of the former of these two series, and then substitute into these sums, n instead of $m+1$, when there will immediately come out the terms of the latter series as above, viz.

$$1+x^n = 1 + \frac{n}{1}x + \frac{n}{1} \cdot \frac{n-1}{2}x^2 +, \&c. \text{ Q. E. D.}^*$$

Under the Article *Binomial*, is a communication from Mr. Bonnycastle, who professes to have discovered a new property of this theorem, and capable of an application of which the original series is not susceptible; according to Newton,

$$1+p^n = 1 + np + \frac{n \cdot n-1}{2}p^2 + \frac{n \cdot n-1 \cdot n-2}{2 \cdot 3}p^3 + \frac{n \cdot n-1 \cdot n-2 \cdot n-3}{2 \cdot 3 \cdot 4}p^4, \&c.$$

The new theorem of Mr. Bonnycastle is

$$1+p^n = 1 + sn + \frac{1}{2}s^2n^2 + \frac{1}{2 \cdot 3}s^3n^3 + \frac{1}{2 \cdot 3 \cdot 4}s^4n^4, \&c.$$

$$\text{where } s = p - \frac{1}{2}p^2 + \frac{1}{2}p^3 - \frac{1}{2}p^4 + \frac{1}{2}p^5, \&c.$$

and of this he gives a demonstration. It appeared to us, at first, that this demonstration was unnecessarily long, as the property immediately flowed from the known properties of logarithms; thus a number, of which the logarithm is y^3 is equal to

$$1+y+\frac{y^2}{2}+\frac{y^3}{2 \cdot 3}+\frac{y^4}{2 \cdot 3 \cdot 4}, \&c.$$

now $\text{Log. } 1+p^n = n + \text{Log. } 1+p = n + p - \frac{1}{2}p^2 + \frac{1}{2}p^3 - \frac{1}{2}p^4, \&c.$
(mod. $=1$) $= ns$ when $s = p - \frac{1}{2}p^2 + \frac{1}{2}p^3, \&c.$ $\therefore$ in this case, $y = sn$

$$\therefore 1+p^n = 1 + sn + \frac{1}{2}s^2n^2 + \frac{1}{2 \cdot 3}s^3n^3 + \frac{1}{2 \cdot 3 \cdot 4}s^4n^4, \&c.$$

On looking forwards, however, to the Article *Logarithms*, we found that Mr. Bonnycastle had applied this new form of the Binomial theorem to investigate the series used in the computation of logarithms:—we present, therefore, his own demonstration, and his method of application:

$$1+p^n$$

$$1+p)^n = 1 + np + \frac{n \cdot n-1}{2} p^2 + \frac{n \cdot n-1 \cdot n-2}{2 \cdot 3} p^3 + \frac{n \cdot n-1 \cdot n-2 \cdot n-3}{2 \cdot 3 \cdot 4} p^4, \&c.$$

$$= 1 + np + (n^2-1) \frac{p^2}{2} + (n^3-3n^2+2n) \frac{p^3}{2 \cdot 3} + (n^4-6n^3+11n^2-6n) \frac{p^4}{2 \cdot 3 \cdot 4}$$

$$+ (n^5-10n^4+35n^3-50n^2+24n) \frac{p^5}{2 \cdot 3 \cdot 4 \cdot 5}$$

$$+ (n^6-15n^5+85n^4-225n^3+274n^2-120n) \frac{p^6}{2 \cdot 3 \cdot 4 \cdot 5 \cdot 6}, \&c.$$

Then, by connecting the several powers of p with all the like powers of n , the latter series will become

$$\begin{aligned} & 1 + \left(p \frac{p^2}{2} + \frac{2p^3}{2 \cdot 3} + \frac{6p^4}{2 \cdot 3 \cdot 4} + \frac{24p^5}{2 \cdot 3 \cdot 4 \cdot 5} + \frac{120p^6}{2 \cdot 3 \cdot 4 \cdot 5 \cdot 6}, \&c. \right) n \\ & + \left(\frac{p^2}{2} + \frac{3p^3}{2 \cdot 3} + \frac{11p^4}{2 \cdot 3 \cdot 4} + \frac{50p^5}{2 \cdot 3 \cdot 4 \cdot 5} + \frac{274p^6}{2 \cdot 3 \cdot 4 \cdot 5 \cdot 6}, \&c. \right) n^2 \\ & + \left(\frac{p^3}{2 \cdot 3} + \frac{6p^4}{2 \cdot 3 \cdot 4} + \frac{35p^5}{2 \cdot 3 \cdot 4 \cdot 5} + \frac{225p^6}{2 \cdot 3 \cdot 4 \cdot 5 \cdot 6}, \&c. \right) n^3 \\ & + \left(\frac{p^4}{2 \cdot 3 \cdot 4} + \frac{10p^5}{2 \cdot 3 \cdot 4 \cdot 5} + \frac{85p^6}{2 \cdot 3 \cdot 4 \cdot 5 \cdot 6}, \&c. \right) n^4 \\ & + \left(\frac{p^5}{2 \cdot 3 \cdot 4 \cdot 5} + \frac{15p^6}{2 \cdot 3 \cdot 4 \cdot 5 \cdot 6}, \&c. \right) n^5 \\ & + \left(\frac{p^6}{2 \cdot 3 \cdot 4 \cdot 5 \cdot 6}, \&c. \right) n^6 \\ & \&c. \end{aligned}$$

which by abbreviation, &c. becomes

$$\begin{aligned} & 1 + \left(p - \frac{p^2}{2} + \frac{p^3}{3} - \frac{p^4}{4} + \frac{p^5}{5} - \frac{p^6}{6}, \&c. \right) n \\ & + \frac{1}{2} \left(p^2 - \frac{3p^3}{3} + \frac{11p^4}{3 \cdot 4} - \frac{50p^5}{3 \cdot 4 \cdot 5} + \frac{274p^6}{3 \cdot 4 \cdot 5 \cdot 6}, \&c. \right) n^2 \\ & + \frac{1}{2 \cdot 3} \left(p^3 - \frac{6p^4}{4} + \frac{35p^5}{4 \cdot 5} - \frac{225p^6}{4 \cdot 5 \cdot 6}, \&c. \right) n^3 \\ & + \frac{1}{2 \cdot 3 \cdot 4} \left(p^4 - \frac{10p^5}{5} + \frac{85p^6}{5 \cdot 6}, \&c. \right) n^4 \\ & + \frac{1}{2 \cdot 3 \cdot 4 \cdot 5} \left(p^5 - \frac{15p^6}{6}, \&c. \right) n^5 \\ & + \frac{1}{2 \cdot 3 \cdot 4 \cdot 5 \cdot 6} (p^6, \&c.) n^6 \\ & \&c. \end{aligned}$$

In which last series, the literal parts of the coefficients of the 3d, 4th, 5th, &c. terms, are the square, cube, biquadrate, &c. of the coefficient of the 2d term, as will appear either from the actual involution of $p - \frac{p^2}{2} + \frac{p^3}{3} - \frac{p^4}{4}, \&c.$ or by comparing its several powers with the multinomial theorem of Demoiivre.

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From

‘ From hence it follows that

$$\overline{1+p}^n = 1 + \left(p - \frac{p^2}{2} + \frac{p^3}{3}, \&c.\right) n + \frac{1}{2} \left(p - \frac{p^2}{2} + \frac{p^3}{3}, \&c.\right)^2 n^2 + \frac{1}{6} \left(p - \frac{p^2}{2} + \frac{p^3}{3}, \&c.\right)^3 n^3, \&c. *$$

‘ And if $p - \frac{p^2}{2} + \frac{p^3}{3} - \frac{p^4}{4}, \&c.$ be put $= s$, we shall have

$$\overline{1+p}^n = 1 + sn + \frac{1}{2} s^2 n^2 + \frac{1}{6} s^3 n^3 + \frac{1}{24} s^4 n^4, \&c. \text{ as was to be shewn.}$$

‘ By a similar mode of deduction, it may also be proved that

$$\overline{1-p}^n = 1 - sn + \frac{1}{2} s^2 n^2 - \frac{1}{6} s^3 n^3 + \frac{1}{24} s^4 n^4, \&c. \text{ where in this case}$$

$$s = p + \frac{p^2}{2} + \frac{p^3}{3} + \frac{p^4}{4}, \&c.’$$

Application of this new theorem—page 744 :

‘ *Logarithms.* The series now chiefly used in the computation of logarithms were originally derived from the hyperbola, by means of which, and the logistic curve, the nature and properties of these numbers are clearly and elegantly explained.

‘ The doctrine, however, being purely arithmetical, this mode of demonstrating it, by the intervention of certain curves, was considered, by Dr. Halley, as not conformable to the nature of the subject.

‘ He has, accordingly, investigated the same series from the abstract principles of numbers ; but his method, which is a kind of disguised fluxions, is, in many places, so extremely abstruse and obscure, that few have been able to comprehend his reasoning.

‘ An easy and perspicuous demonstration, of this kind, was therefore still wanting ; which may be obtained from the pure principles of algebra, independently of the doctrine of curves, as follows :

‘ The logarithm of any number is the index of that power of some other number, which is equal to the given number.

‘ Thus, if $rx = a$, the logarithm of a is x , which may be either positive or negative, and r any number whatever, according to the different systems of logarithms.

‘ When $a = 1$, it is plain that x must $= 0$, whatever be the value of r ; and consequently the logarithm of 1 is always 0 in every system.

‘ If $x = 1$, it is also plain that a must $= r$; and therefore r is always the number in every system, whose logarithm is that system in 1.

* In the original, the quantity $\left(p - \frac{p^2}{2} + \frac{p^3}{3}, \&c.\right)$ wants the figures, 2, 3, 4, &c. to be fixed over it, to denote its being raised to the square, cube, &c.—*Rev.*

‘ To

‘ To find the logarithm of any number, in any system, it is only necessary, from the equation $rx=a$, to find the value of x in terms of r and a .

‘ This may be strictly effected by means of a new property of the binomial theorem of Newton *.—The general logarithmic equation being $rx=a$, let $a=1+p$, and $\frac{1}{x}=z$; then $r=a^{\frac{1}{x}}=1+p^{\frac{1}{x}}=1+p^{\frac{1}{2}}+p^{\frac{1}{3}}+p^{\frac{1}{4}}+\dots$, &c. $z=1+(p-\frac{p^2}{2}+\frac{p^3}{3}-\frac{p^4}{4}+\dots)$, &c. $z^2=1+(p-\frac{p^2}{2}+\frac{p^3}{3}-\frac{p^4}{4}+\dots)^2$, &c. $z^3=1+(p-\frac{p^2}{2}+\frac{p^3}{3}-\frac{p^4}{4}+\dots)^3$, &c. $z^4=1+(p-\frac{p^2}{2}+\frac{p^3}{3}-\frac{p^4}{4}+\dots)^4$, &c. See *Binomial Theorem*, Appendix.

‘ And if $p-\frac{p^2}{2}+\frac{p^3}{3}-\frac{p^4}{4}+\frac{p^5}{5}$, &c. be put $=s$, we shall have

$$1+sz+\frac{1}{2}s^2z^2+\frac{1}{2.3}s^3z^3+\frac{1}{2.3.4}s^4z^4+\frac{1}{2.3.4.5}s^5z^5, \&c.=r \text{ or } sz+\frac{1}{2}s^2z^2+\frac{1}{2.3}s^3z^3+\frac{1}{2.3.4}s^4z^4+\frac{1}{2.3.4.5}s^5z^5, \&c.=r-1, \text{ which}$$

$$\text{let be put } =q; \text{ then, by reverting the series, } z \text{ or } \frac{1}{x} \text{ will be found}$$

$$=q-\frac{1}{2}q^2+\frac{1}{3}q^3-\frac{1}{4}q^4+\frac{1}{5}q^5, \&c. = \frac{q-\frac{1}{2}q^2+\frac{1}{3}q^3-\frac{1}{4}q^4+\frac{1}{5}q^5, \&c.}{p-\frac{1}{2}p^2+\frac{1}{3}p^3-\frac{1}{4}p^4+\frac{1}{5}p^5, \&c.}$$

$$\text{and consequently } x = \frac{p-\frac{1}{2}p^2+\frac{1}{3}p^3-\frac{1}{4}p^4+\frac{1}{5}p^5, \&c.}{q-\frac{1}{2}q^2+\frac{1}{3}q^3-\frac{1}{4}q^4+\frac{1}{5}q^5, \&c.}$$

$$\text{The logarithm of } a, \text{ or } 1+p, \text{ is therefore } = \frac{p-\frac{1}{2}p^2+\frac{1}{3}p^3-\frac{1}{4}p^4+\frac{1}{5}p^5, \&c.}{q-\frac{1}{2}q^2+\frac{1}{3}q^3-\frac{1}{4}q^4+\frac{1}{5}q^5, \&c.}$$

or, since $p=a-1$, and $q=r-1$, the logarithm of a is

$$= \frac{(a-1)-\frac{1}{2}(a-1)^2+\frac{1}{3}(a-1)^3-\frac{1}{4}(a-1)^4+\frac{1}{5}(a-1)^5}{(r-1)-\frac{1}{2}(r-1)^2+\frac{1}{3}(r-1)^3-\frac{1}{4}(r-1)^4+\frac{1}{5}(r-1)^5}, \&c.; \text{ which}$$

is a general expression for the logarithm of any number, in any system of logarithms, the radix r being taken of any value, greater or less than 1.

‘ But as r in every system is a constant quantity, being always the number whose logarithm in the system to which it belongs is 1, the above expression may be simplified, either by assuming $r=$ to some particular number, and from thence finding the value of the series constituting the denominator; or by assuming this whole series $=$ to some particular number, and from thence finding the value which must be given to the radix r .

‘ By the latter of these methods, the denominator may be made to vanish, by assuming the value of the series of which it consists $=1$, in which case, the logarithm of $1+p$ becomes $=p-\frac{p^2}{2}+\frac{p^3}{3}-\frac{p^4}{4}+\frac{p^5}{5}$, &c. or the logarithm of $a=(a-1)-\frac{1}{2}(a-1)^2+\frac{1}{3}(a-1)^3-\frac{1}{4}(a-1)^4+\frac{1}{5}(a-1)^5$, &c.

* The theorem which we have just given.

$(a-1)^4 + \frac{1}{2}(a-1)^3$, &c. and r , by reversion of series, is found = 2.7182818, &c.

The system arising from this mode of determining the value of the radix r , is that which furnishes what have been usually called hyperbolic logarithms; and appears to be the simplest form the general expression admits of.

If, on the contrary, the radix r be assumed = to some particular number, as for instance 10, the value of the series

$$q - \frac{1}{2}q^2 + \frac{1}{3}q^3 - \frac{1}{4}q^4 + \frac{1}{5}q^5, \text{ \&c. or its equal}$$

$$(r-1) - \frac{1}{2}(r-1)^2 + \frac{1}{3}(r-1)^3 - \frac{1}{4}(r-1)^4 + \frac{1}{5}(r-1)^5, \text{ \&c. will be}$$

come = 2.30258509, &c.; and the log. of $1+p = \frac{1}{2.30258509} \times$

$$(p - \frac{1}{2}p^2 + \frac{1}{3}p^3 - \frac{1}{4}p^4, \text{ \&c.}$$

or the log. of $a = \frac{1}{2.30258509} + (a-1) - \frac{1}{2}(a-1)^2 + \frac{1}{3}(a-1)^3 - \frac{1}{4}$

$(a-1)^4 + \frac{1}{5}(a-1)^5$, &c. which gives the system that furnishes Briggs's or the common logarithms.

And in like manner, by assuming any particular value for r , and thence determining the value of the series $q - \frac{1}{2}q^2 + \frac{1}{3}q^3 - \frac{1}{4}q^4 + \frac{1}{5}q^5$, &c. or its equal $(r-1) - \frac{1}{2}(r-1)^2 + \frac{1}{3}(r-1)^3 - \frac{1}{4}(r-1)^4 + \frac{1}{5}(r-1)^5$, &c. or by assuming the same series of some particular value, and thence determining the value of r , any system of logarithms may be derived.

What we have extracted is a sufficient specimen of Mr. Bonycastle's method.

At the conclusion of our critical investigation, it may be expected that we should strike the balance of defects and excellencies, in order to state the general character of the publication and to fix its value.—Objections to the plan of the work (as too little or too great) perhaps do not deserve much attention.—A more enlarged plan (such as we have hinted) would ill suit the powers of an individual; and its completion and perfection could scarcely be expected “within the hour-glass of his life.”—Perhaps, a work of this nature, but on a considerably reduced scale, would be useful, to contain an explanation of terms, a brief analysis of the several sciences, and references to all books and papers containing more copious information.

We have already adverted to the inequality of the several parts of this publication. The vague definition of terms (such as has appeared in some instances) has likewise been the object of our animadversion. The specimens of biography, which, from its very nature and happy principle, pleases and interests, are deserving of notice; and if we cannot applaud the judgment with which some facts are selected, nor recommend the style of the composition as a model of correct elegance, yet we think that the temper and liberality, which are every where conspicuous, deserve great commendation.

To

To be cautious in adopting hypotheses, to be free alike from zeal and prejudice, are essential in the investigation of truth; yet, there is a caution which borders on fault, and a scepticism which marks equivocally the defect of judgment, or excess of candour. That, of the various hypotheses which have been formed for a particular class of phænomena, most have explained these phænomena only partially and imperfectly; that, on the ruin of systems, others have been constructed which have vainly urged their plea to immortality; may indeed be truly said: but it can scarcely be adduced as an argument for proposing all as indifferently true or false; for some are preferable to others; and if the excellence of none be firmly established, the errors of many are palpable, and have been evidently exposed.—We wish, therefore, that the author had used a bolder tone, and exercised severer judgments; for surely little mercy is due to the errors of men, who have “divined Nature instead of interrogating her by experiments; who have constructed the universe when they should have observed it;” and who, according to a sage of antient times, “have sought truth in their own little worlds, not in the great world*.”

Finally, we strenuously recommend the present volumes to all lovers of mathematical and philosophical pursuits; for, though (as we have observed) they are alloyed by defects, they are also enriched by numerous excellencies, are very abundant in curious and important matter, and possess a decided superiority over every other work of a like nature.

ART. III. *Aristotle's Ethics and Politics*, comprizing his Practical Philosophy, translated from the Greek. Illustrated by Introductions and Notes; the Critical History of his Life; and a New Analysis of his Speculative Works. By John Gillies, LL.D F.R.S. and S.A. London, F.R.S. Edinburgh; and Historiographer to his Majesty for Scotland. 4to. 2 Vols. About 400 Pages in each. 2l. 2s. Boards. Cadell jun. and Davies. 1797.

LITERATURE, like war, has her heroes; with the same diversity of talents and gradations of celebrity. In war, some are distinguished by their force and impetuosity; others, by a dexterous management of their powers; some, by a patient vigilance that nothing escapes; others, by a splendor of exer-

* Lord Bacon, in his “Advancement of Learning,” speaking of these philosophers, says, “they disdain to spell, and so by degrees to read in the volume of God’s works; and contrariwise, by continual meditation and agitation of wit, do urge and as it were invoke their own spirits to divine and give oracles unto them, whereby they are deservedly deluded.”

tion that is always superior to the occasion which produces it; while the merit of the greater part entitles them only to a place in a general roll of respectable names: but some raise themselves to the loftiest seat of eminence; and to a few it is given to found or destroy empires, and to become themselves the history of the world. So, among the heroes of literature, strength and vigour characterize some; others are remarked for their elegance and ingenuity; some display the utmost sublimity and grandeur of conception; some are renowned for a minute and laboured accuracy that almost defies error; a few only are blest with the divine ray of genius; and to these alone it is given to command the feelings and the imaginations of mankind,—to advance the boundaries of science, or to enlarge the stores of wisdom.

Among the chosen few, no one has enjoyed and been entitled to a greater degree of celebrity, than the author from whose works a selection is now presented to the public. He was the founder of a school of philosophy, which, in the variety and excellence of its doctrines, and the number and renown of its followers, rivaled every other, and in the end drew them all to itself. The establishment of Christianity, however, was unfavorable to it. The poetic elegance of Plato, and his sublime conceptions of the Deity, of Providence, and of the nature and immortality of the soul, made him a favorite with the Fathers; and, unfortunately for Aristotle, some of the early heretics availed themselves of his writings, to support their errors. This involved him in a temporary disgrace:—but his philosophy was adopted by the Saracens, and handed over by them to the schools of the West. It was said of Pompey the Great, that he found the Lesser Asia the boundary, and left it the centre, of the Roman Empire:—but what is this to the achievements of Aristotle? From the time of the elevation of the Abassidæ to the revival of letters, under Leo X., whatever there was of literature on this side of the Tigris was governed by his laws. At Bagdat, at Cairo, at Rome, at Icolmkill, his decrees were absolute; the obedience to them was both voluntary and unlimited; and Church and State vied with each other in submissive attachment to him. Soon after the revival of letters, he met with a rival, and, in the progress of time, with a conqueror, in that philosophy which, being founded in observation and experience, has been called *Experimental Philosophy*. This species of philosophy still maintains its superiority; and, as it has a greater tendency to promote the well-being and comfort of man, it has a right to a greater portion of his attention and esteem. The claims of Aristotle to our regard, however, must not be forgotten. His

Dialectics

Dialectics shew how the reasoning faculties may be exerted with the most skill and the greatest effect ; the wisdom of the Moderns has neither detected error, nor found any thing to improve, in his arrangement of our ideas, under the ten celebrated Categories ; no better test of truth, than his syllogism, has been discovered ; few of his political axioms have not borne the test of experience ; and, in matters of taste, few of his decisions have been called in question.

With this opinion of the merit of Aristotle, it gives us great pleasure to find that our old acquaintance Dr. Gillies once more brings him into public notice. Our readers will recollect the terms of commendation, in which we have often expressed ourselves respecting Dr. G.'s History of Greece ; and they will, no doubt, partake of our satisfaction in seeing him engaged in the present work. In the following extract from his preface, they will observe its connection with his History.

‘ In my work throughout,’ says the Doctor, ‘ I am ambitious of exhibiting fully, yet within a narrow compass, the discoveries and attainments of a man deemed the wisest of antiquity ; and to whom, even in modern times, it will be easier to name many superiors in particular branches of knowledge, than to find any one rival in universal science. Considered under this general aspect, my “ English Aristotle” is the natural companion and fit counterpart to my “ History of Antient Greece” ; since the learning of that country properly terminates in the Stagyrice, by whom it was finally embodied into one great work ; a work rather impaired than improved by the labors of succeeding ages.’—‘ The attention with which I have many times perused the whole of his valuable remains, with a view of rendering him a perpetual commentary on himself, and thereby expressing his genuine sense clearly and forcibly, will not, I hope, prove useless to those who study Greek literature on an enlarged and liberal plan, not merely as grammarians and philologists, but as philosophers, moralists, and statesmen. To this class of readers, many pages of the present work are peculiarly addressed ; but the far greater part of it, being an immediate reference to the people at large, will not, it is hoped, by the public, be either unregarded or unapplied ’

• The plan adopted in the execution of the work is briefly stated in the following words :

‘ Aristotle’s imperfect yet copious remains arrange themselves naturally in the minds of those capable of digesting them, under their original form of an Encyclopedy of Science ; in many parts of which, the author’s labours are, doubtless, excelled by those of modern philosophers ; while in other parts, and those of the most important nature, his intellectual exertions remain hitherto unrivalled. It seemed high time, therefore, to draw the line between those writings of the Stagyrice which still merit the most serious attention of the modern reader, and those of which the perusal is superseded by more accurate and more complete information. This line I have presumed

to

to draw, by endeavouring to the best of my abilities to translate the former perspicuously and impressively, while I contented myself with giving a distinct and comprehensive analysis of the latter.'

We think that the Doctor's plan is judicious.—His first chapter contains an account of Aristotle's life; in which are omitted the idle stories respecting the venerable Stagyrte that have found their way to other biographies.—We are struck with the idea here given of the celebrated division of Aristotle's works into the *Acroatic* and the *Exoteric*.

'The recondite philosophy, (he observes,) which was delivered by the Stagyrte first to his royal pupil, and afterwards to his hearers in the Lyceum, received the epithet of *acroatic*, to distinguish those parts of his lectures which were confined to a select audience, from other parts called *exoteric* because delivered to the public at large.

'It has been supposed that, on those two kinds of lectures, the Stagyrte maintained contradictory doctrines on the subjects of religion and morality. But the fact is far otherwise: his practical tenets were uniformly the same in both; but his *exoteric* or popular treatises nearly resembled the philosophic dialogues of Plato or Cicero; whereas, his *acroatic* writings contained, in a concise energetic style, peculiar to himself, those deep and broad principles on which all solid science is built.'

According to Dr. Gillies, Aristotle was not only the best critic in poetry, but himself a poet of the first eminence; and the few of his verses which remain prove him to have been worthy of sounding the Lyre of Pindar. Our readers will join us in lamenting with the Doctor the fate of Aristotle's works. He bequeathed them to Theophrastus; Theophrastus to his scholar Neleus; the heirs of Neleus hid them under ground; and there they remained for many generations, a prey to dampness and to worms. At length, they were released from their prison, and by degrees obtained the celebrity which we have mentioned:—but they have sunken again into oblivion, and, as Dr. G. observes, are allowed (with the exception of a few short and popular treatises) to moulder away in the dust of our libraries, and condemned to a treatment little less ignominious than their former interment.

From this second death, it is Dr. Gillies's aim to resuscitate his favorite author. The Stagyrte doubtless feels the reviving breath, and shakes his hoary head with gratitude for the new existence bestowed on him.—We must now leave our friends to their salutations and compliments; hoping and purposing to return to them when we think that their first congratulations have been duly offered.

[*To be continued.*]

ART. IV. *Communications to the Board of Agriculture, on Subjects relative to the Husbandry and internal Improvement of the Country.*
Vol. I. Parts I. and II. 4to. One Guinea, Boards. Nicol, &c. 1797.

O*MNIUM rerum, ex quibus aliquid acquiritur, nihil est agriculturâ melius, nihil uberius, nihil dulcius, nihil homine liberos dignius.* (CICERO *de Offic.* I. c. 42.) Such was the sentiment of the great orator of antiquity, which has been adopted as a motto by the editor of this volume; and so heartily do we join in the opinion, that we most sincerely hope that the late unpleasant occurrences at the Board of Agriculture, into which it is not at all our business to inquire, may have no effect in diminishing the benefit that may and should result from so important an institution. We trust that no party-views, no individual feelings, will here be suffered to obstruct the advancement of the public weal! Ardently desirous of promoting the improvement of the science of agriculture, we shall now proceed to make some remarks on the contents of the present publication.

Of the introductory part of the present volume, little needs to be here said. It may be called the history of Sir John Sinclair's political life, for the last ten years; written by himself; in which, as might reasonably be expected, the worthy Baronet makes abundant offerings of incense, of a sweet-smelling savour, to the (late) President of the Board of Agriculture. We are presented at the outset with a map of Sir John's travels in Europe, accompanied with the following abstract, which conveys information of so much importance that we cannot deny ourselves the satisfaction of transcribing it.

1786.	May 29,	left	London.
	30,	embarked at	Gravesend.
	June 16,	landed at	Gottenburgh.
	22,	arrived at	Copenhagen.
	July 11,	- at	Stockholm.
	August 1,	- at	Riga.
	8,	- at	Petersburgh.
	September 10,	- at	Moscow.
	23,	- at	Kiew.
	October 4,	- at	Warsaw.
	17,	- - at	Vienna.
	November 8,	- - at	Berlin.
	December 5,	- at	Amsterdam.
	23,	- at	Brussels.
	29,	- at	Paris.
1787.	January 19,	- at	London.

In all about seven months and a half.

* *The journey amounts to 7500 miles, or 33 miles a day. However short the time may appear, yet it is certainly possible, by great activity*

activity and perseverance, even in seven or eight months, to see those objects that are best entitled to attention, and those persons who are most distinguished for their power, their beauty, or their talents, [and to become fully acquainted with them, he should, no doubt, have added,] in the greater and (what is justly accounted) the most interesting part of Europe.

Some judgment may be formed of the advances which Sir John has made in the knowlege of agriculture in consequence of these travels, and his other studies in that branch, from the following note which we find at the bottom of the first page of the advertisement prefixed to this volume: ‘ Were all the information,’ he says, ‘ which now exists in *Great Britain*, on agricultural subjects, collected and systematized, there is every reason to believe that it would approach very near to perfection; some questions regarding manures alone excepted, which the inquiries now going forward, and the experiments recommended by Dr. Fordyce, now about to be tried, will go a great way to determine.’ What will be said to this by those practical farmers, who, after having spent their whole life in diligent attention to their business, have been at last brought to such a degree of scepticism, as to be reduced to the necessity of concluding that there is scarcely a single important fact respecting their business, which has been ascertained with precision enough to form the basis for judicious reasoning on the subject of agriculture? These persons, we know, affect to find no cause for altering their opinion after having read the surveys which have been circulated by the Board of Agriculture: but, as the President of that Board, we should suppose, must have more authentic private information on these subjects than any that has yet been published, (obtained, no doubt, from men of the first respectability for practical knowlege, rather than from theoretical speculators,) the public ought to expect the long-promised report to the King and Parliament with anxious solicitude: because, if it shall prove but a small part of what is asserted above, it must form a brilliant epoch in the history of civil society.

We have been the more attentive on this head, from the circumstance of having lately conversed with some practical farmers of eminence, who drew a conclusion, from the above premises, extremely different from that of the late President of the Board of Agriculture. One of them contended that the following passage, which he read from Mr. Pitt’s account of Staffordshire, might be adopted with very little variation as a fair account of the present state of agriculture in England at large; to which opinion all the others assented. The passage runs thus:

“ On

“ On a retrospective view of the present state of the country, it will appear that Staffordshire has *begun to improve*; and, it may be added, has made *some progress in improvement*: that *some* of its intelligent and active cultivators (for such there are) have brought their farms to a *pretty correct state* of cultivation, but none have by any means *approached perfection*; not even that perfection which they are sensible is in their power. *Much remains to be done*, even by those who have made the greatest efforts, and most successful exertions; and even those are the persons who are the most sensible *that we are in the infancy of agricultural improvement*; who find the more they do, the more wants doing, as one improvement paves the way to another..... Upon the whole, *to the eye of an intelligent agricultural stranger*, familiar with a country highly cultivated, and capable of taking in at once a general view of the country, it would convey the idea of a country just emerged or emerging from a state of barbarism*.”

We confess that our opinion coincided nearly with that of these sensible farmers, but we shall be glad to find that we have been in a mistake; and we shall not fail to correct our error in the most ample manner, whenever, in consequence of the publications of the Board of Agriculture, or others, we see reason to do so.

The communications to the Board of Agriculture, that are for the first time brought forwards to the public in this volume, are as follow:

I. *On Farm Buildings*; by Robert Beatson, Esq.—In this essay, we meet with many pertinent observations on buildings of every sort that are necessary for the accommodation of a farmer, so as to enable him to carry on his business with pleasure and economy; and we recommend the perusal of it to men of landed property, for whose use it has been chiefly composed; and to whom, on account of the high price of the book, it must be in a great measure confined. Landlords too, in general, ought to be convinced, more than they seem to be at present, that the practice of agriculture can never be carried to its ultimate degree of perfection, nor can they of course receive a due rent for their land, until the farmer shall be accommodated with good and sufficient houses, fitted for the size and circumstances of the farm; and that these erections must be made by him and not by the occupier, whose capital ought to be employed in the active operations necessary to render his farm more productive; while those fixtures, as they may be called, that must remain on the premises when the lease expires, ought to be made by the landlord, to whose property they must be finally attached.

* The reprinted account of Staffordshire, p. 231.

Mr. B. strongly recommends a judicious economy in this respect, and thinks that every necessary accommodation may be given to the tenant at a very moderate expence.

‘ So far (says he, p. 2.) as any general rule can be given on this subject, and allowing for circumstances and the variation of prices, I am fully persuaded, by the observations I have made in different parts of the kingdom, that in general one year’s rent of the farm, if not under 70*l.* (or at most two) is amply sufficient for building every accommodation necessary upon that farm, exclusive of the dwelling-house; and that one year’s rent is enough to build a dwelling-house, on all farms not exceeding 400*l.* a year (in many situations less may do); and lastly, that 500*l.* are sufficient for a dwelling-house, and 1,000*l.* for offices on a farm of any extent.

‘ To a tenant, the construction and arrangement of his farm buildings is a matter perhaps of more importance than even to the landlord. After all his toils and labours, and the many anxious and sleepless hours he has passed before his crop has come to maturity, if his offices are insufficient or improperly constructed, he still runs the risk of many inconveniencies, and even real loss. The security of his grain, the labour and the value of his horses and other cattle, the safety and duration of his implements, are all dependant on the perfection or imperfection of his offices.’—

‘ I have often heard farmers declare that they would willingly agree to pay 5 per cent., or more, on the expences laid out on commodious buildings, over and above the rent of the farm, rather than occupy for nothing those they at present possess; and that they would besides be at the expence of every ordinary repair during the continuance of their lease. How then can a landlord lay out a few hundred pounds to better purpose than to accommodate his tenants, if he gets not only 5 per cent. on the money thus laid out; but (provided his buildings are very complete) perhaps as much additional rent as will amount to 5 per cent. more?’

We perfectly agree with the judicious writer on this subject: but we are at the same time aware that, while the system of refusing to grant leases, or of giving short leases only, shall prevail, it will be unsafe for a landlord to erect good buildings on the land; because the farmer’s tenure is too insecure to enable him to pay an advanced rent, or to take the burden of repairs on himself. Such tenants, then, must for ever be condemned to live in the miserable hovels which they now occupy; and to be a perpetual load on the landlord for repairs. We are also sensible that, if a landlord, from vanity or whim, shall build splendid and expensive houses which are inconvenient, or more than necessary for the farmer’s accommodation, it would be vain in him to expect that he could receive so high an interest for the money expended on them as is above specified. In every case, a proper economy must be observed in agricultural affairs, as in all others.

The following subjects are separately considered in this essay, and under each head some useful information may be gleaned, which our limits prevent us from particularizing. Farm-houses,—barns,—granaries,—stables,—cow-houses and feeding-houses, (in some places called byres,)—dairies,—sheds,—straw and root houses,—poultry-houses, and hogsties, &c.—situation and arrangement of farm buildings. The author has subjoined plans and elevations of different farm buildings, on twenty plates, well engraved.

II. *Memoir on the Distribution of Farms, Farm Buildings, &c.*
By Rowland Hunt, Esq.

This is also a judicious essay, from which the attentive reader may derive some useful hints. The following extract will give a very fair specimen of the author's manner of thinking and writing :

‘ The *principle of improvement*, on which money should be laid out, is another very important consideration; the real and permanent interest of a landlord and tenant are the same, nor can there be a more degrading or ridiculous position than that of a landlord and tenant sitting down to try who shall most impoverish the other. It is of the greatest advantage to each that the other should be at his ease : if I pardoned the folly of either, it should be that of the tenant, whose education probably furnishes fewer opportunities of general reflection, and not many occasions of liberal experiment. The opinion of the landlord, when well formed, should be firmly supported. Let us then consider how he might reason. He may suppose that in proportion as the tenant has more facility of getting money, he will more readily pay it ; that the tenant has only a temporary, and he a permanent interest in the farm ; he should therefore determine that *permanent* expences should fall on himself ; and if judgement is wanted in construction or arrangement, he must supply it. That the land in its naked or unimproved state is of a certain value ; and that when built on, drained, &c. it will be worth a certain sum more ; let therefore a rent be put on his land, and an interest, a full but not an excessive one, be put on his money, and let the tenant contribute by carriage, or by collecting draining materials, &c. as his *douceur* to the bargain, so that his assistance shall be gradual and not oppressive. Let the landlord purchase the manure, the straw, &c. from the going-off tenants, and do every thing in his power to make the *going off* to be of the least possible benefit. By proper encouragement, and falling a little into his methods when no material injury is done to the main design, to attach the tenant to the place ; by these means giving him every reason to put confidence in his landlord while he does well, with some cause of apprehension if he perseveres in an opposite conduct.

‘ Above all things, let the landlord know his tenants *himself* ; the judgement of others will much assist him ; their skill, talents, and correction will be of use ; but little real good is done where the *land-owner* is not personally attentive.

‘ What

‘What is written above is so very obvious, that I should be unwilling to offer it to observation, if I had not seen the true principle of dealing with tenants failed in nine times out of ten, *by too much eagerness to get rich, or by too little steadiness and perseverance in a reasonable demand.*’

We so much approve these remarks, that we are well pleased to give them all the currency in our power. Mr. Hunt accompanies them with plans and elevations of farm-houses, &c. on five plates, in which he has attempted, as much as was practicable, to adopt the principle of General Bentham’s Panopticon, viz. that of placing the chamber, which the mistress of the house occupies, so as to command a view of as many as possible of the operations going forwards in the house, farm-yard, and offices; an excellent thought, which may perhaps be carried still farther, and to a more beneficial improvement than he has been able to propose in the design before us.

III. *On Farm-houses, &c.* By A. Crocker, Land-Surveyor. This essay consists chiefly of plans and estimates, in which the architect seems to have been more attentive to elegance and beauty* than to convenience and utility.

IV. *An Account of the Corn-stands at Woburn-abbey.* By Sir John Sinclair. With a plate.

The remainder of the volume (Part II.) consists of communications to the Board of Agriculture *on Cottages*,—by the Earl of Winchelsea; Lord Brownlow; Robert Barclay of Ury, Esq.; Henry Holland, Esq. architect; Robert Beatson, Esq.; and by A. Crocker and Son, land-surveyors, Frome. Lord Winchelsea’s paper, in particular, contains many excellent remarks on the means of rendering the lower classes of people easy in their circumstances, and worthy members of society; and it discovers much benevolence of disposition in the writer. He proposes that each cottager† should have a snug house, a good little garden, and as much *grass land* annexed to it as would be sufficient to maintain a cow throughout the whole year; for all which he should pay a *reasonable* and not an *exorbitant* rent. Lord W. disapproves of allowing them to have any corn land, as recommended by Mr. Barclay of Ury; in which opinion we perfectly coincide with his Lordship.

We confess that we have met with no plan for bettering the condition of the lower classes of the people, that is so consistent with the dictates of common sense confirmed by

* In the disposition of the out-houses especially.

† Would it not be better to say, each superior kind of cottager having a family, who by his industry and good conduct had raised himself to a certain degree of respectability?

experience, or that may be so easily put in practice, as this of Lord Winchelsea; and with a few small alterations, we think it might be carried into effect with great national benefit indeed. While the poor laws, however, continue as they now are, we despair of the possibility of keeping the great mass of the labouring poor sober and industrious, by any contrivance or management that can ever be adopted; and we are sorry to observe that most of the plans, proposed by gentlemen for ameliorating the condition of the poor, have a direct contrary tendency. In every age and country, there is a peculiar species of cry and affectation which prevails, and drowns for a while the voice of reason and common sense. At one time, the fashion was heroical magnanimity and respect for the ladies; at another time, it was religious bigotry; and at another, sceptical phrenzy. The tone of the present day in this country is humanity and kindness to the poor. Heroism, religion, and benevolence deserve, without doubt, our highest applause, when kept within proper bounds; and it is only when they are carried to excess that they become hurtful. What good tendency can it have to raise expectations among the lower classes of the people that will never be gratified?—We can, on the contrary, easily see that it may raise a spirit of general discontent, which may lead to consequences very different from what *speculative* benevolence may suspect. Nothing is more easy than to say to the naked “Be ye clothed,” and to the hungry “Be ye fed:” but it is a very different thing to feed and to clothe them. It is in like manner extremely easy for a theorist, in his closet, to devise plans for lodging all the poor in palaces, and feeding them with the choicest viands: but when he comes to the questions, How are these things to be done? and how are these immense expences to be paid? the proposer shrinks from the difficulty, and leaves the matter to be determined how it may, so that his own property may remain unimpaired.

Among the plans for cottages now before us, we find an estimate for one of the *smallest* size (p. 100) which amounts to more than 80*l.*, without including the expence of inclosing and making out a garden, or any sort of out-houses. Cottages of this inferior kind, the writer says, should be appropriated to the use of the lowest class of *labourers* only.

A second size is for the labouring man, who, by his skill, and working task-work, earns more than the common labourer. The third size is for the village shopkeeper, shoemaker, tailor, butcher, and baker. The fourth size is for the small farmer, maltster, and alehouse-keeper; and it is only at the *fifth* remove that we come to the *farmer properly so called*! What additional expence would be required in these different classes of build-

ings is not here said: but, from this statement, the reader may form some idea, by comparing the present cottages of the poorest labourers with those here proposed for them. We conceive it to be a fundamental maxim in economics, that every person, in a well regulated state, who is not debilitated by age nor enfeebled by disease, ought to pay for his own subsistence. In course, every labourer ought to pay a rent for his house, and every other convenience which he possesses, that would afford a reasonable interest for the money expended for his accommodation. If this be not the case, the economy of nature is deranged: no person finding it to be his interest to erect such buildings, these buildings will not be erected:—the labourer will, in course, be left without any home in which he can shelter himself, and recourse must be had to *compulsion* before they will be accommodated;—and will not those who are thus compelled to do what they consider as both burdensome and unnecessary, adopt every device in their power to evade this expence? Poor men will find it a difficult thing to get an establishment any where: every person will be anxious to remove the burden from himself; and they will be shifted about, from one to another, under a variety of plausible pretexts: marriage will be thus discouraged; licentiousness will prevail; and a constant enmity between the poor and the rich will be the consequence, which must ever be the bane of all the comforts that can be derived from civil society.

That this kind of jarring already too much prevails in those parts of our island, in which the rich have most interfered with the charge and support of the poor, is a truth that cannot be controverted; and that the poor live more comfortably where they are left, in a great measure, to regulate their domestic affairs according to their own pleasure, will as little be denied by those who have adverted to this subject, and have had opportunities of observation.—That the business of every class of men must be deranged by the idle intermeddling of those of higher rank, who can have no means of learning the *minutiae* of management on which success must ever depend, is well known by every enlightened legislator. To protect the weak from the oppression of the powerful is all that justice requires; and to leave every individual at liberty, under the shelter of this protection, to regulate his own private affairs as he deems best, is all that the most enlightened wisdom can advise. In these circumstances, the interest of every individual tends to establish a mutual concord and harmony among the whole, which the utmost exertions of human power could never have otherwise effected. It is the cause of humanity that we plead, when we deprecate the effects of those well-

meant though injudicious interferences of persons in high rank with the concerns of those in lower stations of life.

To exemplify this reasoning in the case now under consideration; suppose that the lowest sized cottage, for the poorest labourer, inclosing the garden, and other appurtenances, will cost 100*l*. The rent of such cottage at the very lowest rate, even where the tenant is to keep it in repair, could not be less than 5*l*.—but, as he cannot be entrusted with the charge of repairs, it must be at least 6*l*.—To furnish that house in the most moderate way would require nearly another hundred pounds.—Where is this poor labourer to find this sum? If he cannot raise it, he must do without furniture, and his house will soon become a ruin. If he had the money, it would be a defalcation from his living of at least 6*l*. more; and he knows very well that, if he had a hundred pounds to spare, he could lay it out in a hundred ways more advantageously for himself than on household furniture.—We thus find that the labourer, in order that he may have a good house, must part with twelve pounds of his annual income, and in course must be under the necessity of reducing himself and his family to a scanty allotment of food and raiment!—Let us now ask, if this man were left to the freedom of his own will to choose a small house and garden which could be afforded to him for hire at 30 or 40 shillings, so as to be able to apply the surplus ten pounds or ten guineas to purchase necessaries for himself and family, which of them would he prefer? The question needs only to be stated, to enable every one to see that he would prefer the last. Why, then, should we distress this man under the idea of adding to his comforts?

We could pursue this train of reasoning much farther, and shew the baneful effects of this novel system of benevolence under many striking points of view, did not our scanty limits forbid us to enlarge. Thus much we thought it necessary to say, in order to free ourselves from the imputation of churlishness, (so much dreaded, as it should seem, in modern times,) when we ventured to oppose a fashionable prejudice which we cannot help considering as highly inimical to genuine beneficence and real humanity. The publications by the Board of Agriculture in general, especially those in the present volume, seem to have rather too much of this tendency. They are also, all of them, published on a plan too expensive to answer in any suitable degree the purpose for which the Board appears to have been originally instituted; and most of the disquisitions are by far too speculative a cast, ever to prove of extensive utility in promoting the advancement of agriculture. They would indeed, in many instances, prove hurtful, were they

they not sold at too high a price to find an extensive circulation among *young* men who intend to follow farming as a business :—as to those of higher rank, their influence will prove less baneful, because their effects will be more transitory.

The present volume is elegantly printed by Bulmer, and is ornamented with 57 plates well engraved, besides the map of Sir John Sinclair's travels in Europe.—Another volume, comprehending the 3d and 4th parts, is published: but we have not yet accomplished the perusal of it.

ART. V. *The Old English Gentleman, a Poem*, by Mr. Polwhele. Vol. I. 8vo. pp. 146. 6s. Boards. Cadell jun. and Davies. 1797.

TO the merits of Mr. Polwhele in a different department of literature, we have oftener than once had occasion to call the attention of our readers. It is not probable that he expects to derive any very considerable accession of fame from the production before us: yet he has introduced us to a family, whose characters we shall be happy to see delineated in a state of action; a pleasure which we may reasonably hope to receive from the ensuing volume, since we have arrived at the conclusion of the first without encountering a single incident, except the birth of an heir to the hero.

The design of the poem we shall give in the language of its author:

‘The idea of a character now almost extinct in this island, gave rise to the following poem; in which I conceived the design of exhibiting the manners of the last century in a country gentleman of family, as contradistinguished from those of borough-mongers, merchants, and miners. To this design, Cornwall appeared peculiarly favorable; as it not only furnished me with one or two primitive esquires, such as were formerly to be seen in every part of England, but with an abundant spawn of the latter description. There are many, indeed, who will cast a longing lingering look on the hero of expiring chivalry,—many, who, not yet able to accommodate themselves to the reigning opinions, will reverence even the prejudices of their forefathers, as connected with the “*pietas et prisca fides*.”

How far Mr. Polwhele has been successful in the execution of this plan, it were precipitate to decide before the conclusion of his work: but, on the design itself we may be allowed to bestow some reflections, without being very solicitous whether our sentiments may coincide with the tenets of the new school, as our author terms it, or with the maxims of our ancestors. That any necessary connection exists between principle and prejudice is an opinion which we totally disavow: but that their union is preferable to the absence of both is (as far as

we

we know) undisputed, and certainly irrefragable:—but, in our author's expressions and ideas, they are so intimately blended that the one is frequently mistaken for the other; and it is not always an easy matter to discover of which it is that he laments the decay. If loyalty, or hospitality, or humanity to the brute creation, be on the decline in Cornwall, their decay is to be regretted as virtues, and not as prejudices: but even of the latter that county seems still to retain a competent stock; and although 'red morocco shoes, and feathers, are now worn even by farmers' daughters,' Mr. Polwhele has to record that 'the notion of pins working out of the body of a person bewitched still obtains in all its force.'

As a specimen of the versification, we will introduce our readers to the Andarton family, at breakfast:

' But in the porch, where woodbine mixed its hue
With scented bay, the glittering sand to strew,
And there the gold rim'd cups, the steaming urn,
To set, ere nine, was Rachel's prime concern.
Tho' obsolete in this fastidious age,
Sir Humphrey was regaled with genuine sage;
But Harriet he indulg'd with hyson tea:
Yet would he cry, "No Indian herbs for me—
Stuff, that so much the fashion to import is!
Cur moriatur homo, cui salvia crescit in hortis."
Then, hunger for his sauce, and nothing nice,
Cut from the buttock a convenient slice,
And (often to the wonder of his wife)
Salute the foreright with as keen a knife.
As "sound" (the knight lov'd proverbs) "as a roach,"
He staunch'd his stomach ere Miss Prue's approach;
Tho' if she chanc'd her chamber to unlock—
'Twas such a rarity—ere ten o'clock,
He oft would wait her yawning and red eyes
With looks that seem'd to testify surprize,
And, with a shrug of archness, tho' by rote,
Words of oracular importance quote:
"Sarat (Miss Prue) sanctificat, ditescit!"
"And a most wholesome proverb all confess it."—
When Miss would toss her nose up, and cry, "la!
'Tis shocking—petrifying quite, papa!
Such vulgar nonsense!"—"Well, I wish I knew
But Latin, like as brother does, Miss Prue!"
"No, Sister, (he would utter somewhat rough)
One tongue for any woman is enough!
But rather on our rights may females trench,
Than to their grinning monkeys jabber French—
Qui mihi rather with their parrot's cap
And teach their Tripseys Latin ere they lap."

Such, gentle reader, were the manners of the last century in the family of a country gentleman of respectability; to the unspeakable reproach of 'borough-mongers, merchants, miners, and other spawn of that description.'

ART. VI. *The Oriental Collections for April, May, and June, 1797.*
4to. pp. 104. 10s. 6d. Harding.

THE second number of this periodical publication is introduced by 'original notes, written by Chardin, in a manuscript copy of the Gulistan.' Though written by Chardin, we have no hesitation in pronouncing that these trivial (and sometimes incorrect) annotations are altogether unworthy of a place in this collection. Nor do we conceive them calculated to facilitate the acquisition of the Persic language to a student, since all the words of which the writer treats are explained, with equal perspicuity, in the dictionaries of Meninski and Richardson. In the first page, 'naz mi curd' is not a translation of "*il fait le delicat*;" the preterite tense being substituted for the present.

'A tour into the Nizam's country' is concluded from the former number. The observations of this traveller are such as would naturally suggest themselves to a stranger, on his first arrival at an Indian court: they are amusing, digressive, and superficial.

A second specimen of the corrupt Arabic, which constitutes the dialect of Morocco, might, in our apprehension, have been judiciously omitted.

'Arabian and Persian traditions of the origin of writing.' An Arabian author is quoted, who asserts that Edris (Enoch) transmitted to his descendants the use of letters, together with the books of Enas, and of his father Seth, the son of Adam. As far as the origin of letters is concerned with this tradition, it should have been added that the Moslems attribute not less than ten volumes to Adam himself. Let us, however, examine whether the Persians can throw any light on the obscure origin of this illustrious invention: for instance; the poet Firdausi is cited to inform us that the Devan (demons) instructed Jahmuras, the 3d king of Persia, to write in thirty different languages, or characters:—we apprehend that this poetic flight will not furnish a more secure datum for any historic deduction, than the traditional tales of pious Moslems.

In the next paper, Major Ouseley supplies an ingenious illustration of a somewhat obscure passage in the works of Nezami, and adverts to the similarity of the marriage-ceremonies practised

practised by the antient Persians, and those of the Jews and Grecians. This similarity, however, as far as it is confirmed by the verse elucidated, consists solely in the very universal antient custom of the bridegroom conferring gifts on the bride at the time of the nuptials.

‘ The grotto of Camoens on the coast of Macao’ has been surveyed by Mr. Irwin with a poet’s eye ;—and we are next presented with an account of two books on subjects of natural history, but the extracts have not inspired us with very lofty ideas of the advantages which would accrue to science from a translation.—Mr. Granville Penn has bestowed much learned research in tracing to Egypt the origin of a Greek word.—A correspondent, who signs himself *Shirazi*, has communicated some ‘ remarks on the poetry of Hafiz,’ and on the manner in which a translation of that fascinating poet should be performed. In his opinion, not the *manner* only, but the *measure* of the original should be carefully preserved ; and he has given an ode previously translated by the elegant Sir W. Jones, as a specimen of the original structure of the verse. After such an exordium, it was not without some degree of astonishment, that we remarked that *Shirazi* had not even discovered the correct and harmonious rhymes which recur in every second line of the ghazel. To render ourselves intelligible, we must mention that these compositions require a rhyme in the first two lines, after which it is found in every second line only : Let us then select the 2d and 3d couplets of this beautiful little poem :

“ Terfi chemen, u huaï bostan,
Bi lalai *azar*, khush nubashud.
Balvar, shekerleb, gul andam,
Bi bus, u *kinar*, khush nubashud.”

This is rendered as follows :

‘ Without the lark’s sweet note, the grove
Nor mazy garden joy bestows.
Without the tulip-cheek’d, the flower
Or waving pine no joy bestows.’

It is not in the repetition of the same words, but in the syllable preceding them, (on which the accent rests,) that we must look for the rhyme in the original, to which we find nothing analogous in the translation.

The remainder of this number chiefly consists of extracts and translations from Persian and Turkish poets, among which we remark two beautiful odes by Khoosru and Anwuri, the former successfully translated in English verse.—The general remarks which we made on the first number, in our Review for May

last, are equally applicable to the present, which is characterised by the same excellencies and by nearly similar imperfections. We hope that the Oriental Collections will yet reach literary eminence, when the learned editor shall become less indiscriminate in his selections.

ART. VII. *A Specimen of a Commentary on Shakspeare*; containing, 1st, Notes on *As you like it*; 2dly, an Attempt to explain and illustrate various Passages, on a new Principle of Criticism, derived from Mr. Locke's Doctrine of the Association of Ideas. 8vo. pp. 260. 4s. Boards. Cadell jun. and Davies.

ALTHOUGH, for more than half a century, comments have been accumulated on comments, for the purpose of explaining and illustrating the obscure passages of the immortal bard of the Avon, there is still room for farther elucidation: and we are of opinion, with the present author, that one of the most effectual means of explaining Shakspeare would be by making an excursion through the northern provinces of England, and the north-east counties of Scotland; where the language of Shakspeare is not yet obsolete, but in many instances still spoken or understood by the peasantry. Indeed, a complete Glossary of the *Vulgar Tongue*, uncontaminated with foreign Dialects, is greatly wanted, in more than one respect; and the man of leisure, and of critical discernment, who should dedicate a summer or two to supply this desideratum, would perform a considerable service to English literature.

The author of this *specimen* is Mr. Walter Whiter, of Clarehall, Cambridge: who, by the title of the present work, is desirous of 'expressing the imperfect endeavours of an occasional critic, to advance the progress of an inquiry, so deeply connected with the principles of general taste and the feelings of national enthusiasm.' 'The observations (he adds) on "*As you like it*," are destined either to establish some interpretations, which had eluded the sagacity of former critics, or to defend an original reading, which has been rejected by the concurrence of all the commentators, or at least by the opinion of 'the best.'

Such is Mr. W.'s design: let us now inquire how that design is executed.

His first remark is on v. 119. "As I remember, &c." Mr. W. defends the reading and punctuation of the old copy, "As I remember, Adam, it was upon this fashion bequeathed me by will—and, as thou saist, charged my brother, on his blessing"—'Father,' says Mr. W. 'is not the nom. case to ~~charged~~; but the construction must be supplied thus: *it was charged*. "*His*," by the artifice of the poet, relates to something

thing understood, that the audience may be impressed with the idea of a previous conversation; and, as if he had not sufficiently explained himself in this place, he afterward adds *my father charged, &c.*"

V. 121. Mr. W. prefers the reading of the old copy; nay, deems it *unquestionable*. 'Reverence,' says he, 'appears to have been the appropriate term for the "reverential" condition or character of an old man.' This he has well proved by several examples.

V. 130. 'The reading of the old copy is right,' says Mr. W. 'It is Celia only who calls: and the answer of Orlando, "I will attend *them*," as Celia is accompanied by Rosalind, does not invalidate the ancient reading.'

V. 133, 134, 135. "*My better parts, &c.*" Here we give the author's note entire, as a specimen of his style, and critical acumen.

'The propriety of this comparison is yet undiscovered. The explanation given by Mr. Guthrie is neither just in itself, nor is it applicable to the case in question; he appears to have been misled, by supposing that the first part of the speech must necessarily be included in the simile, and relate to the Quintaine. Mr. Malone's interpretation is extremely vapid and defective. I have not the least doubt but that the shape of the Quintaine among the rustics of our Poet's time, was sometimes in the *figure of a man*. This gives sense and spirit to the image. "*My better parts are all thrown down—the powers of my reason are overthrown; and I stand here senseless as the Quintaine, a man only in my form.*" Among the French and Italians, the Quintaine was commonly in a human shape. *Ménéstrier*, in his treatise on Tournaments, has the following curious account of this diversion: "La Quintaine n'est autre chose qu'un tronc d'arbre, ou un pilier contre lequel on va rompre la lance, pour s'accoutumer à atteindre l'ennemi par des coups mesurez. Nous l'appelons *la course au Faquin* parcequ'on se sert souvent d'un faquin, ou d'un portefaix, armé de toutes pieces; contre lequel on court. Les Italiens la nomment *la course à l'homme armé & le Sarrazin*, parce qu'ils transfigurent ce faquin en Turc, en More, ou en Sarrazin, pour rendre ces courses plus mystérieuses. On se sert ordinairement d'une figure de bois en forme d'homme, plantée sur un pivot, afin qu'elle soit mobile. Elle demeure ferme quand on la frappe au front entre les yeux & sur le nez; qui sont les meilleurs coups: & quand on la frappe ailleurs, elle tourne si rudement, que si le Cavalier n'est adroit pour esquiver le coup, elle le frappe d'un sabre de bois ou d'un sac plein de terre; ce qui donne à rire aux spectateurs." For this passage I am indebted to *Ménage* in his *Origines de la Langue Francoise*. The Italian proverb, *Esser saracino à la Piazza* (*to be the butt of every body*) refers to the figure of the Saracen in this exercise. (See *Torriana* in his *Proverbial Phrases* sub voce *Saracino*).

'Most nations appear to have had a martial or mock exercise of this kind, which would certainly be extremely various according to the

the genius of the age and the manners of the people ; but we may observe, that under every circumstance the most obvious form for this object of attack would be the *human shape*, of which, as it is not difficult to make rude and ridiculous representations, we may well conceive, that among the simplest rustics it would often be assumed for the form of the Quintaine. In the figure of it, which is given by *Stowe*, I have not the least doubt but that the transverse moveable piece of wood, with the mode of its acting, was derived from the idea of the human shape, and was intended to represent the arms.—I have before hinted, that “ my better parts are all thrown down,” is not connected with the succeeding comparison, and our Commentators were deceived probably by the metaphorical expression *thrown down*. This however is not taken from the exercise of the Quintaine, as may be evident from the expression *stands up*, which is put in opposition to it. Nothing is more certain, than that these terms are derived from *WRESTLING*. In the next speech of Rosalind, and the succeeding one of Orlando, *overthrown* is used with the same allusion ; and I am surprised that our critics were not aware of this coincidence.—If the reader should enquire why a simile, apparently so remote as the Quintaine, should on this occasion be presented to the mind of our Poet, I will inform him, that the association was derived from the *feats of activity* in which Orlando had been just engaged ; and the *love adventure* with which they were connected. The diversion of the *Quintaine* (we know) was common at *marriages*, “ When Jac and Tom, Dic, Hob and Will strove for the gay garland ;” and their exertions, we may suppose, were not a little roused by the hopes of succeeding with their *mistresses*. So *Randolph*, in the same poem which Mr. Malone has quoted,

“ A jolly swain was he
Whom Peg and Susan after Victory
Crown'd with a Garland they had made, beset
With Daisies, Pinks and many a Violet,
Couslip and Gilliflower.”

The reader will not perfectly understand what is intended by this *Association of Ideas*, till he has perused the observations which form the latter part of the volume.

We must now run lightly over the remainder :

V. 142. Mr. W. prefers the old reading *not* for *but*.

V. 144. *Friend*, not *friends* : the singular being often used for the plural, with a sense more abstracted and poetical.

V. 149. *Weary*, not *merry*, is the true reading.

V. 151. *Wearing*, not *wearying*, is the true reading.

V. 151. The old reading *TURNÉ his merry note*, is preferable to *TUNE his merry note*.

V. 155. *Duc ad me*, &c. Mr. W. thinks Hanmer's reading *Duc damé* the right one : but, with Farmer, he would place an accent on the last syllable, *damé*. ‘ What,’ says Mr. Whiter, ‘ is more natural or obvious than to suppose *duc-dame* or *duc-damé*,

damé, to be the usual cry of the *dame* to gather her ducks about her: as if she should say "*ducks! come to your dame—or to your damé.*" 'It is common for persons in their addresses to young and helpless animals, either to make diminutives of themselves, or of the animals which they are addressing.'—All this is certainly ingenious: but we are of opinion that the original *saying*, though not the *reading*, was *duck-to-me*: which is no uncommon *cry* in many parts of the island; and which we have heard pronounced *duck-da-mé*.

V. 165. "As friend remembered not"—*remembered for remembering*, says Malone.—'Certainly not,' says Mr. W. 'If ingratitude consists in one friend not *remembering* another, it surely must consist likewise in one friend not *being* remembered by another.'

As we have not room for many more of Mr. W.'s observations, we will only point out the principal passages which he attempts to elucidate: These are v.v. 170. 175. 179. 184, 185. 188. 195. 206. 221,2.

Respecting the attempt to explain various passages of Shakspeare on a new principle, derived from Locke's doctrine of the association of ideas, we must let the author speak for himself:

'In the theory of Mr. Locke, by the term *association* is not understood the combination of ideas *naturally* connected with each other; for these (as he observes) "it is the office and the excellency of our reason to form and preserve in that union and correspondence, which is founded on their peculiar beings." On the contrary, it is understood to express the combination of those ideas, which have *no* natural alliance or relation to each other, but which have been united only by chance, or by custom. Now it is observable that no task can be imposed on the understanding, of greater difficulty than to separate ideas thus accidentally combined; as the mind is commonly passive in admitting their original formation, and often totally unconscious of the force and principle of their union.

'In the application of this theory to the subject of the present enquiry, the definition of the term *association* might remain unaltered; though (as it may well be imagined) there will not appear to be the smallest resemblance between the illustrations which have been usually produced to describe its effect in the one case, and those various instances which I now propose to lay before the reader as new and curious examples of its existence in the other. Though I am strongly impressed likewise with the truth of the well-known maxim that *to define is dangerous*, and fully sensible that it is almost impossible to describe with precision at one view every case to which the question may be extended; yet I am still desirous of attempting a plain and concise definition of the *general* principle in its *peculiar* application to the object of my enquiry. I define therefore the power of this *association* over the genius of the poet, to consist in supplying him with words and with ideas, which have been suggested to the mind

mind by a principle of union unperceived by himself, and independent of the subject, to which they are applied. From this definition it follows, 1st. That as these words and sentiments were prompted by a cause, which is concealed from the poet, so they contain no *intentional* allusion to the source from whence they are derived; and 2ndly, That as they were forced on the recollection of the writer by some accidental concurrence not necessarily dependent on the sense or spirit of the subject, so they have no necessary resemblance in this secondary application to that train of ideas, in which they originally existed. We might thus perhaps arrange in a more ample yet inadequate manner, the principal objects of the general definition; though the examples only will enable us to understand the force and propriety of the arrangement.'

We cannot deem this a *new principle*: but let us see how Mr. W. applies it to Shakspeare:

'The first example, (says Mr. W.) which I shall produce, is the very passage which originally led me to the present enquiry.—In *Timon of Athens*, when Timon has retired into the woods, Apemantus thus upbraids him with the contrast of his past and present condition:

“ What, think'st

“ That the bleak air, thy boisterous *chamberlain*,
Will put thy *shirt* on *warm*? Will these *moist* trees,
That have outliv'd the eagle, page thy heels,
And skip when thou pointst out?”

(Act IV. S. iii. p. 100.)

Sir Thomas Hanmer for *moist* reads very elegantly, says Dr. Johnson, *moss'd*. Mr. Steevens confirms the emendation by examples; and Mr. Malone believes it to be the true reading. I agree with our Commentators, that *moss'd* is a more elegant epithet, and at the same time better calculated to express the antiquity of trees *that have outliv'd the eagle*. It is certain however that *moist* is not altogether destitute of force and propriety; as in many parts of old and rotten trees, a kind of *moist* exudation is often to be seen, though perhaps other parts may be dry and withered by age. If therefore I can shew with extreme probability, from some acknowledged principle in the mind, why this peculiar word might be suggested to our Poet, it surely ought to be considered as a valuable touch-stone in the Art of Criticism, of which it is certainly the business to discover and ascertain what the author really *has* written, and not what he *ought* to have done.—The reader then is to be informed, that *warm* and *moist* were the appropriate terms in the days of Shakspeare for what we should now call an *air'd* and a *damp* shirt. So *John Florio* (*Second Frutes*, 1591.) in a dialogue between the master *Torquato*, and his servant *Ruspa*.

“ T. Dispatch and give me a *shirt*?

R. Here is one with ruffles.

T. Thou dost, seest thou not how *moyst* it is?

R. Pardon me, good Sir, I was not aware of it.

Go into the kitchen and *warme* it.”

Under doubt (though he may perhaps smile at the association)

tion) that the image of the *Chamberlain* putting the *shirt* on *warm* impressed the opposite word *moist* on the imagination of the Poet? Though he was himself unconscious how he came by it, and certainly never would have applied it as an epithet to trees, if it had not been fixed on his mind by a kind of fascinating power, which concealed from him not only the origin but the effect likewise of so strange an association.'

Our readers will now see what entertainment they have to expect from this essay. Many are the passages illustrated, and in some the author has with great dexterity applied his principle. We have only to add that he is, in our opinion, rather prodigal of his quotations, dogmatical in his remarks, and diffuse in his style: but the volume merits the attention of future commentators on Shakspeare. We are sorry, therefore, that it has lain un-noticed on our shelves during nearly *four years*: illness, and various causes, have contributed to this delay: but we were unwilling to let Mr. W.'s labours pass altogether unrecorded in our work.

ART. VIII. *The Holy Bible*, or the Books accounted sacred by Jews and Christians; otherwise called the Books of the Old and New Covenants: faithfully translated from correct Texts of the Originals. With various Readings, Explanatory Notes, and Critical Remarks. By the Rev. Alexander Geddes, LL.D. Volume II. 4to. pp. 375. 1l. 11s. 6d. Boards. Faulder. 1797.

AMONG the literary acquisitions of the present age, we cannot but rank the work before us. In this second volume, as in the first*, a free and manly judgment, associated with real learning and rational criticism, will be found in uniform exertion; regardless of the censures of those whom the author deems ignorant, bigoted, and superstitious. From the very title given to this translation, the intelligent reader will perceive that Dr. Geddes considers the books of the Old Testament, which are certainly the most valuable monuments of antiquity, merely as *Hebrew Classics*; and that he prosecutes his undertaking neither with the strong prejudices of a Jew, nor with that timid veneration through the medium of which these Sacred Books have been viewed by the generality of Christian scholars. The appearance of such a translator and commentator will, no doubt, be hailed by every liberal advocate for Revealed Religion: for the age of enlightened criticism is at hand, if not already arrived; and whatever cannot bear the touch of Ithuriel's spear will be considered as belonging to the region of error and darkness.

* See M. R. Vol. xi. p. 298.

The generality of Christian Divines, it must be confessed, have adopted the implicit notions of the Jews with respect to *the books accounted by them as sacred*; and because the latter have contended that, "on every word and every letter hung great mountains," the former seem to have thought that, like Mount Sinai, they were not to be approached, but that Learning and Criticism were only to regard them at a reverential distance. Dr. Geddes leads the way in a new march of Hebrew criticism. He neither appreciates the writings of the Jews too highly, nor does he interpret, as has generally been done, the bold and highly figurative expressions of the east, according to the frozen conceptions of the inhabitants of the north. Scripture language he weighs in the scale of Oriental philology, and thus endeavours to ascertain its true meaning and value. It is wonderful that this should not have been oftener attempted, as many stumbling blocks to faith might by these means be completely removed.

That the sacred books of the Jews were written under the influence of inspiration, is a notion which (in the opinion of many judicious divines) has greatly obstructed the true interpretation of them. How far this notion is founded on reason, and supported by evidence, is a point of the utmost importance to determine. Dr. Geddes is decidedly against their inspiration; and, however we may differ from him on many points, we admire the plain and unequivocal manner in which he delivers his opinion on the subject: he contends, indeed, that the books themselves lay no claim to inspiration, nor manifest any regular signs and testimonies of it; and that their interpretation seems rather embarrassed than assisted by the supposition.

This II^d volume is introduced by a concise preface, in which the fortitude as well as the ability of the translator are eminently conspicuous. Some persons may at first be shocked at his positions. He boldly cuts the Gordian knot, respecting *the order supposed to be given by God for the extermination of the Canaanites*; deeming this method preferable to the unsuccessful endeavours of other scriptural interpreters to untie it. Dr. G. laments the attempt of the learned Bishop of Landaff to justify this part of the Jewish history. Instead of acceding to any of the arguments which have been employed in defence, or even in extenuation, of this supposed cruel and sanguinary measure, he freely confesses that he cannot bring himself to believe that any such order proceeded from God, nor even from the mouth of Moses. He suspects it to be 'the fabrication of some posterior Jew, to justify the cruelties of his nation.'

If an order was given by the Supreme Being to the Israelites for the extirpation of the old inhabitants of Canaan, and if

if power was promised them to accomplish it, why, it has been asked, were not the Canaanites (or, as Dr. G. spells, the *Chanaanites*) utterly destroyed by Joshua, as the trans-jordan Amorites had been by Moses?—agreeably to the supposed strict command of God: “Ye shall exterminate all the nations, which the Lord your God shall deliver to you: your eyes must not have pity on them: ye shall abolish their name from under the heavens *.”

‘Now the Hebrew historian,’ it is observed, ‘whoever he was who wrote the book of Judges, gives a reason apparently odd and unaccountable. He tells us that the Lord left those Canaanites unsubdued and unextirpated, “to prove the Israelites, whether they would observantly walk in the way of the Lord or not †.” But, in answer to this, the objector will say, he was not, then, consistent with himself: for he had repeatedly enjoined their utter destruction, lest they should be a stumbling-block and a snare to the virtue and fidelity of his chosen people, and lead them into idolatry.’

It is difficult, if not impossible, to suppose the Deity acting on contradictory motives.—‘If (says Dr. G.) I be commanded to destroy or remove the cause of temptation, lest I should yield to it: and at the same time be told that I can neither remove or destroy it; nay that it is purposely left to tempt me, I must doubt of the equity of the command or the truth of the history.’

Dr. Geddes, however, does not omit to state the reply which has been given to these objections:

‘It has been answered that the author of the book of Judges sufficiently explains himself, in the following words: “So the Lord was greatly incensed against the Israelites, and said: “Because this people have transgressed my covenant,----and have not hearkened to my voice, I, on my part, will not henceforth drive out, from before them, any more of those nations, which Joshua, at his death, left unsubdued, that through them I may prove the Israelites,” &c. †” The precept, it is confessed, was positive and absolute: but the promise of power to fulfil it was limited and conditional. It was not until after the Israelites had forsaken the Lord, and worshiped other gods, that the Lord would no more enable them to expel the Canaanites.—That is to say, the Lord would not enable them to remove, or break the snare, until after they had fallen into it; and when they had fallen into it, he reproaches them for the non-execution of his precept: and says, “the snare shall remain to prove them.”

‘But why was it not completely removed in the days of Joshua, and of his contemporary elders, during a period of twenty-five years, when the people had not abandoned the worship of the Lord?’—

* Deut. vii. 16. 24.

† Judges ii. 23. Dr. G.’s version.

‡ Judges ii. 20, 21, 22.

'The objection, then, (continues Dr. G.) seems to remain in full force, and to demand some other solution; nor do I see any solution that can be given, but one: namely, to acknowledge, fairly and openly, that *the Jewish historians put in the mouth of the Lord words which he never spoke; and assign unto him views and motives which he never had.*'

This vast concession, by which, in the opinion of some, the cause of revealed religion is completely surrendered, naturally leads to the question about the absolute and universal inspiration of the Hebrew writers. The observations advanced on this subject deserve much consideration. They may at first startle weak minds: but Dr. G. will affirm to such readers, that the more these arguments are examined and considered, the more will they make their way to the conviction of the judicious part of mankind, and will establish the only true basis on which the explanation of the Hebrew Scriptures can be erected.

'It is better, I presume, (says Dr. G.) to allow that the Hebrew historians, like all other historians, wrote from such documents as they could find; popular traditions, old songs, or public registers; were, like other historians, liable to mistakes; were not more intelligent or judicious, and were at least equally credulous: than to maintain, that their manifest errors, inconsistencies, and contradictions are the immediate dictates of the Spirit of God.—Indeed I know not of any proposition more insulting to reason, more injurious to truth, more prejudicial to the cause of genuine religion, than this.'

In contending against the alleged inspiration of the Hebrew historians, (and to this the Doctor here confines himself,) he maintains that there is no intrinsic evidence of any thing like inspiration in them;—that they never lay claim to it;—that they quote vouchers and appeal to public records, as do other historians;—and that there is nothing in their style, their arrangement, nor in the whole colour and complexion of their compositions, that bespeaks the guidance of an unerring spirit. It will, however, be said that, if there be no intrinsic evidence, there are various *testimonies* in its favour. This leads the translator to an appreciation of the evidence of Aristæus, Philo, Josephus, and the Talmudists, which, he contends, are of no weight in the argument; and he then hastens to an examination of those texts in the New Testament, which have been thought to declare the inspiration of the Old; particularly 2 Tim. ch. iii. v. 16. which is rendered in our translation, "All Scripture is given by inspiration of God, and is profitable," &c. and which thus stands in our present Greek copies: Πᾶσα γραφή θεοπνεύστος [καὶ] ωφέλιμος κ. τ. λ.—This being the chief difficulty in his way, Dr. G. attempts to obviate it by endeavouring to prove that the present reading is not genuine.—First, that the copu-

lative *καὶ*, and, which alone makes for the present reading, is wanting in all the antient versions, except the Æthiopic *. Secondly, That it is also wanting in some Greek copies, still extant, &c. ; and thirdly, 'That the construction, as it now stands, is perplexed, awkward, and ungrammatical. He would thus translate the passage. "Every writing, by God inspired, is fit for instruction," &c.

This text, as it stands in our present version, must be allowed to contain a too general and unqualified assertion, viz. that *Every Scripture (or writing) is inspired* ; and if it should be said that the Apostle only means *every Hebrew Scripture*, or the Scriptures esteemed by the Jews as sacred, Dr. G. very properly observes that, had this been his intention, he would probably have used a different phrasology ; since there is not an example, not only in the writings of St. Paul, but in the whole New Testament, of the Scriptures at large, or the whole body of Scripture, being expressed, or mentioned, without the article ; either *αἱ γραφαὶ*, or *ἡ γραφή*.

After the intrepidity evinced by Dr. G. in this preface, and in that prefixed to the former volume, it is not to be supposed that he will be contented to rest the merits of the case on the existence or non-existence of the particle *καὶ* in the above passage. Should it, after his critique on the text, be decided against him, that the Apostle meant to assert that the whole Jewish Canon is divinely inspired, he cannot hereby be driven from his opinion. He observes :

' I would then say that the word *inspiration* must, in the language of Paul, have a different meaning from that which our divines have affixed to it,—or, that on this occasion, as on some other occasions, he spoke the prejudices of the Jews—or availed himself of those prejudices to enforce his doctrine.'

Thus decisively, as far as the author's conviction is concerned, is the subject of inspiration dismissed ; and the next question respects the intrinsic and comparative merit of the Hebrew historians. As to elegance, correctness, and arrangement, he deems them inferior to those of Greece and Rome ; though he confesses that it would be unfair to weigh them in the same scale. He judiciously observes that they 'have a greater resemblance to Homer than to Herodotus, and to Herodotus than to Thucydides. To the first of these writers they in many respects bear a striking similitude. Like him they are con-

* Syr. *For every writing, written by the Spirit, is useful, &c.* Arab. *Every writing, divinely inspired, is useful, &c.* Copt. *All writings, inspired by God, are useful, &c.* Lat. Vulg. *Every writing, divinely inspired, is useful, &c.*

tinually blending real facts with fanciful mythology, ascribing natural events to supernatural causes, and introducing a divine agency on every extraordinary occurrence. The same simplicity of narration, the same profusion of metaphors, the same garrulous tautology pervade them both : in both we meet with a *poetical history*.'

Having discarded what he deems a superstitious reverence for the Hebrew Historians, and reduced them, as he conceives, to their true level among writers of the same class, Dr. Geddes proceeds to consider the advantages which will result from relinquishing the notion of their absolute inspiration, and from adopting only the doctrine of, what he terms, *partial and putative inspiration*.

' In the first place, (says he,) we divest the adversaries of religion of their most formidable offensive weapons, or oblige them to change their mode of attack.

' Secondly, we get rid of a vast and cumbersome load of useless commentators, *Harmonists*, *Conciliators*, *Antilogists*, &c.

' Thirdly, the Hebrew Scriptures will be more generally read and studied, even by fashionable scholars; and the many good things which they contain, more fairly estimated. For what chiefly deters the sons of science and philosophy from reading the Bible, and profiting of that lecture, but the stumbling-block of absolute inspiration; which, they are told, is the only key to open their treasures?'

It may be presumed that this is not unfrequently the case; for there are particulars in the O. T. narrative which men of serious reflection find it difficult to reconcile with the notion of its being inspired; and this high claim, so unsatisfactorily supported by its contents, too frequently operates as a repellant from all farther examination. Hence they become scoffers instead of diligent investigators, and remain ignorant of the Hebrew Scriptures; 'where, (says Dr. G.) with all their defects, they may find a wiser legislation, a sounder theology, and a purer morality, than in any other works of antiquity prior to the Christian dispensation.'—This fact manifests their value; and on this alone we may urge the importance of their being studied:—but as the present learned translator promises that, in his *General Preface*, he will discuss the subject of Scripture-Inspiration more at large, we may be excused from any farther remark till his resumption of this topic.

The remainder of the preface is employed in giving some account of the contents of this second volume, which includes the Book of Judges—1 & 2 Books of Samuel—1 & 2 Books of Kings—1 & 2 Books of Chronicles—Ruth—and the Prayer of Manasseh; and comprises, according to the common chronology, the history of the Israelites for a period of 832 years, that

that is, from the death of Joshua to the Babylonish captivity.

Dr. G. properly observes that the *Judges*, or magistrates, which are the subject of the book of that name, were not supreme rulers, but for the most part temporary and local *deliverers*; and that, after the death of Joshua, the Israelites do not appear to have had any regular government, but to have been an idolatrous and grossly carnal people, inattentive to the excellent institutions of the Mosaic law.

After the death of Samson, the nation, or at least, a great part of it, seems to have been governed by the High Priest Eli and his two sons. Their history is introduced as a prelude to the appearance of *Samuel*, whose name is improperly given to the two following books; for the book of Judges should have extended to the end of the seventh chapter of the 1st of Samuel, when the people demanded and obtained a King; and the remainder, to the end of the 2d Kings, should have been entitled the *Book (or Books) of Kings*.—The history of the kings of Israel and Judah is alternately recorded, partly in the two books of Samuel, but chiefly in the two books of Kings; which, with the preceding book of Judges, Dr. G. supposes, were compiled or reduced into their present form, either after or during the Babylonish captivity.—In noticing the two Books of *Chronicles*, called by the Jews *the words (or transactions) of the Days*, and in the Septuagint *Paralipomena*, or *things omitted*, the translator mentions his having intended to incorporate the historical parts of Chronicles with the text of Kings, and to make them run in parallel columns. He laments (and we lament with him) that he did not carry this design into execution, as, by this method, the history and all its variations would have appeared at one view.

The little pleasing story of Ruth, he thinks, would not have been written, had David never ascended the throne.

No notice is taken of the Prayer of Manasseh; the Doctor only tells us that he meant to have added to this volume the Books of Ezra and Nehemiah*, but, considering that the Babylonish Captivity made an æra in the Jewish annals, and that the Jewish history from that period, contained in these books and other historical books called Apocryphal, would furnish matter for a separate volume, he deemed it unnecessary to add to the bulk of the present quarto.

Dr. G. does not pass without observation the little specimens of Hebrew poetry with which this historical volume is

* That this was the translator's intention is evident from the first note to the first book of Samuel: where he says, 'the book of Ruth with Esther, Judith, and Tobit, will be found at the end of this volume.'

enriched. He admires *the Song of Deborah*, Judges v, as one of the most beautiful odes that ever was written : but he will not allow the Divine Spirit to have inspired the poet, who pronounces Jael to be the most blessed of women for a deed of complicated baseness.

David's pathetic elegy on the death of Saul and Jonathan (2 Sam. i. 18—26) he justly deems the most beautiful composition of its kind, and far superior to any thing that the East has ever produced.

There is also in these Jewish records one example of the Enigma, or Riddle, Judges xiv. 15 ; and two of the Apologue, or Fable, in the manner of Esop ; that of Jotham, Judges ix. 8—15, and of Joash, 2 Kings xiv. 8.

The prayer of Solomon, at the dedication of the temple, is admired as a model of the precatory style, composed with great care, and by no means unworthy of the high character of its author.

In short, though Dr. Geddes may be supposed by some to subtract from the value of the Hebrew Scriptures, by denying their absolute inspiration, he has evidently made them the object of his attentive study, and has laudably endeavoured to exhibit their excellencies to advantage.

The first thing that will strike the reader of this translation is the very judicious division of the sacred books into sections, according to their subjects. This cannot be too much admired, and it ought to be adopted : but, for the sake of reference, our arbitrary division into chapters and verses might be marked in the margin.

Respecting the translation itself, though we may differ from Dr. G. as to the propriety of some phrases and expressions which he has introduced, yet, on the whole, we must own that it discovers much learning and attention to the genius of the Hebrew tongue. That our readers may form some judgment of the version, we will set down a list of its *new readings*, or variations from the translation now in use.

Judges vi. 19. for broth, Dr. G. reads	<i>libation.</i>
xv. 4. for three hundred <i>foxes</i> ,	three hundred <i>jackals</i> .
xv. 19. for God clave an hollow place that was in the jaw-bone,	<i>The Lord opened a crevice in Rameth-Lihl</i> (the name of the hill on which Samson threw down the jaw-bone).
1 Sam. vii. 4. Only <i>the stump</i> of Dagon was left to him,	<i>the fish-form only remaining</i> *.
12. Emrods,	<i>files.</i>

* Literally *Dagon only remaining* ; i. e. the fishy part of him, from which he had his name.

- 1 Sam. vii. 36.* Strange gods and Ashtaroth,
xx. 41. And as soon as the lad was gone, David arose out of a place towards the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded,
xxv. 22. If I leave any that pisseth against the wall,
25. Man of Belial,
xxvi. 5. Trench,
xxviii. 7. A woman that hath a familiar spirit,
xxx. 15. To this company,
24. Tarryeth with the stuff,
xxxi. 9. In the house of their idols,
2 Sam. i. 19. The beauty of Israel is slain on thy high places,
ii. 23. Under the fifth rib,
v. 20. As the breach of waters,
6. Except thou take away the blind and the lame,
vi. 17. Burnt offerings and peace offerings,
xiv. 20. To fetch about this form of speech,
xvi. 2. A bottle of wine,
xxi. 16. Who was of the sons of the giants,
xxiii. 18. Lift up his spear against 300 men and slew them,
1 Kings i. 5. The king knew her not,
10. Oxen and fat cattle,
iii. 2. Only the people sacrificed in high places,
vii. 43. Shew bread,
viii. 4. Tabernacle of the congregation,
xii. 31. An house of high places,
xxi. 19. Hast thou killed and also taken possession?
2 Kings vi. 25. A fourth part of a cab of dove's dung,
viii. 13. Is thy servant a dog that he should do this great thing?
xv. 25. In the palace of the king's house,
2 Chron. x. 12. Under an oak,
xv. 27. Had upon him an ephod of linen,
xxix. 7. Ten thousand drams,
10. For ever and ever,
- Strange gods and goddesses.*
 When the boy was gone, David arose from behind the stone, and with his face prostrate on the ground, made, thrice, obeisance to Jonathan. They then embraced one another, and wept together, with great lamentation.
 If I have left even a single dog.
 This lawless man.
 Waggon-pair.
 A woman skilful in necromancy.
 N. B. The Vulgate has *Mulierem bantem Pybonem*:—the LXX *συμμετρῶν*.
 To this burde.
 Remaineth by the baggage.
 At their god-houses.
 O Antelope of Israel! Pierced on thine own mountains!
 In the grain.
 Like a broken water-dam.
 Unless thou canst remove the centinels and patroles.
 Holocausts and eucbaristic sacrifices.
 To give this turn to the discourse.
 A skin of wine.
 Who was of the Raphahite race.
 He brandishing his spear broke through 300 men.
 The king had no carnal commerce with her.
 Oxen and buffaloes.
 The people still sacrificed on billock-altars.
 Presence-bread.
 Convention-tent.
 Hill chapels.
 Wilt thou, after having murdered a man, take moreover his possession?
 A fourth part of a kab of wetches.
 What, such a dog as thy servant do such great things?
 In the royal baram.
 Under a tamarisk tree.
 Clothed with a muslin robe.
 Ten thousand darics.
 From ever and for ever.

The above specimens we have taken at random, from the variations which we marked on perusing and comparing Dr.

Geddes's version with the common translation. In most places, we cannot but approve the alterations, though in some we think that the old words had better have remained. "Pisseth against the wall" is well exchanged for '*even a single dog*;' but "draught-house" (2 Kings x. 27.) is not mended by '*bog-house*,' nor "Sodomites" (1 Kings xiv. 24.) by '*Catamites*,' nor the common version of 1 Kings i. 5. by what Dr. G. has substituted in its room. There is something awkward in the phrase '*my lord king*' instead of the common one "my Lord the King;" and in the latter part of 1 Kings xxi. 19. as exhibited by Dr. G. 'where the dogs licked up the blood of Naboth, shall the dogs, O thou! lick up thine own blood.' Why he should transpose "As the Lord liveth" into '*As liveth the Lord*,' we are at a loss to conceive. There are also some instances of the *ignotum per ignotius*, which ought to have been avoided. The English reader may not be able to understand what is meant by "narrowed rests" in 1 Kings vi. 6. but he knows still less the meaning of the word *rebate*ments. The same may be observed on the substitution of *holocausts* for "burnt-offerings," and of *paranymph* for "companion."

Dr. Geddes has made a judicious use of the antient versions in correcting the original text; which he does sometimes by altering and sometimes by transposing. Instead of the passage as it stands in our bibles, 2 Sam. iv. 6. he translates, following the Septuagint, '*And the woman who kept the door had also fallen asleep, as she was cleaning wheat.*'

The explanatory notes are few and concise, but we may say of these, *ex pede Herculem*; and the biblical scholar has much to expect from the author's full body of criticism. He melts down the hyperbolical phrases of the East to their genuine and literal meaning. Thus "the Voice of the Lord," (Gen. chap. iii.) he observes, in the strong language of the East, means only *thunder*; and in a note on the disappearance of Elijah, (whom Dr. G. calls *Elias*,) he remarks, '*Elias seems, like Romulus, to have been carried off by a thunder storm. The rest is Oriental embellishment.*' Vide note to 2 Kings ii. 1. In like manner, in the Preface, speaking of the phrase "the man after God's own heart," applied to David, he pronounces it to be 'an Oriental exaggeration, which cannot *without impiety* be strictly understood.'

It is unnecessary for us to multiply quotations. The transcripts which we have made are sufficient to enable the reader to form his judgment of Dr. Geddes, as a translator and interpreter of the Hebrew Scriptures.

ART. IX. *Metronariston, or a new Pleasure recommended; in a Dissertation upon a Part of Greek and Latin Prosody.* 8vo. pp. 120. 3s. sewed. Johnson. 1797.

WE have indeed read this little book with ‘a new pleasure’ and unusual entertainment. It is a rare morsel of classic criticism, abounding in just reflections, blended with genuine humour. The author [supposed to be Dr. Warner] has divided his work into four chapters: in the first of which he condemns, with just severity, the very vicious mode of pronouncing the Greek and Latin languages that prevails in our public schools; and shews, by a multitude of examples, how, from the want of observing *quantity*, the finest lines of the best poets are mangled and deformed.

The author’s attention to this subject was first excited by hearing a learned Roman clergyman repeat a line of Horace: but his own account of it will best inform our readers:

‘The present writer, (says he,) before the accidental excitement of his attention to quantity, had never read Meckerchus, or Is. Vossius, or the “*Accentus Redivivi*,” and what knowledge he has on the subject, or, at least, what led to it, was got, not by seeking it—from which he thought himself exempted by his situation—but because, like Worcester’s Rebellion, it “lay in his way and he found it.” He found it in the conversation of a learned ecclesiastic at Rome, while they were walking together in the *Campo Vaccino**. This spot put us naturally in mind of, among other things, Horace’s being accustomed to make it one of his walks, and of the troublesome fellow, whom he so divertingly describes to have fastened on him there. My companion began repeating—*Ibam forte via sacra, sicut meus est mos*†—in *quantity* too new and pleasing to my ear to be passed unnoticed. He smiled; and said, as nearly as I can recollect, to the following effect:

“I have pronounced all the words, I believe, in their proper *quantity*; but I suppose that you, like those of your countrymen whom I have had the pleasure to know here, have, to your loss, a way of reading, by which a great deal of the beauty of antient poetry, I mean its harmony—a principal constituent of all poetry—is destroyed; merely from the want of that attention to *quantity*, which you doubtless bestow in reading the verses of your own poets. And in this unreasonable practice you are more or less countenanced by the generality of my own countrymen; by all, I believe, who have not listened to the doctrine of Meckerchus—the great ambassador of a little state. Such pieces, indeed, as that to which we were alluding, though they are not written in poetical language—and are therefore, by their author, called *Sermoni propria*—are yet written in hexameter; and might, with proper attention to *quantity*, be read,

* *Campo Vaccino* is the present name for what was anciently the *Forum* and the *Via Sacra*.

† Horace, ninth satire of the first book.

every line of them, as passable verses of that measure. But, according to *your* way of reading, you seem not to allow that there is any word in the Greek or Latin languages, which constitutes a spondee, anapest, or iambus; or, in short, any foot ending in a long syllable; for, as far as I can observe, you have a rage for trocheeizing and dactylizing every thing; that is, you trocheeize every dissyllable without exception; and dactylize every trisyllable, whose penultimate is short; whether anapest, tribrachys, or amphimacer; carrying the same inclination to the polysyllables; never pronouncing two long syllables together; and ending *every* word invariably *short*. Thus, in the line I repeated, there are no less than six dissyllables; of which but one, unfortunately, is a trochee; and, consequently, that is the only one you pronounce properly, making trochees of all the rest: though three of them, *ibam, sacra, sicut*, are spondees; one, *via*, an iambus; and one a pyrrhic, *meus*; and I did no more nor less than pronounce them so. Of the last, indeed, the pyrrhic, *meus*, ending, as it does, short, I allow that you might make a tolerable hand; if it had had the good fortune to be preceded by *ut* as a monosyllable; and might twang off the dactyle and spondee at the end, *ut meus est mos*, currently enough, like *Di quoque Sylvas*: but, the *ut* being unluckily stuck to *sic*, a spondee is formed; and whenever a pyrrhic is preceded by a spondee, or an anapest, or any other word ending (as it must in hexameter) with a long syllable, it is impossible for you, until you get rid of a bad habit, to pronounce it rightly. For do you not make the same cacophony with *pede* in this verse—

Absentis ranae pullis vituli pede pressis?

though not deficient in melody, when properly pronounced: the termination with a pyrrhic before a spondee being to be found in the most polished poems; as in the Georgics, where we find—

Victor equus, fontesque avertitur et pede terram

• *Crebra ferit;—*

the latter part of which verse too, a monosyllable preceding a pyrrhic, you would read well. And indeed so you ought; as some amends for the strange misconception, which, according to your custom, you must give in the beginning, to a hearer unacquainted with the verse; who would suppose you to be speaking—instead of a victorious horse—of some *mild* and *just* conquering hero; for you would pronounce it—*Victor equus*—two trochees. The latter part, I say, you would read well, *because* the pyrrhic is preceded by a monosyllable. But, had the verse ended—as it might harmoniously have done—thus, *crebra ferit pede terram*, I have a most violent suspicion that you would be quite thrown out. Little, however, I must confess, is lost by such errors in reading the *sermoni propria*, where no great harmony is aimed at by the poet. But the case is very different in reading Homer and Virgil; and, particularly, the very beautiful odes of our author: every measure of which is, I apprehend, more or less lamed by you; the sapphic, perhaps the least, *because* it ends with, what are your favourite feet, a dactyle and two trochees: and though it begins with a trochee too, yet that trochee must be followed by an ugly spondee, in which of course you must

be wrong. Nay, this beginning trochee must present itself handsomely, without a monosyllable for its first member, or you will not admit it. How do you begin the second ode? Do you not say—*Jam sātis*? Now if *Jam sātis* be right in the first line, the two following should begin with *Grandinis* and *Dextera*: but I know that in these words you shorten the second syllable, and, to the death of all harmony—by your beloved dactylization—the *Third also!* In the *Asclepiad* measure—*Mæcenas atavis edite regibus*—you seem to halve the matter: spoiling only the molossus and anapest at the beginning, because they terminate with long syllables; and pronouncing rightly the two dactyles with which it concludes—unless indeed they be split into three such words as *dulce decus meum*: when, instead of two dactyles, you read them—though the first alone is so—as three trochees. From the same affection to trochees, you make cruel work with the poet's own favourite measure, called, after him, *Horatian*, as well as *Alcaic*; where the spondee (or iambus) and the bacchius are sure—because they are feet ending long—to be twisted by you to dislocation: for, instead of saying, as you should, *Vidēs ut altā*, you say, *Vidēs ut alā*; thereby confounding the sense too, as there is no substantive with which *altā* can agree. Cicero, in his *Orator*, says,—concerning some customary contractions in the language in which he wrote—‘Impetratum est a consuetudine ut *peccare*, *SUAVITATIS* causa, liceret.’ Now, if a similar plea could be admitted in favour of your custom of reading; if any suavity of sound, any succour to the sense were gained, you might adhere to it, and continue thus sinning, against prosody at least, not only with some excuse, but even with some show, or some pretence of grace. Unhappily, neither to one or the other has it the shadow of a title. For when, by this most abominably-absurd custom, you destroy at once both the sound and sense, you seem to sin merely from a love of the very ugliness of sinning; as the same author says, in his *Offices*, was Cæsar's custom, in regard to the payment of debts—*Tanta in eo peccandi libido fuit, ut hoc ipsum eum delectarat, PECCARE, etiam si causa non esset.*”

This was enough to convince our author; and to shame him too, for having so long, *like a sheep, followed the multitude to do absurdly.*

After some pertinent observations on the nature of English verse, and the best method of reading it, he proceeds to the article of scanning Greek and Latin; and taking it for granted that words are not to be broken in reading, he recommends a new method of scanning. For instance, instead of dividing the following line,

Ἀγιάλῳ μεγάλῳ βρέμεται σμαρχνεῖ δὲ τε πόντος

into dactyles and spondees, after the common manner, he would convert the dactyles into anapæsts, and divide thus,

Ἀ|γιάλῳ | με|γάλῳ | βρέ|μεται | σμα|ρνέ|ει | δὲ | τε | πόν|τος.

and he then asks: ‘O reader! if thou canst but read; wilt thou

thou ever read again, as thou hast read before?" So the following Latin verses :

Sēd | fūgūt, in|tērēā | fūgūt, īr|rēpārā bīlē tēm|pūs.

Rā|dūt ūēr | liqūidūm, | cēlērēs | nēquē cōm:mōvēt ā|lās —

Vā|de, āgē, nālītē, vōcā | xēphyrās, | ēt lā|bērē pēn|nūs.

Though we see not much advantage gained by this mode of scanning, (for we think that the quantity may be equally observed by the common division,) yet we perfectly agree with the author that our present manner of pronouncing Greek and Latin hexameters is extremely erroneous. The instance which he gives in the line,

Ūt jubar eximium, ut Superum nitet aetherius Sol!

which he would scan thus,

Ūt | jūbār ēx|īmīum, ūt | Sūpērūm | nīet ā|thērīūs | Sōl!

is not badly read

Ūt jubar eximium, ūt Sūperūm nitet āthērīūs Sol!

from being divided into dactyles and spondees, but from not giving due quantity to each syllable; and we are persuaded that the boy 'under twelve years of age,' who had been taught at home to read after the new manner, would have made the same proficiency after the old manner of scanning, if he had been taught to pronounce his dactyles and spondees as they should be pronounced; that is, with their proper quantity. Nor would there have been any danger of his saying *ῥιπῆτα Ζεύς*.

We come now to Chapter II. in which the author points out, with acuteness and wit, the miserable blunders that are made in reading *iambics*. 'If our barbarism in other metre (says he) be a murder, it is a *parricide* in this; for it is our own; as we may quickly be convinced: for surely the following verse,

' *Ut prisca gens mortalium,*

Declares a metre born at home :

And so will any Greek or Latin iambic, whether longer or shorter; as we shall find in a few more examples, accompanying their sense in similar measure in English.

Ades, Pater Supreme,

Thy head with Glory beamy!

Fortuna non mutat Genus,

With Glitter and with Names what fuss!

Lenesque sub noctem spursuri,

When Lads to meet their Lasses hurry.

Musæ, sorores Palladis, lugent,

And, "Murder'd Metre!" swells their loud lament.

Φρονεῖν μὲν οἱ ταχεῖς, καὶ ἀσφάδεις—
They tread, for firm ground, on the slippery ice.

Οὐλὸς κοῤῥαῖος ἐστὶ ἀνὴρ,
He whom the world should most revere,

Οσὶς ἀδικεῖσθαι πλεῖστ' ἐπιστάλῃ βροτῶν,
Nor is to wrath entic'd, or quits his Godlike tone.

Ἕν τῷ δίκαιῳ γὰρ, μὲν' ἐξέρῃ Ὁροεῖν,
And force united dare, tho' Earth and Hell combine!

Εἰ με κρατὰ παρῇ, τῷ ταρκεῖ στερῶν,
To jog thro' life with glee, this maxim fix upon.

Ἰσὺν ἐχούλης μοῖραν ἔν' ἰννοσκομεν,
Or as a Pimple slight what is in truth a Wen.

Ἄλλ' ἐστὶ ἀληθὴς ἡ βροτῶν παροιμία—
Wise is indeed the child that knows its own Pappa.

Εἰ μοι γενοῖτο παρθένος, καλὴ τε καὶ τερεῖνα,
I'd envy not or Persia's King, or Emperor of China.

Beatus ille qui, procul negotiis,
Can to sweet Lore apply, and live in letter'd bliss!—

* Now what in the name of wonder (adds he) should prevent our reading the above Greek and Latin lines with the same modulation as the English with which they are associated in similar measure? The two first words of the last line *Beatus ille*, as they happen luckily to end short, we can indeed, though we give them no modulation, read well enough as to *quantity*; but with the two last words, ending long, what shall we do? Why to be sure we must make them short too! And so the term—*procul negotiis*—constituting three iambs—*is* to be converted into—*procul negotiis*—a trochee and an amphibrachys!

The ridiculous point of view in which he places his *Doctor Dedocendus*, teaching his scholars to read Greek and Latin verse, is so amusing and instructive, that we cannot refuse a specimen:

* Penelope, in the impatience of her love for her long absent lord, writes to him, in this pentameter—*Nil mihi rescribas, attamen ipse veni*. A pretty measure we make of this pentameter! Perhaps we mean by it to reverse in part our errors in hexameter, which are made chiefly at the *beginning* or in the middle. But in pentameter, after being not right perhaps at the beginning, and certainly not in the middle, we are always sure to be wrong, most completely and perversely, at the *end*—converting to a trochee or dactyle the terminating anapest or iambus. And in consequence of this practice, which our Doctor will not fail to follow, his hearer will be as much puzzled as before. For he finds, that, a lady says in her letter—“*Do not write to me any answer, but*”—but what? Why—some man says (*ipse* being masculine) some man says—“*I am come myself!*” For *veni*, with the first syllable long, must be the first person of the preterite of *venio*.

* Or

‘ Or should Dr. Dedocendus think to amuse his hearer by relating to him the justly-admired stroke of wit of that accomplished orator and provident politician, who, before he so feelingly foretold the mischief and misery of a wicked and absurd crusade, made in the senate a most singularly-happy use of

ΟΜΙΚΛΗΝ

Ποιμεσιν εἰς Φιλην, κλεπήν δὲ τε υἱὸς ἀμεινῶ,

he would but make him stare, and wonder what he could be laughing at: for by his mispronunciation of the substantive κλεπήν—in which the whole felicity of the application dwells—the hearer is presented with a verb in the imperative (κλεπήνι) commanding some one to “*steal a Mist or Fog*”—in which he must be more clear-sighted than a lynx if he can discern a pleasantry with so fine a point.

‘ But this pure stupidity of puzzling pronunciation would soon tire the poor hearer, if the Doctor did not a little enliven his communications; and, since he cannot give the good things of others to be understood, give some good things of his own. This, we shall see, the good man will do, and with the truest charity, not letting his right hand know what his left does, and reverse the scene, making his hearer laugh, whilst he shall himself, unconscious of the joke, be grave.

‘ The scene might open with his reading the incensed Demipho’s imprecation against Phormio, quoted before in the iambics—

Malum quòd isti Di Deæque omnes duint !

This would surely divert his hearer by making it appear that the angry old gentleman, instead of invoking the vengeance of the deities, is beseeching them—the first syllable in *Malum* being pronounced long by the Doctor—to reward the rascal with an APPLE!—to shew their fondness for him to be sure: for Lucian, in his *Toxaris*, says, that *Apples* were employed as tokens of *Love*; and that Chariclea, to shew Dinias how much she was taken with him, sent him *Apples* marked with the impression of her teeth. And in Theocritus, and in Virgil after him, we find

Βαλλεῖ καὶ ΜΑΛΟΙΣΙ τὸν αἰπὸλον ἅ Κλεαρσίῃα.

ΜΑΛΟ me Galatea petit, lasciva puella.’

The *third Chapter* treats of pauses; in which the author displays ingenuity and shrewd observation, particularly in what he says of *casura*. The whole is so much diversified with strokes of humour and singular flights of imagination, that no reader can be dull in perusing it, unless nature has denied him the power of being otherwise. He concludes with putting in the mouth of some *Doctor Dedocendus* the following words:

“ Give me leave to tell you, sir, who come dragging from the dust and cobwebs the forgotten, musty doctrine of Mekerchus;—who come in contradiction to the decisions of *him*, who was so justly called. *Præceptor*; *Maximum Literarum Decus*; and *Criticus unus antecellens*: who come with a confidence, as if you were a *stranger* and countryman of both Homer and Virgil; and

and were risen from the dead to teach the world the pure pronunciation of your fellow-citizens—as I believe Foster says of Vossius or Henninius—give me leave to tell you, that you have very much mistaken in one point; as indeed you have in the whole of your little, truly trifling affair; but the point I mean is, your accusing us of want of harmony and modulation. Now, sir, I would have you to know, that not only can we *twang off* the dactyle and spondee at the end of an hexameter—as your impertinent Italian termed it—but that we can, and do, make a good modulation and harmony of the whole verse: a harmony that pleases our own ears—for what sounds to us, sounds to us—and a much better and more natural harmony than yours. For we find more grace in our—*Mxvix atē, ūē, Arma virumque cānō*, and Tityre, tu patulē, than in your new-fangled, unheard of, *ŭē, cānō, patukāē*. Therefore we shall have nothing to do with your silly foreign vagaries, picked up from a pragmatistical, papistical priest. And—to cut the matter short—*Nolumus Stupiditatem Anglie mutari.*”

Chap. iv. is a severe critique on the *Author of Accentus Redivivi*, whom the present writer treats with perhaps too much contempt:—but his reasoning, we are inclined to think, is generally just, and the Mekerchian system is well supported.

The author has added a Postscript, containing some able strictures on a late essay *On the Prosodies of the Greek and Latin Languages*.

ART. X. *An Account of the Campaign in the West Indies, in 1794, under the Command of Lieutenant General Sir Charles Grey, K. B. and Vice Admiral Sir John Jervis, K. B. Commanders in Chief in the West Indies; with the Reduction of the Islands of Martinique, St. Lucia, Guadaloupe, Marigalante, Desiada, &c. and the Events that followed those unparalleled Successes, and caused the Loss of Guadaloupe. By the Rev. Cooper Willyams, A. M. late Chaplain of his Majesty's Ship Boyne. 4to. pp. 220. and Folio Plates. 2l. 5s. Boards. Nicol.*

THE events of this memorable campaign furnish many instances of that intrepidity for which our countrymen have been so conspicuous in the present war. The situation of Mr. Willyams afforded him both the opportunity of witnessing, and the leisure requisite to describe, the principal transactions of the expedition under the command of Sir Charles Grey and Sir John Jervis. Of the islands which were the scene of action, however, the reader will find but little description, more than became necessary to the narrative: aided by the drawings with which it is accompanied. The author alleges, as an excuse for that want of spirit and picturesque effect which he fears will be too apparent in his drawings, that he is self-taught: but he avers that they are scrupulously exact, and

and that they accurately delineate the subjects which they profess to represent. For this apology, we see little reason: the drawings are remarkably neat and well executed, and by no means deficient in spirit and effect.

In the very summary account given of Barbadoes, the author relates his being present, from motives of curiosity, at a sale of slaves.

‘As this horrid traffic in human flesh (he observes) has been the topic of public investigation for some time past, and much learning and ingenuity has [have] been displayed on both sides of the question, I shall not give any opinion on it, but merely state facts that came within my own knowledge. The sale is proclaimed by beat of drum, and is held (at Barbadoes at least) not in the open air, as I had been taught to believe, but in a commodious house appointed for that purpose. At the time I am speaking of, there were about forty men, women, and children, sitting on benches round a large room, with no other covering than a cloth round their waists. Some of them were decorated with beads, given to them by their captors, and bracelets round their wrists and ankles, and were much tattooed on their faces and breasts, which I understood from a seaman who came with them, was a mark of distinction in their own country. I was also informed that they had buried one hundred and forty-nine on the passage, having had a very bad and protracted voyage: the crew had suffered equally, and had buried one third of their original complement. As soon as the planter has fixed on a slave, he retires with him and the salesman to another room, there concludes the bargain, and departs with his purchase to his plantation, where the new-comer, being clothed in a coarse jacket, and provided with a hat, knife, and other trifles, is placed with one of the old negroes, by whom he is instructed in his business. In regard to the severity exercised by the slave owners on their slaves, whatever may have been the case, I am well assured that now there are seldom instances of those cruelties which have been so feelingly described, at least in the islands we visited on this expedition. At Barbadoes they appeared to be in as comfortable a situation as the lower ranks of society generally are; and as the climate is peculiarly favourable to poverty (clothes and firing, the great articles of expence to the poor in other countries, being here hardly required), I may venture to affirm, that the slaves in the West Indies are in a better situation, *as to the necessities of life*, than the labouring poor in England, or any other country in Europe. Far be it from me, however, to justify slavery in itself; it most certainly is an evil: but when a matter of great importance is in agitation, every information should be obtained, and both sides of the question ought to be strictly examined. Certainly the benevolent intentions of the friends to the abolition of slavery in the West Indies have, by their exertions in the cause of humanity, occasioned a more minute inquiry into the situation of the slaves than had ever been made before; and several excellent laws to regulate the treatment of that unfortunate class of human beings have in consequence been passed in the different islands. It is affirmed by many very humane

people, that the entire abolition of the traffic *itself* would not help the cause of humanity so much as was at first contended (for I believe the former plan of immediately emancipating those already imported, is allowed by all to be dangerous in the extreme); and it is the opinion of many writers, that the greater part of those Africans sold to our plantations would remain slaves in their own country, or be put to death by their captors. If so, surely it is better for them to be carried to a country where they have a chance at least of better treatment, and where many of them are instructed in their duty to their God, of which before they had no idea.'

The scarcely credible exertions of our brave seamen, in storming a fort on the heights of Sourier in Martinique, are thus described.

'The first party of seamen took post on the banks of the river running past Dillon's plantation, at the foot of the heights of Sourier. But the Veteran being wanted for other service, in the course of the week one hundred and fifty men were re embarked on board her, and the Winchelsea's crew joined the former party. The compliments paid the seamen in general orders for their spirited conduct, is [are] a convincing proof that they never once relaxed from their first exertions from the beginning of the siege to the surrender of Fort Bourbon, a period of five weeks. Indeed their astonishing exertions were almost beyond probability: after rain (which in this climate is frequent) the steep parts of the road were so slippery, that a man even with the greatest care would frequently slip back ten and sometimes twenty feet at a time: but so determined were the honest tars not to fail in what they undertook, that when once they set out with their gun after a heavy rain, and they found it impossible to keep their feet, they have crawled up as they dragged the twenty-four pounder, and kept themselves from sliding back by sticking their fingers in the ground. But among the many compliments paid the seamen, none pleased them so much as having a battery appointed solely for them *, where they used to relieve one another by turns, without even an additional allowance of grog as an encouragement. Sir Charles Grey paid the highest compliments to the zeal and ability with which the Admiral seconded all his plans. Indeed there never was an instance in which two commanders carried on a business of such importance so unalloyed by the least difference in opinion, or jealousy of command: each strove to prove his readiness to assist his friend and colleague; of course every thing succeeded, and was carried on

' * One day, when the Commander in Chief met them on the road, they (being ignorant that a battery was appointed for them to serve in) surrounded the General, and offered him their services, swearing they thought it d — d hard to have all work and no fighting; and hoped his Honour would let them have some share in it. The General, with that kindness which won the hearts of all that had the happiness to serve under him, said, "Well, my lads, you shall have a battery to yourselves." On which, having saluted him with three hearty cheers, the honest fellows went readily to their work again.'

with

with a promptness of execution that seldom has been equalled, never exceeded.'

Another equally singular instance of their intrepidity is the following :

' Among the many accidents worth notice, I beg leave to mention the following, which I hope will be a striking instance (among many of the same kind which have happened this war) that it behoves all our people serving on shore, whether military or naval, to be distinguished by red dresses. The French as well as several other continental troops, are dressed in blue ; of course, in the confusion of an assault, especially if it happens before day-break, a seaman's blue jacket may be, and I am convinced often has been the cause of his death by the hands of his own countrymen. A seaman of the *Boyne*, belonging to the first company, expressing a wish that he might have an opportunity of lowering the French flag, and hoisting our own ; and being a remarkably fine fellow, was pitched upon to carry the union flag on this attack for that purpose, in case the fort should be taken ; and accordingly it was wrapped in many folds round him, and he was to defend it as well as he could. When he approached the fort, the first object that attracted his notice was the flag-staff, and, regardless of every danger, he rushed forward, pike in hand ; and having once got into the fort, away he ran to the desired spot, and had already struck the tri-coloured flag, and was endeavouring to disengage himself from his wrapper, in order to hoist that in its stead, when some soldiers coming suddenly round the corner of a building, and taking him for one of the enemy, in an instant attacked him, and he fell severely wounded before they discovered their mistake. I am happy however to add, that the poor fellow, by the care and skill of Mr. Weir, the surgeon-general * of the navy, recovered sufficiently to shew, before the end of the campaign, that his courage was undiminished by the accident.'

The 11th Chapter is intitled, *The Charges of extorted Contributions and Oppressions alleged against the Commanders in Chief,*

* As this is an office, I believe, hitherto unknown in the navy, I shall explain the reason of its being now established. The Admiral had in a former war experienced the attention and zeal of Mr. Weir, and being well acquainted with the fatigue and danger that would unavoidably be the lot of his surgeon, if he did his duty, he pitched upon him for that office, and as an encouragement he procured permission to appoint a surgeon general to the navy, and his appointment did honour to his discernment. Mr. Weir was indefatigable in attending the wounded and sick in his own ship, and equally ready to visit others ; and even where his duty had no demand on him, his humanity led him to give his advice and assistance. In his mode of treatment of that dreadful disease, the yellow fever, he was more successful than was generally the case, as the *Boyne* lost a less proportion of patients under that afflicting malady than any other ship on the expedition.'

by certain interested individuals, refuted.—Were we possessed of every information necessary to direct and form our judgment, it would nevertheless be stepping beyond our limits, to offer any opinion on this question of contested property. The author's mode of arguing, however, ought not to pass unnoticed. He demands, 'Is no booty, no prize money, to be the reward of successful heroism, after the dreadful fatigues, diseases, and dangers of war? Where then will be the spur to noble actions?' Here we must answer that the desire of gain may be a spur to enterprise, but generosity and liberality of spirit are the true spurs to noble actions.

A humane mind will reckon among the most disastrous events of the war, the many surrenders by capitulation, in which the unfortunate French Royalists have not been included. A miserable instance of this nature appears in the narrative before us; in which 300 of these unhappy men, who had attached themselves to our cause, were surrendered without stipulation to a merciless enemy.

In an Appendix, are copies of official papers and orders given on different occasions; and towards the conclusion, a long list of those officers who were killed by the enemy in this expedition, and likewise of those who fell a sacrifice to the yellow fever in the year 1794.

There is every appearance, in this narrative, to induce us to believe that the author has executed his task with fidelity, and that he bestowed considerable pains in obtaining information.

ART. XI. *Posthumous Works of Edward Gibbon, Esq.*

[Article concluded, See Rev. for August 1796.]

THE completion of this article having been so long retarded by unforeseen circumstances in the situation of the writer, (with any account of which it would be impertinent to trouble the public,) it will be now hardly expected and perhaps scarcely even desired, by any of our readers, that we should enter at great length into criticism on what remains of the posthumous works of this justly celebrated author. As far indeed as literary journals contribute to the amusement of those who have not yet read new publications, or furnish aid to the judgment of those whose opinion, with respect to their merit, is yet unformed, any farther criticism on the work before us might reasonably be deemed superfluous. No person whose curiosity is in the slightest degree directed towards literature, or who feels any interest in the writings of celebrated men, can now have to learn any part of the contents of these volumes; and

most men of this description must have long ago formed a final judgment of their value.

The second volume consists partly of *republished tracts*, of which we gave an opinion as they originally appeared. Among them is the *Essai sur l'Étude de la Littérature*, (see M. R. vol. xlv. p. 224,) which the author himself, in his *Memoirs*, characterises very candidly and justly, without incurring the reproach either of ostentation or of false modesty; a disguise of vanity which has become so common, that it ceases even to deserve the praise of ingenuity. We have here also the *Critical Observations on the Design of the Sixth Book of the Æneid*, (see vol. xlii. p. 329,) which we cannot characterise better than in the words of Dr. Parr, "as a most clear, elegant, and decisive piece of criticism, which could not indeed derive authority from the greatest name, but to which the greatest name might with propriety have been affixed." [Tracts by Warburton and a Warburtonian, &c. p. 192.] The reader will here also find the *Vindication of the 15th and 16th Chapters of Mr. Gibbon's History*, in answer to Mr. Davis; (Rev. vol. lx. p. 108;) which, whatever may be thought of the substantial merits of the controversy, must be universally allowed to be one of the most vigorous and masterly polemical tracts of the present age; in which the arrogance of Warburton is polished into dignity, and which exhibits all his strength without any portion of his coarseness. The *Answer to the Memorial of the Court of France*, in 1778, whatever might have been its temporary importance as a State Paper, is entitled to little notice in a literary Review, except as a curious example of the skill and elegance with which an Englishman can write French.

The remaining contents of the second volume we shall now proceed to notice very shortly, rather for the sake of the completeness and uniformity of our work as a *record* of literature, than with the hope of giving much information to any reader.—The larger part is occupied with extracts from the journal which Mr. Gibbon kept of his studies, of his travels, and of all the events of his life. The reason which induced the noble editor to lay so much of this journal before the public is so well and forcibly stated by himself, that we shall give it in his own words: 'The minute account of Mr. Gibbon's studies each day, extracted from the Journal of his actions and opinions, and his observations on the several works he had perused, evince a singular and unremitting industry. In that view, they may afford an useful lesson and example to such young readers as shall not already be convinced of the necessity of assiduous application in the acquisition of every kind of learning.'

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These extracts, with some miscellaneous pieces annexed to them, written also in French, amount to about 400 pages, and have not only that value which Lord Sheffield justly ascribes to them as a lesson and an example for the student, but are besides extremely amusing to every man who has employed much time in the cultivation of literature. The history of Mr. Gibbon's studies suggests the same remark which arose in the mind of Dr. Johnson, when he reflected on the patient industry with which Butler had accumulated hints for his *Hudibras*: "Such is the labour of those who write for immortality."—These are the examples which young men of talents ought continually to have before their eyes; for they are such as will fill them with a wholesome distrust of those exaggerated representations, with which literary history abounds, of the prodigies that have been produced by indolent genius. They will impress on their minds the plain but most useful truth, that excellence and celebrity are the reward only of industry; and that it is as vain to expect them without labour, as it would be to hope that the laws of Nature should be suspended in favour of our indolence in the external world; that men should be vigorous without food, or should reap without sowing.

Of the "*Antiquities of the House of Brunswick*," the most remarkable passage is that in which Mr. Gibbon characterises Leibnitz and Muratori, who had both preceded him in their investigation of the same subject. This passage we shall not quote, because, for the reasons which we have already stated, it is not our wish to swell the present article, and because most readers to whom it would be interesting must already have perused it. His plan comprehended the Italian, the German, and the British history of the illustrious and royal House whose annals he undertook to delineate:—but he has proceeded no farther than the history of that branch of the House of Este which remained in Italy. The genealogy of Italian Princes in the tenth century, and the annals of a petty Italian State which is now swallowed up in the gulph of democracy, could be interesting and acceptable but to few of our readers. The account of the family of Courtenay in Mr. Gibbon's history, and the exact and minute inquiries into the origin and succession of the Princes of the House of Este, are two remarkable examples of the predilection of this great writer for genealogical researches; which, in general, appear unprofitable to philosophers, and uninviting to men of genius; neither susceptible of ornament, nor conducive to any purpose of extensive utility. The author of a *Peerage*, or of a *County-History*, does not trace descents with more accuracy, nor apparently with more

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pleasure, than the Historian of the Decline and Fall of the Roman Empire.

The volume concludes with an address to the Public, on the subject of a complete edition of our antient historians, to form a body of English history. It is certainly a reproach to the literature of Great Britain, that while Italy, Germany, France, and even Denmark, have produced such collections, this country should still be without such a literary monument. The principal obstacle that stood in the way of its creation was probably the want of an architect; and that want seems now likely to be supplied. We shall insert the passage in which he describes the Editor of the *Corpus Historiæ Anglicanæ*, with a view of lending all the aid in our power to the accomplishment of so useful and noble a design :

‘ The name of this Editor is Mr. John Pinkerton : but as that name may provoke some resentments, and revive some prejudices, it is incumbent on me for his reputation to explain my sentiments without reserve ; and I have the satisfaction of knowing that he will not be displeased with the freedom and sincerity of a friend. The impulse of a vigorous mind urged him, at an early age, to write and to print before his taste and judgment had attained to their maturity. His ignorance of the world, the love of paradox, and the warmth of his temper, betrayed him into some improprieties ; and those juvenile sallies, which candour will excuse, he himself is the first to condemn, and will perhaps be the last to forget. Repentance has long since propitiated the mild divinity of Virgil, against whom the rash youth under a fictitious name had darted the javelin of criticism. He smiles at his reformation of our English tongue, and is ready to confess that, in all popular institutions, the laws of custom must be obeyed by Reason herself. The Goths still continue to be his chosen people, but he retains no antipathy to a Celtic savage ; and without renouncing his opinions and arguments, he sincerely laments that those literary arguments have ever been embittered and perhaps enfeebled by an indiscreet mixture of anger and contempt. By some explosions of this kind the volatile and fiery particles of his nature have been discharged ; and there remains a pure and solid substance endowed with many active and useful energies. His recent publications, *Treatise on Medals*, and an edition of the early Scotch Poets, discover a mind replete with a variety of knowledge, and inclined to every liberal pursuit : but his decided propensity, such a propensity as made Bentley a critic, and Rennel a geographer, attracts him to the study of the history and antiquities of Great Britain, and he is well qualified for this study by a spirit of criticism, acute, discerning, and suspicious. His edition of the original *Lives of the Scotch Saints* has scattered some rays of light over the darkest age of a dark country ; since there are so many circumstances in which the most daring legendary will not attempt to remove the well-known landmarks of truth. His *Dissertation on the Origin of the*

the Goths, with the Antiquities of Scotland, are in my judgment elaborate and satisfactory works.' Vol. ii. p. 714—15.

We forbear to transcribe the sequel of this character, as we must close our account of these interesting volumes: but not without once more expressing that respect to which we think the editor entitled from every admirer and cultivator of letters, for the pious care which he has bestowed on the memory of his illustrious friend.

ART. XII. *The Gentleman's and Connoisseur's Dictionary of Painters.*

Containing a complete Collection and Account of the most distinguished Artists, who have flourished in the Art of Painting at Rome, Venice, Naples, Florence, and other Cities of Italy; in Holland, Flanders, England, Germany, or France; from the Year 1250, when the Art of Painting was revived by Cimabue, to the Year 1767; including above five hundred Years, and the Number of Artists amounting to near (nearly) one thousand four hundred. Extracted from *the most authentic Writers who have treated on the Subject of Painting, in Latin, Italian, Spanish, English, French, and Low Dutch.* To which are added, Two Catalogues: the one a Catalogue of the Disciples of the most famous Masters, for the Use of those who desire to obtain a critical Knowledge of the different Hands and Manners of the different Schools; the other, a Catalogue of those Painters who imitated the Works of the eminent Masters so exactly, as to have their Copies frequently mistaken for Originals. The Whole being digested in a more easy and instructive Method than has hitherto appeared; and calculated for general Entertainment and Instruction, as well as for the particular Use of the Admirers and Professors of the Art of Painting. By the Rev. M. Pilkington, A. M. Vicar of Donabate and Portraine, in the Diocese of Dublin. A new Edition. To which is added a Supplement; containing Anecdotes of the latest and most celebrated Artists, including several by Lord Orford; also Remarks on the present State of the Art of Painting, by James Barry, Esq. R. A. Professor of Painting to the Royal Academy. 4to. pp. 840. 1l. 17s. Boards. Walker, &c. 1798.

THE first edition of this work was amply noticed in our 43d vol. p. 24 & seq. and we have now again transcribed the whole of the very comprehensive and tediously elaborate title-page, because it is as necessary for us now, as it was then, to observe that more is here promised than the volume will be found to contain; for, instead of being a complete collection of the lives of the painters, it must be considered only as a general account of their works, and a description of the manner in which they practised their art. Yet the performance is valuable, as the information which it conveys is extracted with great labour from more than sixty different works in various languages, and because we possess no production in our own

language from which so much knowledge on the subject of painting can be derived. In France, several useful publications of this kind have appeared, some alphabetically disposed, and others chronologically arranged; which latter method we prefer, particularly if accompanied by a good index. Among the best of these must be ranked a work by D'Argenville, which includes the Italian school alone. Richardson and Webb, among ourselves, have given some useful directions, and made some admirable remarks on this enchanting art; and to these names must be added those of Sir Joshua Reynolds and the late Lord Orford: the former of whom, in his Discourses, and in his Notes on Fresnoy's Art of Painting translated by Mason, and the latter, in his publication of and addition to Vertue's MSS., have conferred a great and almost an invaluable obligation on the connoisseur and man of taste by the justness, felicity, elegance, and sagacity of their observations. On this occasion, also, Hayley's Essay on Painting should not be forgotten, but should be mentioned with that praise and gratitude which beautiful poetry, illustrated by judicious remarks, invariably deserves. Notwithstanding these aids, a systematic and more comprehensive work was still wanting; and, to supply this desideratum, Mr. Pilkington, in the year 1770, published his Dictionary; which has been so favourably received by the world, that, between that time and the appearance of the present edition, it has borne the great price of four guineas, its original price being only one guinea. Into the nature and merits of the original work, however, we shall not now farther enter, but shall hasten to inform our readers of the additions that are made to it on this republication.

The Supplement, which is anonymous, professes to give anecdotes of the latest and most celebrated artists; whence we were led to expect an account of every artist of reputation who had died between the year 1770 and the appearance of the present work: but in this expectation we have been disappointed, for no notice is taken of Hone, Hoare, Miss Read, Meyer the celebrated miniature-painter, Serres, who was famous for his sea-pieces, nor of Penny, the late professor of painting to the Royal Academy. The names of Cipriani and Zuccarelli, *cum multis aliis*, are also omitted. The lives of Gainsborough and of Sir Joshua Reynolds are taken, the first from Sir Joshua's exquisite discourse on the merit of that original artist, the latter from Mr. Malone's edition of the late President's works. In the account of Hogarth, which article should have appeared in the first edition, as Mr. H. died in the year 1764, we discover nothing new; indeed it is chiefly composed of an extract from Lord Orford's fifth volume of his Anecdotes of Painting,

Painting, in which his Lordship appreciates and characterises the powers of that unrivalled genius with singular felicity and judgment. To borrow from such funds is by no means objectionable, when the loan is acknowledged, which is the case in the instances that we have mentioned: but the same fairness of conduct is not uniformly observed, for the life of Mortimer is copied nearly verbatim from a piece of biography in the first volume of the *Monthly Magazine*, p. 22, and no reference is made to the original source from which it is derived.

The accommodation of the reader would have been more consulted by incorporating the additions in one alphabet, than by inserting them in a supplemental one. Though the new matter is not so full as it might easily have been made, and though we cannot discover all those marks of diligence and attention to the subject which its importance required, we are still obliged to the author for much amusing information.

For the entertainment of our readers, we shall transcribe the account given of George Barret, who died in the year 1784.

‘ This artist was born about the year 1732, in the city of Dublin. At a very early period he exhibited a strong disposition to pursue the elegant art in which he so eminently succeeded; and, when a boy, attended the drawing academy of Mr. West, where, *nulli secundus*, he was considered as an artist of the most promising abilities. Of young Barret, Nature became the favourite school, in spite of the admonitions of his friend and patron Edmund Burke (a great orator, but no painter), who advised him, again and again, though in vain, to *study pictures*. The sublime and beautiful scenery of Powerscourt, the seat of the Earl of that name, and a friend of Barret, attracted his first attentions; at which place he studied with the most ardent and unremitting solicitude. About this time a premium of £.50 was offered by the Dublin Society for the best landscape in oil, for which Mr. Barret contended and won. In the year 1762 he visited London, where he soon distinguished himself; and, the second year after his arrival, gained the £.50 premium given by the Society for the Encouragement of Arts, &c. for the best landscape in oil. The establishment of the Royal Academy of Arts, &c. was in a great measure indebted to the efforts of Mr. Barret, who formed the plan, and became one of its members.

‘ He had two decided manners of painting, both with regard to colour and touch; his first was rather heavy in both, his latter much lighter. Scarce any painter equalled him in his knowledge or execution of the details of nature, the latter of which was particularly light, and well calculated to mark most decidedly the true characters of the various objects he represented, forest trees in particular. His attention was chiefly directed to the true colour of English scenery, in which, in his best works, he was very happy, as he got all that richness and dewy freshness that so particularly characterizes the verdure of this climate, especially in the vernal months, and which is so totally different from the colouring of those masters who have

formed themselves on Italian scenery or Italian pictures. This strong desire sometimes tempted him to use colours rich and beautiful when first applied, but which no art could render permanent ; which, in some of his slighter works, prevailed to such a degree as to leave scarcely any traces of the original colouring.

‘ His best pictures (in this country) in his first manner, are to be found in the houses of the Dukes of Buccleugh and Portland, &c. &c. and those of his latter, in his great work, at Mr. Lock’s, at Norbury-Park, Surry, consisting of a large room painted with a continued scene entirely round. The idea in general characterises the northern part of this country ; and for composition, breadth of effect, truth of colour, and boldness of manner in the execution, has not been equalled by any modern painter. He exerted his powers to the utmost in this work, as he entertained the warmest sense of Mr. Lock’s great kindness and friendly patronage.

‘ He also painted in water colours, in which he excelled. These pictures in general were gay in colour, and pleasing in their compositions, frequently enriched with busy figures, employed in works of husbandry. His drawings in chalk, Indian ink, and black lead pencil, had great merit, particularly the latter. In all his studies from nature he was exceedingly correct and minute.

‘ As a man he was remarkably kind and friendly, gentle in manners, with a vast flow of spirits, even to playfulness, and a strong turn to wit and humour. For the last ten years of his life he was obliged, on account of his health, to retire to Paddington, a little village near London, where he painted (in conjunction with Mr. Gilpin, the celebrated animal-painter) some of his best easel-pictures, and retained his full powers to the end of his life. He was interred in Paddington church-yard, leaving a widow and nine children.’

Of Richard Wilson, (Nat. 1714. Ob. 1782.) who also painted landscape, and “ whose landscapes,” according to Mr. Barry, “ afford the happiest illustration of whatever there is of fascinating, rich, precious, and harmonious, in the Venetian colouring, both as to hue and arrangement,” the account is interesting ; and as he was confessedly one of the first, if not the first, in his line, that this country ever produced, we shall extract the author’s observations ; omitting only the sneer with which he concludes, because we think that his Majesty has uniformly patronized the fine arts, and that to his encouragement they owe much of the success at which in England they have arrived.

‘ Wilson was a native of Wales, on which country he conferred honour by his extraordinary genius. It is said that he began his career as a portrait-painter, but with a mediocrity that afforded no luminous hopes of excellence. A small landscape, however, of this artist, executed with a considerable portion of freedom and spirit, casually meeting the eye of Zuccarelli, so pleased the Italian, that he strenuously advised him to follow that mode of painting, as most congenial to his powers, and therefore most likely to obtain for him fame as well as profit.

‘ The flattering encomium from an artist of Zuccarelli’s knowledge and established reputation, produced such an influence on Wilson, as to determine him at once to turn from portrait to landscape, which he pursued with vigour and success. To this fortunate accident is owing the splendor diffused by his genius over this country, and even over Italy itself, whose scenes have been the frequent subjects of his pencil. Sighing for classic ground (for Wilson possessed a cultivated taste), he visited Italy, where, uniting assiduity to enthusiasm, he improved himself, labouring for some time without observation, and consequently unattended by emolument. Conscious of abilities, and too proud to solicit patronage, he lived on a trifle, but on that trifle, with a philosophic happiness, founded on the spirited idea of independence: thus, scorning to solicit a commission for his pencil, he resigned it entirely to its merits, to obtain for him his daily bread. It happened that Vernet (who was at the same time at Rome, and in the zenith of his reputation) visited Wilson’s painting room, and smitten with the merits of one of his landscapes, begged to have it in exchange for one of his own. Wilson readily agreed to the flattering proposal, and delivered his performance, which the French artist generously exhibited to his visitors, and, what is extraordinary in the history of man, recommended a rival to their favour.

‘ It may be said of this artist, with great truth, *nil molitur inepti*. His taste was so exquisite, and his eye so chaste, that whatever came from his easel bore the stamp of elegance and truth. The subjects he chose were such as did a credit to his judgment. They were the selections of taste; and whether of the simple, the elegant, or the sublime, they were treated with an equal felicity. Indeed, he possessed that versatility of power, as to be one minute an eagle sweeping the heavens, and the next, a wren twittering a simple note on the humble thorn.

‘ His colouring was in general vivid and natural; his touch, spirited and free; his composition, simple and elegant; his lights and shadows, broad and well distributed; his middle tints in perfect harmony, while his forms in general produced a pleasing impression. Wilson has been called the English Claude; but how unjustly, so totally different their style! To draw a parallel between the two artists, we should say, that the Frenchman too often fatigues by the detail: he enters too far into the minutiae of nature,—he painted her little-nesses. Wilson, on the contrary, gives a breadth to nature, and adopts only those features that more eminently attract attention. Claude, proud of shewing to the world the truth of his eye, in regard to the aerial perspective, produces a number of petty parts, paltry projections, such as hedges, banks, hillocks, &c. to prove his power in a certain department of painting, which, though far from contemptible, is very distant from the higher orders of the art. Claude introduces, at times, groups of unmeaning and uninteresting figures; while Wilson introduces a paucity, but such as are not only appropriate to the scene, but form a part of the composition. The mind of Wilson was that of a classic; the mind of Claude, of a mechanic, dead to the energies of classic sensibility. The pencil of Claude

Claude was capable only of describing the general appearance of nature; that of Wilson, to clothe them with elegance and grandeur. Claude, possessing no abstract idea of beauty, was confined to the individual merit of the scene; Wilson, on the contrary, gifted with the charming IDEAL, could fascinate by combination. Claude was a pretty, simple, country girl; Wilson was a beauty of a higher order, commanding the graces, and uniting them to simplicity. Claude sometimes painted grand scenes, but without a mind of grandeur; Wilson, on the contrary, could infuse a grandeur into the meanest objects. Claude, when he drew upon the bank of his own ideas, was a mere castrato in the art; witness the landing of *Æneas* in Italy. How poverty-struck the scene!—an enterprize destitute of motion—a few clumsy vessels, with a few figures, more resembling Dutch boys unloading at a London wharf, than ships arrived with an army, to form the Roman Empire, and give a race to immortality. Wilson, on the contrary, was a HERCULES. When his subject was grand, he clothed it with thunder: witness his *Celadon and Amelia*, his *Niobe*, &c. To compare their works that demanded imagination, were to draw a parallel between strength and imbecility, the two miserable statues of Johnson and Howard in St. Paul's cathedral, and the labours of *Praxiteles*. Claude was rather the plain and minute historian of LANDSCAPE; Wilson was the POET.

‘It is to be regretted that Wilson and Reynolds, the two Leviathans of the art, and congenial in their painting powers, should have entertained a jealousy of each other. But a coldness, bordering on contempt, betrayed itself too often in both; in short, they could scarcely be civil; witness the following little anecdote: At a convivial meeting of the Royal Academicians, Sir Joshua, (who perceived not Wilson at his elbow,) after launching out into encomiums on the merits of Gainsborough, declared that he was the first landscape-painter in England. “Not the first *landscape*-painter,” replied Wilson, “but every judge must allow Mr. Gainsborough to be the first *portrait* painter.” The assertions of both were destitute of candour and truth; at the same time it must be confessed, that Gainsborough's orb moved in a sphere not much inferior to theirs.’

We shall conclude our extracts from this part of the work with the short account of Jervas, the friend of Pope, and the translator of Don Quixote.

‘This artist was born in Ireland, and for a year studied under Sir Godfrey Kneller. Norris, frame-maker, and keeper of the pictures to King William and Queen Anne, was his first patron, and permitted him to copy what he pleased in the Royal collection. At Hampton-court he copied the Cartoons in little, and sold them to Dr. George Clarke, of Oxford, who became his protector, and furnished him with money to visit Paris and Italy. At Rome he applied himself to learn to draw; for, though thirty years old, he said he had begun at the wrong end, and had only studied colouring. The friendship of Pope, and the patronage of other men of genius and rank, extended a reputation built on such slight foundations: to which not a little contributed, we may suppose, the *Tatler*, No. VIII. who

who calls him *the last great painter that Italy has sent us*. To this incense a widow, worth 20,000*l.* added the solid, and made him her husband. In 1738 he again travelled to Italy for his health, but survived that journey only a short time.

‘ He was defective in drawing, colouring, and composition, and even in that most necessary, and perhaps most easy, talent of a portrait-painter, likeness. In general, his pictures are a light flimsy kind of fan-painting, as large as life. Yet a few of his works are highly coloured; and it is certain that his copies of Carlo Maratti, whom most he studied and imitated, were extremely just, and scarce inferior to the originals. It is a well-known story of him, that having succeeded happily in copying [he thought in surpassing] a picture of Titian, he looked first at the one, then at the other, and, with parental complacency, cried, “ Poor little Tit! how he would stare !”

‘ But what will recommend his name to posterity, was his intimacy with Pope, whom he instructed to draw and paint.

‘ This painter is taken so little notice of by Vertue, in his memoirs, that he neither specifies his family, birth, or death.’

We have been informed, and we believe that we may vouch for the truth of the report, that Dr. Wolcot, *alias* Peter Pindar, is the author of the Supplement.

We are at a loss to discover why Mr. Barry has denominated his letter to the Dilettanti Society, with which the volume ends, “ Reflections on the present State of the Art of Painting in England ;” because, in fact, it contains nothing that deserves to be considered as a discussion of that important topic. The epistle, which is only part of a larger composition published in a separate pamphlet, begins with ridiculing the discovery of the Venetian secret of painting by Miss Provis, which the President of the Royal Academy and several of the academicians are each bound under a penalty of 200*l.* (we understand the penalty to be 2000*l.*) still to keep *secret*. This Mr. Barry terms ‘ most sovereignly ridiculous,’ and goes on to place in a ludicrous point of view Mr. Malone’s belief of, and observations on, ‘ this new Nostrum.’

Mr. B. then proceeds with shewing the mischief and entire ruin which have befallen some capital pictures, by being put into the hands of cleaners, (or, as he denominates them, picture-defacers,) for the purpose of being repaired. We shall extract a passage from this part of the work, because it contains an account of an excellent practice which he found in use at Rome, and which, being made public, may be instrumental in preserving those pieces that still remain uninjured.

‘ The picture of the Cornaro family, at Northumberland-house, has unfortunately, some years since, been so re-painted, that Titian and his admirers must disown it; and something similar is reported of Vandyk’s famous picture of the Pembroke family at Wilton.
Surely

Surely there are some right, well-grounded claims on a celebrated work, as well as those of the proprietor: the mere purchase or possession does not give a title to the liberty of destroying it; and although the public and the lovers of art cannot interfere to prevent the possessor of an esteemed ancient work from foolishly employing picture-cleaners to deface, under the pretext of cleaning and repairing it, yet the execration of all intelligent people must inevitably follow such a procedure, in proportion to the estimation of the work thus lost to the public stock. The picture, when brought home from these cleaning defacers, appearing new, fresh, and altogether different from the state in which it was carried out; the foolish proprietor is taught to believe wonders had been done, and pays accordingly. I shall never forget the shocking spectacle of a picture of Claude Lorraine, which I saw at the house of one of those operators (Spiridone Roma, dead some years since), where the fine patina, all the thin oleaginous passages, delicate tints and touches, which constituted the beauty, grace, and finish of the work, were not only partially carried off by the valuable secret of a fluid made use of in what he called cleaning, but where even the very imprimatura, or ground, was in many places apparent, and consequently discharged from the colours which formed Claude's picture. What he was to do afterwards with this chaos in repairing and restoring, could be only in proportion to his own wretched skill as a landscape-painter. Titian, Rubens, Vandyk, or any other great colourist, may with advantage retouch and complete any work of their scholars, or other inferior artist, by scumbling over, tinting, and uniting the whole; but it would be ridiculous to expect any good from the converse of this: and yet what is the business of these picture-repairers, but this converse, more and more, nay infinitely degraded? as these unfortunate, though impudent people, for the most part, can do nothing of their own, and must subsist by effrontery, nostrums, and deception. But as something may be usefully done in the desirable endeavour to preserve celebrated works of old painters, I shall take this occasion to mention an excellent practice in use at Rome, which affords all that can be desired on this head, as it religiously and wisely respects and leaves untouched whatever there is remaining, and only attempts so to repair the parts which have perished, as to prevent their offensive or disagreeable appearance.

‘ When I was at the Palace Borghesi, copying Titian, there were two Romans, old men and brothers, who were employed by the Prince in repairing his pictures. I had a fair opportunity of inspecting the process of these worthy old men, as they made no mystery of it, but carried on their work in the same rooms where I was employed with the other students, Italians, French, and Germans. The first attention was to examine and repair the attachment of the picture to the canvas on which it was painted, and to line it, if necessary; they next so bedded the picture as to prevent its cracking when they wiped and cleaned away the dirt collected on its surface. Their next business was the chief operation, which consisted of balls of different colours, ground up to the consistence of glazier's putty, portions of which, with knives exactly resembling those used by glaziers,

ziers, they mixed properly, so as to correspond with the colours of the parts in contact with the scaled or broken places which they thus filled up, afterwards carrying this blunted knife over the edges, and wiping away any thing that might have soiled the sound and perfect places of the picture. Thus all was preserved that could be preserved, and the repairs, whether well or ill conducted, were at worst of little importance, as they did not interfere with those perfect and sound parts. It is unnecessary to say more on a matter so obvious, than that I am happy to rely on the zeal and public spirit of many of my hearers for the spreading of this salutary practice, and interfering wherever they may have any influence to prevent the further destruction of ancient pictures.'

We have lately heard, with extreme regret, that those exquisite pictures of Hogarth, the *Marriage à la Mode*, have been entrusted to the care of an English *Spiridone Roma*, who has treated them in the manner which was to be expected from such 'picture-defacers.'—These pictures should have been noticed in the present volume, as they placed the character of Hogarth in a new light, for *exactness of drawing and excellence of colouring*; his abilities in introducing happy incidents and in preserving character were before well known, and his talents were unjustly supposed to be confined to these exertions.

The letter concludes with several passages copied from Mr. B.'s annual Lectures in the Academy, in which he strenuously recommends a public 'collection of exemplars and materials of information and study, as absolutely and indispensably necessary for advancing and perfecting the arts of painting and sculpture in a national academy;' and he expresses a hope that the gentlemen of the Dilettanti Society will take the conduct of this important concern under their direction.—We discover strong sense, expressed in forcible language, in most of the remarks which this epistle contains; though we observe some of those eccentricities, both in sentiment and expression, which are generally to be found in Mr. Barry's productions, whether of the pen or the pencil.

ART. XIII. *A Sketch of Modern France.* In a Series of Letters to a Lady of Fashion. Written in the Years 1796 and 1797, during a Tour through France. By a Lady. Edited by C. L. Moody, LL.D. F.A.S. 8vo. pp. 518. 8s. Boards. Cadell jun. and Davies. 1798.

IN the epistolary style, many of our female authors have discovered so elegant a facility, that it has become a province in literature almost appropriated to themselves; and it amply admits those variegating touches, which animate the reader and enliven the dryness of narrative.

In

In the series of letters before us, the relative position of revolutionized France and of our own nation has supplied numerous topics, which excite more attention than classical quotations happily applied, or critical catalogues of the cabinets of Virtuosi. Our opinions of the neighbouring nation under the old government, as formed on the reports of the most intelligent and impartial travellers, must now rank with those which we have entertained in imagination of the antient world. We have new systems to influence our judgment, new manners to be familiarized to us, and the former national character to forget. An account of what is *said* and *done* in the interior of France, and of the manners and conversation of private circles and individuals, in these eventful times, will claim a certain interest with most readers.

An air of strict veracity pervades this entertaining volume, which offers matters of fact, rather than conclusions drawn from them. In the concise and judicious preface of the editor, he thus speaks of them :

‘ Though they may not be strictly impartial, they appear to have been written under no reprehensive impression. They abound more in plain undecorated narrative, than in deep and pointed reflection ; and are simply the Journal of an English Lady, who was lately making a tour through France, in company with her husband, a military gentleman, and a foreigner, but who, nevertheless, had resided in a flattering situation several years in England. They were addressed to a Lady of Fashion attached to one of the branches of the Royal Family, and have been put into my hands to prepare them for the press ;—having been thought to contain some information, which, in these times, would not be unacceptable to the Public.

‘ Being a mere Journal, written on “ the spur of the occasion,” without any regard to style and arrangement, and containing a number of private as well as public matters, they required some abridgment and correction to fit them for Publication. I have been requested to undertake the office of Editor, and I hope that I have not done more than the state of the Letters, when put into my hands, required. I have intitled them *A Sketch of Modern France*, though every part of their contents may not answer this title,—have affixed a motto,—and given a plain translation of the French passages. I am sorry not to be permitted to mention either the name of the Lady who wrote them, or that of the Lady to whom they were addressed, as this has obliged me reluctantly to put my own in the title in order to authenticate the publication.’

Our fair tourist commences her narrative at Calais, and is much surprised by the contrast of the present state of that city with its situation previously to the war :—she observes that commerce is stagnated, that the convents are destroyed or turned into shops, that the grass is growing in its spacious streets, and that the church of Notre-Dame is converted into a magazine of arms,

arms, and a "Temple of Reason." The theatres, universally frequented by the military, appear to have gained by the change. Boulogne, Montreuil, and Abbeville, have shared a similar fate with Calais; their Gothic churches, having been *condemned* as national property, are now demolishing, and the materials are re-sold by the avaricious or needy purchasers. The decline of the manufacture of cloth at Abbeville, which so lately as 1787 gave employment to 1200 looms and 5000 mechanics, may be now calculated at more than half in proportion. Of the political opinions of some of its inhabitants, we have the following sketch:

“ Entering the outward gate of the town, we perceived a *vieillard*, or old man, speaking to the landlord, who from the benignity of his countenance, and “time-honoured” locks, seemed entitled to peculiar respect. Our friend, informed that he was one of those who had considerably suffered by the revolution, having formerly been a manufacturer of some opulence in the town—that he had sustained an amiable character, both as a parent and a neighbour, accosted him with a view of collecting his sentiments of the *times*, &c.; apprehensive that the person with whom he had lately conversed might probably not have exhibited the true sense of the people in general. On the contrary, however, he found him of the same way of thinking, and more strenuous in maintaining it. “Parbleu, Monsieur,” said he, “je n’ai pas l’honneur de vous connoître; mais vous me paraissez un brave homme, et un ami du genre humain. Je puis donc vous assurer, que quoique j’aie beaucoup perdu par la révolution, et qu’il ne me reste que très peu de choses, néanmoins, tout âgé que je suis, (car j’ai bien *quatre-vingt cinq ans*), j’espère encore de voir triompher mon malheureux pays.—Grand Dieu!” said he, raising his eyes to heaven, “si nos opinions pouvoient seulement se concilier, et que nous puissions avoir la paix, le *monde entier*,” added he with emphasis, “ne pourroit nous conquérir*.” Yet, for all this, it was perfectly clear from the old man’s avowal, that he was not a friend to things as they are; including religious as much as political alterations: but the fact is,—and I do assure you, my dear Madam, we have hitherto continually found it,—that the majority of the French who have not quitted France, let their political opinions be what they may, still preserve the strongest attachment for the glory of their country, and seem most to fear the dismemberment of France and the return in mass of the Emigrants; to prevent which, they would freely undergo a continuance of the present government.—These, Madam, are the two most powerful engines, which the

* “Parbleu, Sir, I have not the honour of knowing you; but you appear to me to be an honest man, and a friend to human kind. I can assure you, though I am a great loser by the revolution, and though I have but little left, old as I am, (for I am eighty-five,) I yet hope to see the triumph of my unfortunate country. Great God! if we could but be united in sentiment, and have peace, the whole world could not conquer us.”

rulers of this nation (who are perfectly acquainted with the general opinion of the people) now use with the greatest dexterity towards managing the internal affairs of the country, and, we may add, with success.

An anecdote related (p. 84) of a man refusing to take the republican coin, as being fabricated from the spoils of the church, proves that religious ideas are not entirely eradicated from the minds of the common people.—The generally received notion that population and agriculture, in France, have suffered extreme detriment from the war, may be corrected by the following statement :

‘ You are therefore to discard all ideas of this country being in an uncultivated state ; for, on the contrary, not an inch of ground is left *unworked*, and the plough *literally visits* the very brink of the hedges along the roads we have passed. Of cattle there are vast quantities ; and, strange as it may appear, we have in several places been assured, that the number throughout France, though more particularly in *Normandy* and *La Vendée*, have within these two years exceeded one-third more than before the commencement of the war. With respect to men, we have not remarked a scarcity, although doubtless the numbers are infinite that have been levied by requisition, and most, if not entirely, of the young men who are now become cultivators, and employed in the agriculture of the country, are not only married men, but such as have already served two or three campaigns ; a proof that the continuance of the present war on the part of the French, ought not to be attributed to the dread of disbanding their troops ; but to a variety of causes, much too complicated to enlarge upon at *this moment*.’ Letter 6.

The 8th letter is written from Paris, where one of the first attractions was the dismantled church of St. Genevieve, now called the ‘ Pantheon,’ and destined soon to become the repository of the classical remains of which Rome has been despoiled by the victorious Buonaparte. Mass was performing in the once beautiful church of St. Sulpice, and not less than thirty churches are re-established, and divine service performed by priests *assermentés*, who have taken the oath of allegiance to the Republic.—Of the Luxembourg Palace, now occupied by the Directory, we shall give a part of the traveller’s account : selecting her description of the audiences, which is replete with characteristics of men suddenly raising themselves to the summit of power.

‘ Arriving at the Luxembourg some time before the hour of admittance à l’*audience du Directoire*, we took a survey of the principal buildings that compose this superb palace, appointed for the residence of the five Directors. Workmen of every description were busy in repairing and embellishing it ; and, till their labours are completed, the Directory can inhabit only a part of the building, or, more properly, a continuation of the Luxembourg, formerly called *les petits appartements*.’—

‘ Fearful

‘ Fearful of tiring your patience by my prolixity, I shall take you with all possible speed to the *door of admittance* ; in our way to which, we must pass by the *petits appartemens* which, as I have said, the Directors at present inhabit. These form as many detached mansions of no inconsiderable size, with a garden to each, in the English style. This part of the Luxembourg is separated from the other by a large square court, in the middle of which is a *faisceau d’armes*, surrounded by a cap of liberty. This emblem of the French indivisibility is supported by two twelve-pounders, and further in the same court are *four more* of the same calibre, which are guarded by a detachment of artillery regularly relieved.

‘ At the outward gate stand two hussars, completely caparisoned, on horseback, with drawn swords, whilst two grenadiers, with bayonets fixed, parade backwards and forwards. In the different avenues leading to the palace, the number of the military daily on duty, we have been told, is not less than 600, including cavalry and infantry. Now, my friend, what say you to this? Does it not savour a little of the pomp and state of the ancient regime? and may we not infer from hence that a considerable degree of fear and suspicion pervade the rulers of this government?

‘ As the hour of admittance drew nigh, we found the concourse of people much greater than we had expected; but this, we were told, was only what was usual, and repeated daily, except on the *Decades*, or the tenth day of every month, which are regularly kept as holidays by the government and public offices, and by them only. One thing, however, which might apparently increase their number is, that not being permitted to enter even the outward court until the clock strikes the given hour, the people are under the necessity of assembling in the street contiguous to the palace, which, from not being very wide, is soon filled; so that in order to be gratified, we were forced to mingle with the crowd, composed of the poorest class, and chiefly females.

‘ During this scene, which was truly novel, we were much amused at hearing the different opinions that spontaneously issued from these *fair* petitioners relative to their present situation, the whole of which was uttered with the greatest degree of French volubility. One in particular, a miserable looking woman, with an infant in her arms, who, doubtless fatigued at waiting, had been provoked to push by those who were before her, in the hope of getting in sooner, was thus jeered at by the others, who, turning round and looking at her with contempt, said, “*Regardez, comme cette Citoyenne pousse avec son petit dauphin dans ses bras—Ne diroit-on pas qu’elle va à la séance de Louis XVIII.? Pour nous,*” continued they, “*nous ne nous donnerons pas cette peine; car il faut bien qu’on nous reçoivent. N’est-ce pas les magistrats de notre fabrique **?” These words were scarcely uttered, than admittance was announced, and the

* “Look,” said they, “how that *Citizeness* pushes with her little brat in her arms.—Would not one say that she was going to the sitting of Louis XVIII.? As for us,” continued they, “we will not give ourselves that trouble; for they are obliged to receive us. Are they not magistrates of our own making?”

REV. APRIL, 1798.

H h

impatient

impatient throng rushed in like an impetuous torrent, making their way up the grand staircase helter skelter, whilst we at humble distance followed their steps, passed through the anti-room, and entered the *salle d'audience* *. These apartments, as well as the staircase, are lined with guards.

' Here I was truly astonished ; for though the Director had not made his appearance, the contrast was striking between the behaviour of the audience *without*, and that which they put on *within* ; for all was silence and respect. The petitioners are admitted within a kind of barrier which divides the room by the huissiers, (who are dressed in a costume truly *Vandyke*,) and there seat themselves on *fauteuils* or arm-chairs ranged in a circular form, whilst the lookers-on are only permitted to stand in the background ; but being introduced as a stranger, I had *l'honneur de la séance* †, and was consequently admitted within the circle.

' In a few minutes the Director ‡ entered the apartment, wearing the grand costume, also *à la Vandyke*, superb and extremely costly. As soon as he presented himself, the men uncovered, and a kind of silent respect seemed to diffuse itself round the room ; which could scarcely have been carried to greater lengths in the old regime ; the appearance of state and the number of the military dispersed in various parts of the apartments, may probably, in some degree, influence the minds of the people. Splendor and magnificence commonly produce this effect, and hence results the propriety of a magistrate wearing an appropriate dignified dress when in the execution of his high office. The impressions of respect stamped on the mind of the vulgar by the same person, in scarlet robes trimmed with ermine, and in a brown coat, bob-wig, and dirty boots, would be very different.

' The petitioners draw near the Director, and are presented by the principal huissier, one by one. He takes the petitions, reads a part, inquires into the cause of their grievances : and the answer, a week after, is found in an office erected for that purpose at the bottom of the grand staircase, called *l'Office des Renseignemens* ||. As soon as the whole of the petitions have been received, one of the huissiers demands aloud, whether there be any person desirous of speaking to the Director, when being answered in the negative, he retires, and the people disperse.

' One trait which gave me singular satisfaction, was the manner in which he attended to all, though more particularly to the sorrowful tale of a wretched looking woman, who had two children with her, and one at the breast. This poor creature was the widow of a soldier, who had lately fallen for his country, and left her destitute. Twice he heard her melancholy story, and then bade her seat herself near the fire, until he could determine something in her favour. This I thought foreboded a good heart, and I was pleased with the man : but the appearance of the woman was, in one respect, truly risible, forming a singular contrast by her rags and tatters with the beautiful ornaments that surrounded her ; for the apartment is pre-

* * Audience chamber.'

† ‡ Carnot.'

† The honour of the sitting.'

|| Office for Information.'

cisely the same as when inhabited by Monsieur, not any of the furniture having been removed.

‘ The hangings are of crimson damask, with a gold border, curtains, sofa, and *fauteuils* the same, with the addition of a deep gold fringe. The glasses are elegant ; two of the doors have looking-glass in the pannels ; a noble chandelier graces the middle of the room, while others of less size hang near the chimney ; the whole displaying vast taste and elegance.—Thus much for the Directory and their palace.’

Minute and satisfactory descriptions of the transmutation, both of architecture and application, which several of the palaces have undergone, are also presented to the reader : but for these our limits require us to refer to the volume, while we extract a more interesting relation of the present senate of France :

‘ The Council of *Five Hundred* holds its sittings in an extensive saloon *, about an hundred paces long and fifty wide, which formerly made part of a *manège*, or riding-house, built during the minority of Lewis XV. and which stands contiguous to the *Terrace des Feuillans*. Its form is a double square, has no windows, but admits light from the top by means of a sky-light. The president, who was *Cambaceres* the day we were there, was seated in a kind of raised chair, at one of the extremities of the room ; *sa petite cloche sur la table à côté de lui* † ; his secretaries on each side, and the oratorical tribune in front, though rather lower than himself, whilst the rest of the members were indiscriminately seated on ranges of seats placed one above another round the saloon, describing *un fer à cheval*, or the form of a horse-shoe.---As there is no longer a *côté droit* and *côté gauche* ‡ amongst them, the members draw for their places, and consequently seat themselves according to the number thus drawn, by which means the commotions of party, that for a time raged with such violence, are at present avoided.

‘ The tribunes for strangers are opposite to the president, at the other extremity, and are divided into *three compartments*, each forming as many rows or galleries. The *first* and *lowest*, in which we were, is the most convenient, and not only requires a ticket of admittance, signed by the president, but to be introduced by a deputy or member :---the *second* is in general appropriated to the journalists, who take down the speeches :---and the *third*, which is the highest, to the people ; of course free, and requires no ticket ; but this last becomes unpleasant to attend, from the number being limited, which must be within 200 ; so that, in order to prevent thronging and con-

* * This is merely temporary, as the *emplacement*, on which stood a part of the ci-devant Palace of the Prince of Condé, is now taken, in order to erect a Council Chamber for the Five Hundred, which, when completed, will be very elegant, as can easily be judged from what is already finished.’

‘ †. His little bell standing by him on the table.’

‘ ‡ A right and left side.’

fusion, the avenue or passage that leads thereto, is made to admit one person at a time only, which makes it so extremely tiresome, that the Parisians, when going in that way, call it *faire queue*. Once admitted within the council chamber, the auditors are expected to uncover, and behave with decorum; but if remiss, or wanting in any one particular, they are called to order, and obliged to conform, by the *sergeant at arms*, of which there are several, here called *huissiers*. Besides these, we perceived that the different avenues are guarded by grenadiers with fixed bayonets, and without the walls a strong detachment of guards similar to the others, extremely well dressed, and we are also told extremely well paid. Several pieces of cannon, ready charged, with their cannoniers, are also at hand, in case of necessity; so that you need not in the least wonder that order is so well maintained with respect to strangers.

‘As for the members themselves, I cannot with equal truth bear testimony to *their order and decorum*. Many of the speakers were so vehement in their oratory as frequently to occasion the greatest irregularity and confusion. Those, however, who are not engaged in the debates, display great indifference, conversing among themselves as if the affairs of their country were not under discussion, and no otherwise evince their sentiments or party, than by their *yes or no*.’—

‘The Council of *Ancients*, or *Two Hundred and Fifty*, is on the right on entering the *Thuilleries* from the *Place du Carrousel*, and is held in one of the rooms *ci-devant* called *Salon des Machines*, from having served in 1764 as a workshop to the artists belonging to the opera, and since, as a concert room, it being *there* where the much admired *concert spirituel* was performed. It is an oblong square, admitting light from the top, in the like manner as the Council Chamber of Five Hundred. The seats also describe a direct semi-oval; but the president, instead of being placed at the extremity of the room, is here seated in the centre of the chord that subtends the curve of the above figure, in a raised chair, large, handsome, and extremely well decorated. The secretaries are likewise on each side, and the oratorical tribune the same as in the other. The Council Chamber altogether is more compact, elegant, and at the same time infinitely better adapted for the purpose than that of the Five Hundred.

‘More order and regularity reign also here. The members are extremely well dressed, all wearing a *tri-color* scarf; some having it thrown across the shoulders, and others *en ceinture*; in short, they make a respectable appearance, and we were astonished at the form and propriety maintained throughout.

‘The manner in which they receive the *Messagers du Directoire* (or those who carry the messages from the Directory to the two Councils) is very ceremonious.—These persons have a carriage allotted for the purpose of taking them from one Council to the other, and *two* were admitted whilst we were at the *Ancients*. They are dressed in a kind of costume, and received at the door of the Council by *two* of the *huissiers*, who take them to the president, where they deliver their message, and then return in the same way.

‘The tribunes for strangers consist of three or four rows, one above the other, and separated from the members by a passage only, with

with a balustrade ; by this passage the members go to their seats. Curiosity has already led us there three times ; but I cannot say that the debates have to us, as strangers, afforded much amusement, or been in the least interesting, as they have hitherto related to the finances and regulation of specie.'

A prior observation is thus confirmed at p. 206 :

' A friend who undertook to cater to our curiosity, seemed little to relish our church-going propensities, and judging perhaps of our taste by his own, took us, with apparent satisfaction, across the several *balles*, or markets, that we might see how abundantly this metropolis was supplied ; and meaning, no doubt, to convince us by ocular demonstration, that the *starvation* of the French nation was easier talked of than effected.'

Pursuing the accustomed route from the capital, through the cities of Sens and Dijon, without any material incident, we find our traveller in the *then* happy Switzerland. As she passed through the frontiers, she could not but observe with regret the frequent vestiges of war, on which she makes this very striking remark :

' I must confess, that the ruins of the castles built during the feudal system never affected me like these modern ones : I considered them as picturesque objects, and, without adverting to what reduced them to neglected and mouldering ruins, I was pleased with their effect in the landscape. But not so the *ruins* that now come daily before our eyes : these are not ivy-mantled, but bearing all the naked marks of violence ;—these do not relate to " tales of other times," but are produced by the shocks and convulsions of yesterday. I seem to be walking among the desolations occasioned by an earthquake, whose tremendous violence is scarcely spent.'

Occasional conversations with various characters convey to us the best idea that we could form of the public sentiment in France. We could easily and with pleasure extend our extracts, and at the same time, we doubt not, increase the satisfaction of our readers : but we are obliged to conclude, with the advice which we believe they will very willingly adopt, that they should peruse the whole of the volume for themselves : for, if they find in it neither the learning of Mrs. Piozzi, nor the *connoisseuse-ship* of Lady Miller, nor the spirited sentiments of Miss H. M. Williams, they will listen to the advice of a woman of probity, benevolence, and worth, detailing interesting events with the proper simplicity of a narrator, rather than with the officious additions of the dogmatical theorist ; and forming altogether an instructive, animated, and engaging detail.

ART. XIV. *An Essay on the different Modes of Communication by Signals*; containing an History of the progressive Improvements in this Art, from the first Account of Beacons to the most approved Methods of Telegraphic Correspondence. By J. Gamble, A. M. Chaplain to His Royal Highness the Duke of York, Fellow of Pembroke College, Cambridge, &c. 4to. 12s. Boards. Miller, &c.

THE first official information of the machine, to which the French have given the name of Telegraph, is contained in Barrere's report of the 15th of August 1794; in which he states that "the newly invented telegraphic language of signals is an artful contrivance to transmit thoughts, in a peculiar language, by the help of machines placed at different distances."

The first intelligible account or description, however, Mr. Gamble here informs us, 'was received from a prisoner, taken when the Duke of York's quarters were at Berlicum the latter end of August 1794; in whose pocket, Captain Brinley, assistant adjutant-general, had found a rough drawing and description of the instrument, which he showed to me as a curiosity.'

In September following, Major Gordon brought to his Royal Highness a complete working model, with the alphabet, which he had received from Leige. Of this, which the author believes to be the first that was sent to England, he has given a description.

On his arrival from the Continent in January 1795, Mr. G. mentioned to the Duke of York his ideas on the means of improving the French telegraph. A model was completed early in February, and left at York-house, and was there inspected by several of the first military officers. Shortly afterward the author printed his *Telegraph Observations*, of which copies were sent to the Admiralty Office, to the Navy Board, and to the Royal Military Repository at Woolwich. In the summer of the same year, a telegraph was erected by order of the Admiralty Board, as appears by Mr. Gamble's account, and under his direction, on Portsdown, near Portsmouth:—but, shortly afterward, the author was informed, (and of which he complains,) without receiving any previous notice of such an intention, that the Admiralty had adopted a telegraph *invented* by Lord G. Murray *, on principles that were similar to but deemed more comprehensive than those of Mr. G. as it contained six divisions; whereas the author, in his plan, had proposed only five. Mr. G. expresses himself not perfectly satisfied with the conduct of the Admiralty towards him, and observes that they might have spared him much trouble and ex-

* Our readers may recollect a similar complaint, on the same subject, laid before the public by the ingenious Mr. Edgeworth, Rev. June, 1797, p. 235.

pence, and also have saved to the public the charge attending the experiments made under his direction at Portsmouth.

The author is of opinion that

‘ The sails of a windmill probably suggested the first modern idea of this instrument ; as on the coast of Suffolk it is well known that windmills have been used time immemorial, by the smugglers, for the purposes of secret correspondence : and considering the great intercourse between the Dunkirk and the Suffolk smugglers, it was probably an invention of reciprocal utility. This conjecture is, in a great degree, confirmed by the accurate observations of my friend, Col. Congreve, whilst we were in camp near Menin, the latter end of the campaign 1793, when he remarked, that the operations of the enemy appeared to be directed by the positions of a windmill on a hill opposite to Vervick. To give greater distinctness, and to multiply * their number of signals, they had destroyed two of its opposite sails ; so that those remaining precisely represented the suspended beam, described by Vegetius ; and also the present French telegraph without its end arms.’

The first section of the present publication contains an account of the signals used from the earliest mention of beacons, to the fall of the Roman Empire. In tracing the progressive improvement of signals, the author is apprehensive that many will think that more labour has been bestowed than the subject may appear to have deserved : for which, he says, ‘ I shall offer no other excuse than that it has verified the observation of the learned Bishop of Landaff, in proving one of those *difficiles nugæ*, if not that *stultus labor ineptiarum*, in which the mind being once entangled, the pursuit has not been easily abandoned.’ Though we repeat it, we do not join with the author in this censure of his performance, but rather agree with him in another observation which he has made, (in the *Introduction*,) that

‘ The common excuse for not studying the old writers on the art of war is founded on the mistaken idea, that, by the invention of gunpowder, and the consequent introduction of fire-arms, military discipline underwent so total a change, that no part of ancient science is applicable to modern practice. And it must be allowed that, where the use of cannon is an advantage exclusively possessed by either party, it gives that superiority, which no skill or courage can effectually resist ; and the astonished Indian must retreat before the thunder of artillery. But when opposed enemies have equal experience in this art, and are thus again reduced to a level in point of weapons, it is certain that many of the stratagems and manœuvres

‘ * Another mode of multiplying the appearances from the same windmill caused a report through the army, that the French had hanged a man to one of the sails ; but which, on closer inspection, proving only a sack stuffed with hay, was undoubtedly suspended as a signal.’

recorded in the histories of ancient generals may be consulted with advantage.'

The division of signals by the antients was into those addressed to the sense of hearing, and those which were addressed to that of vision. Of what was in use in early times, Mr. G. has collected, as well from Scripture as from various antient writers, many curious particulars. The most simple signals are those which were confined to one preconcerted object: but it appears that methods, which were capable of varying intelligence, were in very early use. Of these the method, quoted from Polybius, of expressing the letters of the alphabet approaches nearest to modern practice.

In the latter part of his work, the author has given descriptions of the different telegraphs lately invented; and among these he thought it consistent with the plan of his present publication, to assign a place to that which was adopted by the Lords of the Admiralty; and likewise to the Radiated Telegraph sent to the West Indies with Sir Ralph Abercrombie in September 1795. To these descriptions, he has added his own observations and ideas of the farther improvements of which he believes the art of making signals to be capable: among which he describes a mode of constructing telegraphs; 'upon a plan of such reduced expence, at the same time with the advantages of being so portable and so easily understood and managed, that probably they will become useful to individuals as well as to governments.'

The work is accompanied with neat and well executed plates; and Mr. Gamble has described the plans, and has throughout expressed his meaning, in a remarkably clear and intelligible manner.

ART. XV. Mr. Roscoe's *Life of Lorenzo de' Medici.*

[See Rev. vol. xxi. p. 204.]

CIRCUMSTANCES similar to those to which we have alluded in the article relative to Mr. Gibbon's works* have retarded the completion of the present; and the reasons for which we now deem it unnecessary, and perhaps improper, to enter into any elaborate criticism on the work before us, so nearly resemble those which we have assigned for the shortness of our concluding observations on Mr. Gibbon's posthumous works, that we think it useless to repeat them. In our former articles, we surveyed all the particular parts of Mr. Roscoe's valuable history, and bestowed on it that praise which the public judg-

* See p. 425 of this Review.

ment has since confirmed. It was our intention to have made some remarks on those parts of the style of Mr. Roscoe, which appeared to us not to correspond with the talents of the author and with the general excellence of the work: but, as we are now too late for the gratification of temporary curiosity, we leave that task to be performed by those permanent critics whom a book of permanent reputation will assuredly attract.

MONTHLY CATALOGUE,

For APRIL, 1798.

METAPHYSICAL PHILOSOPHY.

Art. 16. *The System of Nature*; or, the Laws of the Moral and Physical World. Translated from the French of M. Mirabaud, one of the 40 Members of and perpetual Secretary to the French Academy. 8vo. 4 Vols. 1l. 1s. Boards. Kearsley. 1797.

OF the original of this work, our readers have, long since, seen our account. [Vol. xliii. for the year 1771, p. 542.] The editor gives a very advantageous character of the pretended philosophic and free-thinking author, whom some have confounded with the late Marquis de Mirabeau, who died within these six or seven years: whereas the alleged author of the *System of Nature* died, we are told, at Paris, in June 1760, in the 85th year of his age. No one now believes that Mirabaud was really the author of this system of atheism; a system which, we are sorry to say, is supported by the unknown writer with such considerable but ill-employed ability, that (as we in our former article observed) it was considered as "the Bible of Atheism."

MILITARY.

Art. 17. *A Digest of the Acts of Parliament for raising a Provisional Force of Cavalry* for the Defence of these Kingdoms, to the End of the last Session, 37 Geo. III. With Notes and Observations. By Edward Boswell. Part I. 12mo. 1s. Hatchard. 1798.

This subject has been very little understood, and is here treated in a manner that places it far beyond our comprehension. Mr. Boswell, probably, understands it as well as any body *can*.—Drawing up acts of parliament seems, indeed, a very occult science; and the sacred depositary of the "glorious uncertainty of the Law."

AFFAIRS OF IRELAND.

Art. 18. *A Second Letter to the Earl of Moira* on the Commercial Situation of Ireland. By the Author of a Letter to his Lordship in Defence of the Conduct of His Majesty's Ministers, and of the Army in Ireland*. 8vo. pp. 52. 1s. 6d. Bell, Oxford-street.

This writer endeavours to shew that the trade and revenues of Ireland are in a flourishing situation. In one statement, we apprehend

* See M. R. February, p. 212.

that he is certainly incorrect :—He represents that the consumption of home-made spirits (whiskey) has been a cause of a reduction in the impost duties : but we believe that the fact is that the consumption of home-made and all other spirits was never so small in Ireland as within the last twelve months ; from the desire of the great mass of the people to avoid contributing to the exchequer, and from the exertions of their leaders to keep them from intoxication.

Art. 19. *The Important Debate in the Irish House of Peers*, on the Earl of Moira's Motion for an Address to his Excellency the Lord Lieutenant of Ireland, recommending the Adoption of such conciliatory Measures as may allay the Apprehensions and extinguish the Discontents unhappily prevalent in that Country. 8vo. 1s. 6d. Jordan.

The chief part of Lord Moira's speech is occupied in defending his own conduct, and making a kind of apology for the officers of the army in Ireland, in respect to those atrocities with which the military in that country have been charged. His Lordship speaks thus :

' Under Heaven, I cannot conceive a more cruel and afflicting situation for an officer, than a command in one of those proclaimed and persecuted districts.—When an officer is under the guidance of a magistrate acquainted with the law, and called out to enforce it, his situation is easy : he is relieved from responsibility : but when he is vested with a discretionary power, his feelings are tremblingly alive to his military reputation ; he shudders, lest his loyalty should be questioned, and high notions of discipline strongly seize on his mind, and regulate his conduct ! you touch, by placing him in this situation, the worthiest feelings of his heart ; you touch him on every principle which can animate the bosom of a soldier ; you touch him on his zeal, his honour, and his courage ! Sent into a part of a country with which possibly he is unacquainted, his difficulties are considerably augmented, he entertains all the prejudices of education and early habits, and from being told of the disaffection which pervades the kingdom, he is, of course, inclined to look with distrust and suspicion on the lower orders of the community : impressed with the idea of every man's plotting against the Government, timidity itself is construed into disaffection, and in the dejected and broken looks of a wretched peasantry he flatters himself with discovering the features of revolt and insurrection ! Under this impression, it is easy to account for numberless mistakes and errors—his countenance assumes the appearance of anger, and his actions are marked with animosity ; it is then that the separation between him and the people, which is commenced by the wicked arts of some pensioned informers, is completed by mutual animosity ! to this the estrangement of affection of the Irish officer from the Irish people alone is ascribable ; thus it is that the wound which mildness and moderation might have cured and corrected, is fretted and gangrened by those foul and unworthy manœuvres !'

We cannot help differing decidedly with his Lordship in many of the above sentiments. A brave officer, ' tremblingly alive to his military reputation,' would be the last man in the world to seek for occasions

occasions of attacking an unarmed peasantry; if 'he shudder lest his loyalty should be questioned,' he will not act in a manner that tends to drive his fellow-subjects into rebellion.

Art. 20. *The Speech of the Right Hon. John Earl of Clare*, Lord High Chancellor of Ireland, in the House of Lords of Ireland, on a Motion made by the Earl of Moira, on Monday Feb. 19, 1798. By Authority. 8vo. pp. 87. Printed in Dublin.

It is but justice to say that this speech is in every respect the reverse of that to which it was given as an answer. It is the speech of a bold, intrepid, energetic, and consistent leader, who is determined to defend his post to the last extremity.

Art. 21. *Reflections on the Irish Conspiracy; and on the Necessity of an Armed Association in Great Britain.* To which are added, Observations on the Debates and Resolutions of the Whig Club on the 6th of June 1797. 8vo. pp. 156. 2s. 6d. Sewell.

The affairs of Ireland have of late occupied much of the attention of political speculators in this country. The author of the work now before us, taking for granted the report of the Irish Parliament on the united societies, proceeds to comment on it, and endeavours to shew that there is one grand conspiracy throughout the two islands to subvert all order, all government, all religion, &c. &c. &c. If such a conspiracy does really exist, we are persuaded that it will be ineffectual, since a sufficient number of persons to give it success will never, we trust, be found to combine for such detestable purposes. With respect to any conspiracy that may exist in Ireland for the subversion of the English government established there, and of the Irish aristocracy that support it, we shall not presume to predict concerning the event. If Ireland were put into full possession of her claims; if all religious disqualifications were abolished; if full, free, and adequate representation of the people were granted; and if the guilty were brought to condign punishment by competent tribunals; then we should venture to hope that no conspiracy in Ireland would be formidable.—This author compares the united societies to one of the machines used by the antients for the attack of fortified places:

'In the sieges recorded in ancient history, fortified cities were attacked by moveable towers, constructed at a safe distance, and pushed forward to the walls on rolling cylinders, by a machinery of immense power. They were constructed with several stories; in the lower the engineers and soldiers worked the battering rams, the force of which, when it can be applied against the walls of a town, exceeds every other engine of destruction. There likewise was the post of the miners, who carried on the sap under their foundation. On the top, and safely covered by every contrivance of art, were the archers and slingers; these overlooked the walls, and swept off their defenders as fast as they appeared. The middle stories were occupied by men completely armed; and from this part of the tower they were able to fling a bridge on to the ramparts, and enter the town. This formidable and effective machine was called an Helepolis. The Chevalier de Folard has written on its construction. A Conspiracy organized like that of Ireland, is an Helepolis: and if it can
be

be brought to work, of power sufficient to raze the Citadel of any and of every Legal Government.'

The author asserts that the Irish plot is only a part or section of a conspiracy which has been long carrying on throughout the whole British empire, for the destruction of the constitution and the subversion of property. This proposition he has certainly not made out. The condition of Ireland is different from that of every other part of the empire. The Irishman complains not only of individual but of national grievances. In common with his fellow-subjects of this island, he claims parliamentary reform and the abolition of penal laws: but *they* cannot complain that they have no national government, that their commerce is restricted, &c. &c.

The conclusion of this pamphlet is occupied by recommendations for an armed association, and an account of certain debates and resolutions of the Whig Club.

Art. 22. *A Letter, most humbly and respectfully addressed to His Royal Highness the Prince of Wales, upon the present State of France, &c. With Strictures upon Roman Catholic Emancipation, &c. &c.* 8vo. pp. 63. 2s. Cawthorn. 1798.

This moderate and candid writer has exerted some industry in collecting memoirs of the different administrations of Ireland, from the time of Lord Townshend's lieutenancy to the time present. His system of politics (the main object of which is to compose the existing ferment in the sister island, by committing its administration into the hands of His Royal Highness*,) would probably have been much better received in that country half a century ago than at present: it has not, in our apprehension, sufficient energy for these times.

Art. 23. *An Address to the People of Ireland, on the present Situation of Public Affairs.* 8vo. 1s. Bell, Oxford-street.

This author earnestly calls on the people of Ireland to 'rally round the temple of their laws,' [Parliament,] 'and sacrifice to the urgency of the occasion every feeling disconnected with the immediate happiness of their country.' He conjures them to 'bury those degrading animosities which have too long prevailed in them; and to adjourn to a calmer moment the frivolities of a reform in parliament, and other little abstract notions, which are now artfully pressed on their attention.' He concludes with pathetically exhorting them, 'by the virtues of the national character, by all the enjoyments which constitute their happiness and security, to let the crisis of danger (in the event of invasion) be the moment of unanimity.'—'Emulate,' says he, 'the bright examples of your ancestors, by a noble devotion to the public cause; and shew, that with virtue to enjoy, you have spirit to defend the edifice they erected to dignify your condition,' &c. &c.

* 'The people,' he apprehends, 'would then see, that in an illustrious Chief Governor they had one whose happiness and interest were intimately connected with their own; they would then know that they had a faithful advocate immediately with the throne, and would no longer be apprehensive from the rapacity of the middle man.'

NOVELS.

Art. 24. *The Castle on the Rock*; or Memoirs of the Elderland Family. 3 Vols. 12mo. 10s. 6d. Boards. Symonds. 1798.

These volumes will afford amusement by the variety of characters pourtrayed in them, and by a sufficient diversity of incidents. That story, also, is not without instruction which inculcates virtuous attachments between the sexes, and holds out to contempt and indignation the characteristics of haughtiness, depravity, and want of natural affection amid domestic connections. Though written with no great powers of invention, and distinguished by no uncommon elegance nor vigour of style, this novel forcibly retains throughout the attention of the reader of sensibility; who, at the conclusion of the work, is gratified by the happiness of the virtuous Lord Elderland and his Julia, and of the gallant Captain Glanmore and his Eliza; and also by the disgrace of their proud mother, and that of the vulgar and unfeeling Mrs. Darnley and her daughter. Some grammatical inaccuracies and vulgarisms are indeed observable, and might easily have been corrected.

Art. 25. *Grasville Abbey*: a Romance. 12mo. 3 Vols. 10s. 6d. Boards. Robinsons. 1797.

The conduct of this story displays considerable talents for narration, and is rendered respectable by its general tenor and tendency to discourage immorality. The evil consequences of gaming, represented in the characters of Maserini, of the Count D'Ollifont, and of Cyril, are strongly imagined, and forcibly delineated. We think that the complicated villany of D'Ollifont, however, marks him out as such a monster of iniquity, *nullâ virtute redemptum*, as renders the character a deviation from real life; it was therefore reprehensible in the writer to design it; since such unnatural examples are not capable of producing edification.

As the author of *Grasville Abbey* appears to be possessed of talents, we cannot excuse the palpable imitation of "the Romance of the Forest," and "the Mysteries of Udolpho," which so often occur in these volumes. Should he ever resume his pen, the following observation on imitators, from the most judicious and candid critic that ever existed, may be worthy of his serious attention: "*Enim vero nemo potest equare, cujus vestigiis sibi utique insistendum putat. Necessè est enim, semper sit posterior, qui sequitur. Adde, quod plerumque facilius, plus facere, quam idem.*" QUINTILIAN, *de Imitatione*.

Art. 26. *The Knights*; or Sketches of the Heroic Age. A Romance. 12mo. 3 Vols. 9s. sewed. Ogilvy and Son. 1798.

Not many romances of knighthood have as yet diversified the literature of circulating libraries; and it is with some claim to novelty and originality that an author may lay his scenes in the age of chivalry, and adhere to the costume of feudal manners. This is the case in the volumes before us: the adventures of *the Knights* are indeed wholly fictitious, and not even attached to regular history by the introduction of some celebrated chieftain: but they adhere with meritorious fidelity to that consistency, or poetic probability, which the supposititious events demand. The love of Isefrida for Osberne, the

the friend of her brother Sigefert, which, after infinite distresses and dangers, is crowned by a fortunate union, forms the main knot of the story : of its local execution, the following incident will give an idea:

‘ This day and night, and the succeeding day, were past in anxious expectation. Though the cell was far from the walls of the castle, yet there the hollow tones of the centinels were easily heard. The captives, soon to be no more captives! listened carefully for the appointed signal. Leofrida, for the last time, trimmed her lamp, and gave to the white hare, which had for these two days been her cherished companion, the last cake the constant basket supplied.

‘ Before they left their cell they offered to Heaven a prayer of gratitude ; and as they entered the door of the crypt, they threw a look of satisfaction on that scene of captivity, whose horrors they had borne with resignation. A tear of serene delight fell on that floor which they had never moistened with the tears of repining. The Lady Editha sat down on the stairs, while Leofrida, with slow and sedate steps, paced three times the length of the vault. Then leaving her lamp on the pavement near the aperture in the roof, which she supposed was the outlet through which they were to escape, she returned to her aunt, and they waited in calm, yet anxious expectation, the means that should be presented for their delivery. A low noise was soon heard at the aperture, as of removing the bushes ; and in a few minutes a small ladder, used in scalade when the attack was directed against low walls, was let down. They hastened to the spot ; the Lady Editha ascended first, with fearful yet steady steps. Leofrida, who would not leave the little animal which had been the instrument of her rescue, to perish in the dungeon from which it restored her, tried to ascend, holding it in her arms. The steepness of the position in which the ladder stood, which could not, from the aperture being in the bending of the arched roof, rest against the wall, prevented her from thus proceeding ; and scorning to let fall her gentle friend, she was obliged to descend. The voice of the Lady Editha, in accents of piercing anxiety, chided this delay ; but Leofrida was steady in her gratitude ; she folded the white hare carefully in her mantle, and suspending it round her neck was going again to ascend—when, as she placed her foot on the ladder, it was hastily drawn up, and all above was profound silence.

‘ Despair, for the first time, seized the faculties of Leofrida—she shrieked ; she called on her beloved, her lost companion ; on the unknown Knight ; but all in vain ; no answer was made ; no voice, not the lowest whisper was to be heard. She gazed with straining eyes to see the ladder again descend ; but the deadly silence, the gaping aperture, mocked all her cries. She continued for a long time immovable on the spot ; the image of that friend, thus unaccountably torn from her, tortured and distracted her imagination more than the solitude, the hopelessness of her own dreadful situation. She sunk at length on the ground, overcome with the force of her fruitless exertions ; nor awoke from the stupor of her distress till morning gleamed through the vault. The noise of the customary basket descending into the cell, roused her to a keener pang of agony. Where now was the revered partner of her scanty meals ? A groan of torturing apprehension

apprehension burst from her oppressed bosom, nor could she try to rise and unload the small freight hitherto accepted with thankfulness. The white hare, which had partaken the frugal repast the two last days, remembered the signal, and roused his wretched mistress from her trance by running into the vault with a wheaten cake in his mouth. He approached Leofrida (for by unwearied arts she had, though in so short a space, tamed his timidity) and dropped the little spoil he had pilfered at her feet. She was touched. She started up.—Yes, gentle friend, said she, thou seemest to reprove my despair.—Thy mute affection bids me live and hope. The natural sanguineness of disposition aided this impulse; and, rising, she hastened into the cell. Sighing she took out of the basket the pittance of daily food, and, sitting down, shared it with her dumb companion. The coarse regale now wanted that relish which patience had hitherto bestowed; and as she reluctantly swallowed it, not selfish repining, but the tears of alarmed affection rendered the morsel bitter.

‘ The last sacred advice of her honoured mother helped to revive her drooping soul; and fortitude in her own misfortunes was now not a difficult task. But terror and alarm at the separation from her constant friend and guide, rankled in her tender heart; and a tumult of surmises at this last occurrence, the most strange of all the mysterious train of afflictions she had lately suffered, confused her restless ideas. Thus she passed the day, and evening approached. The darkness of these subterranean spaces recalled her thoughts to her almost extinguished lamp. She flew to trim it, and drained the last drop of oil from her pitcher. The scanty supply scarce fed the feeble flame, and she feared to lose this poor consolation. Am I then doomed, cried she, to pine an unpitied captive in these dungeons! In solitude, darkness, and ever-ceaseless anxiety for the fate of those I most love, must I exist, buried from their search? Agonizing as was this idea, Leofrida was still ardent; still resolved to support suffering, and to deserve at least to suffer no more.

‘ She carried her small supper into the crypt, her favourite apartment; and sitting down beneath a pillar, with her little companion by her side, she raised her eyes to Heaven, and could have eaten it with satisfaction; but the memory of her much-loved companion started across her soul. Yet perhaps she is safe, cried she—is rescued from the wretchedness in which I am so strangely left. A train of pious musing then solemnized her thoughts, and led her from scenes of human woe to future felicity.

‘ Lost in her meditations, she was become almost insensible to the present objects, when a loud clanking, as of shaken armour, echoed through the vault. She started, and looking round, perceived on the ground a folded parcel, and something that glittered. They had been thrown through the aperture; she hastened to take them up, and found a long surcoat, such as worn by warriors when the weather is inclement, and a helmet without the bearer; a mantling of purple silk was fastened to the casque; and as she took it up, she discerned written on the inside of the vizor, “ Trust once more—the Lady Editha is safe:—to-night at midnight wear the cloke and helmet, and wait at the door of the cell.”

A Sketch of the Manners of Knighthood, added to the third volume, is neatly executed, and might better have been prefixed to the work, as it contains the elucidation of some usages introduced.

POLITICAL, &c.

Art. 27. *Considerations upon the State of Public Affairs at the Beginning of the Year 1798.* Part the First. FRANCE. By the Author of the Considerations, &c. at the Beginning of the Year 1796 *. 8vo. pp. 69. 1s. 6d. Rivingtons, &c.

The author of this elaborate and elegant production differs, in his opinions on the French revolution, from most of our statesmen and political writers. He maintains that we are struggling for power instead of opinions; he considers the earth as *over-run* rather than *corrupted*; and the fences of nations as thrown down by cannon and soldiers, instead of governments disturbed by novelties and philosophers; he does not dread the French revolution, but the French greatness.—So far he differs completely from Mr. Burke, and a great part of administration. He disapproves of the conduct of ministers in the negotiations for peace, for having proposed unwise and dishonourable terms; and he reprobates the opinions of all those anti-ministerial persons, who desire peace with France before her power shall be so far reduced as to render a peace lasting. He thus describes and reasons on the measures pursued by the enemy during the war:

‘ Looking, therefore, to this state of things, I think nothing worth serious enquiry in the state of France, but the capital she possesses; the fuel and materials of a war, doomed never to expire but with the substance it consumes. Having climbed her meridian arch of anarchy, and high in her mid-career of rage and ruin, she has set fire to the pillars of the earth, and decreed the general conflagration. Happy for mankind that she has nursed the flame with so much of *her own*. Happy that she fans it still from her own lungs, and supplies it with her own cinders. Like the giants of antiquity she has made the war with her fields and soil,—she has hurled her forests and her mountains at her enemy,—here she devoted a navy, and there an army,—here she immolated her commerce, there she severed her colonies. Feverish with guilty fears, and haunted by the furies of her impiety, she lopped her own members, and struck at her own vitals;—one blow amputated her nobility, another her clergy, a third her merchants, a fourth her fleets. Her great measures, as she called her great crimes, required now a class of age,—now a description of citizens,—now a description of property: and all as sacrifices and victims; all integral portions and members of herself, and all irrevocably doomed and devoted. Who has heard of bounties for the navy, or the line,—who of lots for the militia? The requisition swept off the population of the country, without detail or distinction. Who of finance and taxes? Confiscation, plunder, auctions, supplied every thing.’—

‘ From the capital, therefore, of his population, deduct the flower of his fourteen armies, who have left their bones in the fields and hos-

* See M. R. for February 1796, p. 200.

pitals of Lombardy and Germany, a capital he misses with faintness and debility, and which cannot be repaired from the sheep's blood of Italy or Flanders, a vile experiment, and perhaps fatal. Deduct two-thirds at least of his manufactures, and one of his husbandmen : above sixty thousand persons once employed in the receiving and defrauding of his revenue, five-sixths of his military and mercantile marine : one half of his nobles and priests, the deplorable and incalculable mass of infants, of aged, and of women, who have perished for want of succours ; deduct those who have died in jails and hospitals of neglect and famine ; deduct his murdered and his fled.'

The author's idea, that the power of France has been diminished in proportion to the diminution of the number of her people, unfortunately does not appear to be well founded. No one is ignorant that armies are more formidable from their discipline, skill, and *practised courage*, and the science of their officers, than from their numbers. The very measures, which our author represents as enfeebling the enemy, augment his power. If the repeated requisitions have diminished his population, they have made it ten times more formidable, by rendering it a complete military mass.

In the following passage, we conceive, the projects of the enemy against these countries are treated too lightly.

'To me, I confess, the menaces of the French appear like those of other madmen. The ravings of the Luxembourg are like the ravings of the Bicêtre—Do this, or give me that, or I will stab or drown myself. Yield to me, says France, or—what? I will come and perish on your shores :—throw down your arms, or I will dash myself upon your coasts ;—worship me, or I will devote hecatombs of my own children ;—acknowledge my superiority, or I will tear out my own vitals! This I consider as the real sense and meaning of her state papers, of her public declarations, if that can be called sense and meaning, which is the very paroxysm of delirium and folly.—I cannot dread the madness of an enemy, I think it rather our own safety and our own arms. Can I see with trepidation or regret his legions rotting in the marshes of Calais and Ostend, or blighted upon the bleak hills of Normandy? Can I regard 'the army of England,' but as our glory and our prize, if ever (I know not by what help from heaven or from hell) it were to be embarked upon the channel? Shall we hesitate to provoke, and call, with our prayers at least, that glorious issue of the war, in which we may all partake ; but which, without some power above us shall obscure and worse-confound, and impel the enemy upon his ruin, we dare not hope for?'

Does the author forget that Gen. Hoche (probably without any assistance 'from heaven or from hell') found means to embark on the Channel 16,000 men, whom the elements only prevented him from landing in Ireland? Does not every one, who reads the daily accounts from that country, see reason to apprehend that, if such a number, or the half of such a number, were to land there, they would be joined by multitudes of the disaffected, and would leave behind them, at every step which they advanced, a covering army in the body of that description of the people?

Art. 28. *A Serious Address to the People of England, on the Subject of a Reform, and the Necessity of Zeal and Unanimity in Defence of their Country.* By James Johnson, Esq. 8vo. pp. 63. 1s. 6d. Longman. 1798.

This pamphlet, written in a clear and correct style, contains many reasonable remarks, and is not destitute of moderation, from one who is a decided Antigallican. The following passage should be perused with attention by every one of his Majesty's ministers :

' Much pains have been taken, I am sorry to say it, by people, who call themselves friends of Government, to blend and confound the meaning of *reformer* and *revolutionist*. Yet surely the import of these two words is widely different. A *correction of abuses*, certainly, does not imply a *total change and overthrow* of the constitution. A man may be an advocate for the former, and yet avow hostility to the latter, without forfeiting his claim to consistency. I would wish to see the power of the state renovated by undergoing a *reform*, but not the smallest *change* whatever take place in our political establishment.

' In the present embarrassed state of our finances, under the present heavy load of taxes, tending almost to inspire despondency, and to unnerve the arm of industry amidst the middle ranks of life, the necessity must appear of a general retrenchment, as well in the several departments of Administration, as in private expenditure. Let patent places, superfluous offices, and sinecures be annihilated. Let the long list of gentlemen pensioners be revised and amended; and none allowed to receive an annual salary from the state, who has not a claim on its gratitude, as the reward, either of some useful discovery, or of some national service. It would afford me no small pleasure also to see, under our present pecuniary difficulties, Ministry themselves, who annually receive large sums, to which I do not mean to affirm, that they are not justly entitled, as a compensation for their services to the state; men, who, like the Duke of Portland, possess immense private property, more than sufficient to support their domestic establishments with becoming dignity, come forward, and make, in the true spirit of patriotism, a voluntary surrender of all their official emoluments to the national service. Let them stand forth in this generous and disinterested manner, and serve the nation without fee or reward. Such noble conduct, such gratuitous service, would speak a language more forcible, and raise the public spirit more sensibly, in support of the war, than all the political pamphlets, and all the declamatory speeches, which have issued from the press for that purpose, during the course of the last five years.

' And as the present war is continued, avowedly for the protection of property, let men of fortune advance foremost in the list, and sacrifice, voluntarily and cheerfully, on the altar of their country, a part thereof, to ensure the preservation of the remainder.'

There never will, we apprehend, be a general exertion for the country's defence, if those who are most interested in it will not fairly come forwards and bear their just share of the public burthen.

Art. 29. *The Fourth Report of the Society for bettering the Condition and increasing the Comforts of the Poor.* 8vo. pp. 72. 1s. Becket, &c.

This Number, like all the former, abounds with information useful to those who have either time or money to employ in the service of humanity. Here are various accounts of soup-shops, schools of industry, improvements in the management of workhouses, &c. for which we wish our readers to consult the pamphlet itself. In particular, we would recommend to their attention, an abridgment of Mr. Gilpin's account of the management of the new workhouse at Boldre in the New Forest. These institutions, in nine parishes out of ten, perhaps, require serious inspection and reformation: for, as *was* the case at Boldre, the parish rates are generally very high, yet the provision for the poor is uncomfortable and inadequate: instead of which, as *now is* the case at Boldre, the parochial receptacle might be an object of desirable attainment, and the parish poor-rates be diminished more than one half. Indeed, we have no doubt that they might be *totally annihilated*, and the labour of the poor be a profit to the parish, while their own health and comfort might be consulted, were proper attention paid and due economy observed.

Art. 30. *A Chapter to the English Multitude.* By one of the People. 8vo. pp. 40. 1s. Symonds.

This champion of aristocracy has dedicated the present chapter to the purpose of shewing that the doctrine of all men being born free, and entitled to equal rights and liberties, is absurd. The following specimen will enable our readers to estimate the weight of this logician's metal.

' No such thing in nature (says he) as equality to be found. If man survey all the works of nature, he will find no equality. Every thing is unequal. Lofty mountains, high hills, low vallies, the roots, trees, and fruits of the earth, are all unequal in figure and goodness; metals and precious stones are all unequal in value, brilliancy, and use. Is there no difference between a sour crab, and the delicious flavour of a pine-apple? Yet they are both called, in common language, apples. Are not herbs, plants, bushes, and trees, some higher than others? Do they not all differ in what they produce? Is there not a much greater quantity of common and ordinary fruits than of those which have the most exquisite flavour? Does not nature produce an immense quantity of common apples, pears, and plumbs, and a small portion of nectarines, peaches, and melons? The most precious things are most rare.

' Does not this shew that all things are superior or inferior, and that none are *equal*? Even the very oranges or other fruits growing on the same tree are never equal in goodness: therefore, in herbs, flowers, trees, fruits, &c. there is no *equality*.

' Whoever examines all the beasts of the earth, the fishes of seas or rivers, the birds of the air, the insects, and every other production of nature, will find, there is no *equality*.

' The great author and creator of nature seems, by his wondrous works, not to permit *equality* to exist. How vain then is man to

suppose the possibility of *equality*? Or how can *equality* exist in the world? There is no such thing in nature as *equality*, and if *equality* be not in nature, it never can exist in man. This shall be clearly proved :

‘ NO EQUALITY IN HEAVENLY BODIES.

‘ From earthly things let the brilliant heavenly bodies be examined. The sun exceeds in brightness all other luminary bodies, the moon is next in glory ; the ancients considered them, as the king and queen of the empyreal heavens : the stars are next in brightness ; but some, like men, are greater, and shine more brilliant than others. Comets with tails of fire, now and then appear, which run with the rapid speed of heavenly messengers. Do not all differ ?

The author should be informed that the advocates of political equality have never maintained the existence of physical or intellectual equality among mankind, nor is it necessary for the support of their doctrine. They contend that we are all entitled to equal rights, equal protection from the laws, and equal consideration in the constitution of the country.

Art. 31. *An Address to the Landed Interest, on the Deficiency of Habitations and Fuel, for the Use of the Poor.* By William Morton Pitt, Esq. M. P. 8vo. pp. 51. 2s. 6d. Elmsly and Bremner. 1798.

The exertions that have been made for the abolition of the slave trade, though they failed in the principal point, have at least obtained much better treatment for the negroes than they had ever before experienced. A similar good consequence appears to have resulted from the persevering labours of those, who have endeavoured to meliorate the general condition of the people of this country, by reforming its laws. Some of the persons who have opposed the desired reformation exert themselves to prevent it, (certainly in a much more laudable way than by heaping calumnies on its advocates,) by giving physical comforts to those to whom they will not allow political privileges. The present tract proposes that convenient and roomy cottages be constructed for labourers, that fuel be provided for them at a cheap rate, that they may each be allowed to possess a garden and some pasture for a cow, and that the rent of the improved cottages be no more than the interest of the money expended to build them.—The following observations on the poor-laws and poor-houses are but too just :

‘ Let us first consider, whether it be just to compel men to remain in any particular parish, without securing to them the power of providing themselves and their families with the common necessities of life, and especially with habitations. They have no resource (if they cannot prevail on some other poor persons to receive them, and to share with them houses seldom calculated to contain two families) but to be taken into a wretched poor-house, there to associate with the old, the infirm and decrepid, idiots and insane persons, the idle and the dissolute, loathsome from filth, and infested with vermin. They are crowded together without discrimination of sex or character ; and, having the worst examples constantly before their

their eyes, is it surprising that many become corrupt and depraved!

'This is no exaggerated account of parish poor-houses in many parts of the kingdom; they strike horror into the breast of every stranger who approaches them. Indeed it is the avowed and premeditated design of the overseers in many country parishes, to render these houses objects of disgust and dread, with the view of deterring the poor from applying for relief; refusing them, *illegally*, any assistance, if they do apply, (see 36 Geo. III. c. 23) unless they consent to reside in them. Whence it often happens, that many of the more deserving amongst the poor suffer extreme want, rather than be driven into those dreary mansions; whilst relief is afforded to others who are not so well intitled to it, but who, having less regard to decency, comply with the terms offered. And, indeed, it may be observed in general, that one of the greatest abuses in the execution of the poor-laws is, that a distinction is seldom made between the dissolute poor, whose indigence arises from their own depravity, and who are deserving of punishment, and those of a contrary character and disposition, whose distresses have been caused by ill health, accident, or the number of their children: thus, instead of reward being bestowed on merit, the worthy often fare less well than the worthless.'

An appendix contains many useful remarks on the working-schools and Sunday-schools for poor children, in Chester. We earnestly recommend this pamphlet to the persons to whom it is addressed. They can never too often be told that property is founded on laws, and laws on public opinion.

Art. 32. *National Danger, and the Means of Safety.* By the Editor of the Annals of Agriculture. 8vo. pp. 73. 1s. 6d. Richardson. 1798.

In this pamphlet, of which some parts have already been published, Mr. Arthur Young urges with much force the necessity of arming all the men of property, and most other persons, for the defence of the kingdom. He inveighs, with equal severity and justice, against those who, principally interested in the public welfare, throw the whole burthen of its protection from their own shoulders.

'I look with regret and amazement at the apathy of mankind, crowding to places of public amusement, and pursuing, with unconcern, all the common gaieties and pleasures of life, which ought to be flat and insipid to minds of the least energy, when unaccompanied by any effort to add to the national security: for government to see men in the vigour of life, at such a moment, loiter away their time, and others applying it to every thing but the defence of themselves and their families, and yet move not a finger to awaken and inspirit them, is a lamentable spectacle.

'While the individual Jacobins are exerting themselves with all the energy of those who have nothing, but hope for every thing from their own activity and vigour, what are the measures taken by individuals of property to protect that which is attacked with unheard-of measures and unabated ardour? Follow the higher classes through

the business, the languor of the pleasures of the day, what are the new exertions, the novel measures, what the provisions of defence; what resources never resorted to before are called into action on the spur of this eventful moment! Nothing:—the morning's lounge or the morning's table, the social dinner, the gay evening, the amusement of former periods. To the eye of anxious penetration, nothing but a stupid indolence seems to lull every mind in indolence and apathy.

An observation occurs in page 65, to which we heartily assent:—it is as follows;

'If the government of France was to be friendly and really peaceable towards (not the people, whom they have hitherto addressed, but) the government of England, our policy and interest would be to second fully the friendship, as it would secure the felicity, of both nations. And on that account it is much to be hoped, that, whenever negotiations are opened, it should very early be understood, that we are ready to take all the products and manufactures of France, without exception, under a moderate duty *ad valorem*, if that country would reciprocally receive the products and fabrics of this. It would not only be a capital inducement to them to make a peace, but it would so intwine the future interest of both nations in the continuance of tranquillity, as to promise a duration of it, more perhaps than any other circumstance. They would gain the market of the richest nation of Europe, and we that of the most numerous. The mutual prosperity of both would be then so much the consequence of peace, that we might entertain some hope of its permanency.'

We have indeed a poor chance of any thing like a permanent peace, unless peace be founded on the basis of *sincere* friendship; and nothing is a better security for the continuance of such friendship between nations, than their mutual interest. Mr. Young shews himself to be a much more profound politician, in the above advice to his country, than if, like many of his political friends, he recommended the destruction of the commerce of France and the avoiding all connexion with her people. The mere pecuniary gain that might attend the trade which he proposes, however great, would be trivial in comparison with the advantages which we should derive, with regard to our national security, by having France changed from a military to a commercial nation.

Art. 33. *The Question as it stood in March 1798.* 8vo. pp. 24. 6d. Faulder, &c.

The question here brought into discussion comprehends the principal objections that have been urged against the British Ministry, with respect to their entrance on the present war,—the mode in which they have conducted their fruitless measures for putting an end to it,—and the very unfavorable consequences that are to be apprehended from its continuance. Much censure is passed on administration, but it is expressed with commendable temper and decency; in language superior to the usual style of our political altercations. In a word, considering the narrow limits within which this compression of historic statements and observations, relative to a question of such stupendous

stupendous magnitude, is crowded, we cannot help distinguishing this tract as one of the most comprehensive and best written publications that we have lately seen on the same much agitated subject.

Art. 34. *The Constitution of a perfect Commonwealth.* Being the French Constitution of 1793. Amended and rendered entirely conformable to the whole Rights of Man. By T. Spence, Author and Publisher of the best Repository of sound and standard Politics, entitled 'Pig's Meat,' and of several Tracts on the Imprescriptible Rights of Mankind. 12mo. 3d. Author, No. 9, Oxford Street.

To those who may wish to preserve a copy of the French constitution of 1793, this little edition of it may be acceptable:—we do not at this moment recollect whether the constitution of the year 1793 be or be not the *last* that has been *established* in republican France.

Art. 35. *The Speech, at Length, of the Duke of Bedford, on the Motion for an Address to his Majesty, for the Dismissal of his present Ministry.* With a Copy of the *Address, &c. &c.* 8vo. 6d. Jordan.

His Grace of Bedford has here condensed all the arguments against the present administration; and has enforced them with great vigour.

Art. 36. *Speech of Lord Grenville in the House of Peers, on the Motion of the Duke of Bedford, for the Dismissal of Ministers, March 22, 1798.* 8vo. 6d. Wright.

In this speech, Lord Grenville endeavours to refute the charges brought by the Duke of Bedford against his Majesty's Ministers; than whom Lord Grenville assures us, he knows not 'where there could be found, even among all the supporters of government, men better qualified, in honor, integrity, talent, and virtue, to fill the arduous situations in which they are now placed.' His Lordship farther observes:

'He knew, that among the numerous ranks of those who had supported the present System, there were many men of the highest integrity, character, and talents; many men of abilities much superior to his, and to whom, whenever it should please His Majesty to place them in his situation, he should readily give way, knowing as he did the steadiness of their Principles in support of the same System in which they had hitherto concurred; though even then, he feared it would not be without some secret regret, that he should see himself no longer thought worthy to share the Dangers and to partake of the Honour of the present Contest.'

Art. 37. *Observations, &c. on an Act passed in the present Session of Parliament, intitled an Act for granting to his Majesty an Aid and Contribution for the Prosecution of the War.* With the Act subjoined. 8vo. pp. 160. 3s. 6d. Bunney and Thompson.

An act of parliament so important in its consequences, and so comprehensive in its influence, as well as so difficult in its interpretation, as that which is the subject of the present pamphlet, required

some remarks and directions to remove the doubts which its length and intricacy must necessarily produce. The author of this publication has furnished a guide that will be found of considerable service in such an undertaking; the observations are written in a clear and distinct manner, and may with confidence be recommended to the attention of our readers. We understand that they come from the pen of Mr. Lowndes, the framer of the bill itself.

Art. 38. *Consequences of the French Invasion.* By Sir John Dalrymple. 8vo. 1s. 6d. Debrett. 1798.

This production describes a number of pictures intended to represent the dreadful consequences of the conquest of this country by the French. The reasons for such a work are thus given in the preface:

‘The relations of events and of their consequences may be conveyed by engravings in three ways:—one is by engraving only a representation of the action. The second is by engraving only the letters which describe the action. The third is to unite both on the same plate. And this is the best way; because, by the aid of letters, the thoughts and words of the actors may be explained, which cannot be done by a drawing alone.

‘Of all the vehicles of information, such engravings are best adapted to the situation and capacities of the great bulk of mankind; many of whom cannot read, or have no time for reading; cannot understand books, or cannot pay for them. I say *cannot pay for them*; for, the contents intended for a pamphlet value two shillings, may be contained in a print value two pence, and sent in a frank, or by post, for a trifle. This is not all: a nation may be instructed in the knowledge of facts, and in the duties of life to be drawn from them, at no expence at all; because both may be communicated on the manufactures of cotton, and other woven stuffs, pottery, and metals, instead of the unmeaning combinations of lines, with which they are commonly crowded.

‘King William, whose whole life was spent in raising and keeping alive the spirit of nations against France, saw well the importance of this vehicle as an engine of state. On the revocation of the edict of Nantes, he spread engravings of the sufferings of protestants in France all over the protestant parts of Europe; by which he added the courage of reason to that of passion in those who saw them; and raised a higher storm against Louis the Fourteenth, than even his own persecutions had done.

‘During the present revolutions of Holland a series of engravings was published, which containing a succession of events, and consequences from them, formed a kind of history, whereby men were taught their duty in public life by their fears and their dangers. Twelve thousand copies were circulated in that country, at a trifling expence. The antidote however came too late for the poison.’

The first Number describes a scene in the House of Commons:

‘One French soldier putting hand-cuffs, and another fetters on the Speaker, whose mouth is gagged with a drum-stick. The rest of the members, two and two, tied together by the arms with cords (Mr,

(Mr. Pitt and Mr. Dundas by the leg and neck with an iron chain which has three padlocks, but the key-holes spiked up). They are all, both sides of the house, dressed in the uniform of the convicts of Botany Bay, to wit, coats of two colours, long breeches, no stockings, and their heads close shaved; French guards opposite to the members, with their hats on; one of whom carries an axe, and a blazon of a death's head on his breast. Two clerks near him with pens in their ears, hanging their heads. Republicans in the galleries waving their hats, in which are triple-coloured cockades, and clapping their hands. An English blacksmith, in his waistcoat and cap of liberty, breaking the mace in pieces with a fore hammer. The statutes tumbled on the floor. The cap of liberty raised high behind the Speaker's chair, with a board below it; upon which is printed, in capital letters, "The House adjourned to Botany Bay, *sine die*." The chaffers and burning charcoal continuing to stand in their present places in the House, but filled with red-hot irons, to sear one cheek of the members before they set off; and the other, if they shall be found guilty, by the verdict of a French jury, of returning to their own country without leave of the French Directory in writing. An English cobbler in a cap of liberty, blowing with a bellows one of the chaffers; the fuel, the journals of the House.

A similar scene is represented in the House of Lords.—The second Number describes Westminster Hall:—'A French soldier pulling one of the judges from the Bench. Some of the lawyers laughing in a corner; the rest exceedingly frightened, and tumbling over each other as they run out of Court. The Judge discomposed; but those persons, whom the affront has not yet reached, bearing it with all the dignity of the Senators of Rome, when the Gallic soldiers, upon a similar occasion, broke into the Senate-house.' The scene of the next is Guildhall:—'A French soldier, with a pistol in each hand, pointed at an Alderman's head; and a French Colonel with one hand pulling a bag of money from the Alderman's breast; and with the other the watch from his pocket; the Magistrate weeping bitterly, but holding the money very fast.' Another print represents 'a row of English husbandmen in tatters, and wooden shoes, hoeing a field of garlic. A tall raw-boned Frenchman, with a long queue behind, like a negroe driver, with a long waggoner's whip in each hand, walking by their side. The husbandmen very sulky, but tolerably obedient and tractable for so short a time; John Bull being a bad lad only when you are good to him.'—We trust that the insinuation contained in the last two lines is as unfounded as it is injudicious.—Another of these caricatures represents 'six French corporals, with six flails, drilling three young Officers of the Guards. In the back ground, a French Serjeant's command, bringing through the outer gate of the palace several veteran English General Officers, of the best families in England, hand-cuffed; some in stars and ribbands, and all in their birth-day court uniforms, to be drilled in the same manner for the English service; in order to introduce into this last service the most perfect equality between young and old, the commanded and the commanding. A brevet presented to each, that, in consideration of their age, it is not expected they are to be employed much

much upon service, but chiefly to be ready, from their different heights and breadths, to serve as standard-men for the measure of serjeants, corporals, and drums, for the 217 French volunteer regiments which are to be raised in England the moment that the Grand French Fleet takes its station between Calais and Dover. All these officers, young and old, showing dangerous signs of disobedience and mutiny, and laying their hands on their swords. The French Republican colours flying in the Court, and the English ones below them, in the same form as is practised to a prize at sea.' In another, the Drawing-Room at St. James's is the scene: 'A French Officer, young, handsome, and richly drest, tearing off a lady of quality's diamond necklace with one hand, and putting his other hand in her breast. The lady gives him a good thumping English box on the ear. One of his companions says, "Ma foy, les Faveurs des Dames Angloises sont bien dures."

The last that we shall mention of these Descriptions is the 8th No. 'Card.—The French Commander in Chief intimates to the City of London, that he, the Dutch Commander in Chief, and their Suites, will do the City the Honour to dine in the Mansion-house, on Sunday next, during Church time.

'Scene—The Great Hall in the Mansion-house. Description—Dutch officers on the one side of the table, and the French on the other—*Circumstances of the Feast*: among others, a beautiful English boy at the foot of the table, begging (in the words of Jane Shore)

"———For Charity's dear Sake,
A little Water and a Bit of Bread."

The General's Aid de Camp at the bottom of the table, to appearance a sensible old man, with one hand putting a large piece of beef, on a fork, into his own mouth, with the other gives the boy a long dry bone. The mother seeing it, says (in the words of Shakespeare), "Ye have no Children." The other French Aid de Camp (a sprightly youth) answers, "Yes, he has plenty, but they are all in the Enfants Trouvés," (in English) "the Foundling Hospital." A poor Highland man and woman entering the hall for charity, are beat back with clubs by French officers. A Belfast weaver whispers in the ear of the Commander in Chief, "Is this your promised kindness to Ireland and Scotland?" The Sheriff coming to inform the Commander in Chief, that near one hundred of the people, French and English, have been squeezed to death in the crowd, receives for answer, "Qu'on enterre les Dougres;" (in English) "Let the scoundrels be buried." Above the chimney-piece of the Hall, two inscriptions of gold, engraved on tables of marble. The first is in capital letters—ENGLISH HOSPITALITY; and below it, "Waste not and want not." The second is in capital letters—IRISH CHARITY; and below it, "*The prayer of the common Irish people in sitting down to dinner*:"—"If any poor thing pass this way, Lord send him here, that he may eat before we do." An English country gentleman, in a great coat, boots and spurs, pointing with one hand to the Inscriptions, and with the other to the French Feasting, cries, "Oh, my God! save the Commonalty of Britain and Ireland, with
all

all their faults, from those harpies" The cap of liberty on a pike driven into the middle of the table; the Aldermen, with towels on their arms, serving as waiters, and French soldiers pricking them behind to make them alert at their duty; but the Lord Mayor absent, being in the Stocks for refusing to serve as butler behind the French Commander in Chief.'

These *designs* may afford amusement to some readers, but we are generally too fond of ridiculing, and railing at, our enemies. Let us lay aside such childish manœuvres, and prepare for the contest like men: if victorious, our triumph will be increased by the manner in which it will have been obtained; and if vanquished, we shall yet be entitled to respect.

The next article is calculated to make much more serious impressions on the minds of its readers.

Art. 39. *A Warning to Britons, against French Perfidy and Cruelty; or, A short Account of the treacherous and inhuman Conduct of the French Officers and Soldiers toward the Peasants of Swabia, during the Invasion of Germany in 1796. Selected from a well authenticated German Publication, by Anthony Aufrère, Esq.; with an Address to the People of Great Britain, by the Translator.* 12mo. 1s. Cadell jun. and Davies. 1798.

This publication is made with the laudable view of putting our countrymen on their guard against any plausible professions that may be made by the French, should they be able (which, to us, seems highly improbable) to obtain any footing in this island, [except such as they lately attempted in Wales,] by way of *invasion*. The examples here produced of their abominable treachery, cruelty, and every kind of atrocious behaviour, are beyond all that we could have imagined of men, or of devils! In truth, their vile deeds are, in many instances, scarcely fit to be related. We are sorry to add, that there seems to be no room for doubt with regard to the authenticity of these accounts. For the credit of human nature, it were to be wished that such details of the horrid consequences of war, in all ages, and in all climes, were for ever blotted from the page of history.

MISCELLANEOUS.

Art. 40. *An Essay on Humanity to Animals.* By Thomas Young, A. M. Fellow of Trinity College, Cambridge. 12mo. 3s. sewed. Cadell jun. and Davies.

We recommend this pathetic and able advocate of those who cannot plead for themselves, to the serious attention of readers of all descriptions. Those who have the education of youth cannot too frequently inculcate the lessons of humanity contained in this essay; as it enforces truths which no rational being can either controvert or overlook; and which total insensibility, or unjustifiable inattention, alone can for a moment obscure. Though the sportsman, in the hardihood of his health, may deem these rules of humanity too tender and refined; and though the epicure may treat them with disregard or contempt; yet to a mind undebased by an inordinate love of pleasure, the benevolent arguments of Mr. Young must carry a full conviction.

He

He has judiciously inserted some little histories, characteristic of the affection of animals towards their offspring, which must plead strongly in their behalf with every tender and feeling heart. Take the following specimens :

“ The fly-catcher of the Zoology (the stoparola of Ray) builds every year in the vines that grow on the walls of my house. A pair of these little birds had one year inadvertently placed their nest on a naked bough, perhaps in a shady time, not being aware of the inconvenience that followed. But an hot sunny season coming on before the brood was half fledged, the reflection of the wall became insupportable, and must inevitably have destroyed the tender young, had not affection suggested an expedient, and prompted the parent-birds to hover over the nest all the hotter hours, while with wings expanded, and mouths gaping for breath, they screened off the heat from their suffering offspring.”—

“ Early in the morning, the man at the mast-head of the Carcase gave notice that three bears were making their way very fast over the ice, and that they were directing their course towards the ship. They had, without question, been invited by the scent of the blubber of a sea-horse, killed a few days before, which the men had set on fire, and which was burning on the ice at the time of their approach. They proved to be a she bear, and her two cubs ; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the sea-horse that remained unconsumed, and ate it voraciously. The crew from the ship threw great lumps of the flesh of the sea-horse, which they had still left, upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought it, and dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead ; and in her retreat they wounded the dam, but not mortally.

“ It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast, in the last moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done others before, tore it in pieces, and laid it down before them ; and when she saw they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up : all this while it was pitiful to hear her moan. When she found she could not stir them, she went off, and when she had gotten at some distance, looked back and moaned ; and that not availing her to entice them away, she returned, and smelling round them, began to lick their wounds. She went off a second time, as before ; and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness went round one and round the other, pawing them and moaning. Finding at last that they were cold and lifeless, she raised her head towards the ship, and growled a curse upon the murderers, which they returned

returned with a volley of musket-balls. She fell between her cubs, and died, licking their wounds."

We cordially wish the author all the success to which the merit of his publication justly entitles him.

Art. 41. *Narrative of the Shipwreck of the Juno, on the Coast of Arabia, and of the singular Preservation of 14 of her Company on the Wreck without Food, during a Period of 23 Days.* By William Mackay, the Second Officer of the Ship. 8vo. 2s. Debbrett, &c. 1798.

This very affecting narrative of misfortune the most fatal, and distress the most extreme, appears to be perfectly authentic; and the perusal of it has afforded us that peculiar kind of amusement, mingled with horror, which dreadful accidents seldom fail to produce: especially those of the sort here detailed to the public.—Out of 72 persons on board the ship above-named, 58 actually perished, most of them by fatigue and famine, while they remained in the shrouds, after the body of the vessel had sunken beneath the raging billows, during the course of the 23 days and nights which elapsed before the surviving 14 had the happiness of gaining the land by means of rafts and spars.—Aracan is a part of the dominions of the King of Alva, situated on the N. E. part of the Bay of Bengal.—The narrative is given in the form of letters to the author's father, the Rev. Thomas Mackay, Minister of Lairg, Sutherlandshire, North Britain.

Art. 42. *Gleanings from the Works of Laurence Sterne.* Comprising Tales, Sermons, Letters, &c. Small 12mo. 2s. 6d. sewed. Symonds, &c. 1798.

It has been the fashion, of late years, to collect the most striking passages and papers from the works of the more celebrated modern wits, under the name of "Beauties," &c. The little volume now on our table is of the kind here mentioned; and the name of the author is sufficiently within the favorable recollection of the lovers of humour and pleasantry, to recommend it. A biographical account of Mr. Sterne is prefixed, taken from the collection of his Letters, in 3 vols. See M. Rev. vol. liii. p. 341.

Art. 43. *Canterbury Tales, for the Year 1797.* By Harriet Lee. 8vo. pp. 400. 6s. Boards. Robinsons.

We have perused with pleasure the tales of this lively and ingenious writer, and we recommend them to our young readers as both instructive and entertaining. Of the four tales of this volume, we were more particularly pleased with the second, or 'Poet's Tale:' the narrative of which is throughout characteristic, and sprightly; the events are judiciously chosen and well connected, and the moral is striking and useful. The triumph of virtue and simplicity of manners, over artifice and profligacy, is portrayed in the bold colours of nature, and with the full force of experience. The first, or 'Traveller's Tale,' interests the reader at the commencement: but he will probably be disappointed at the conclusion, which is defective, and apparently abrupt. The two remaining tales deviate too much from common life, to be capable of the same amusement and edification with the others,—and indeed bear strong marks of imitation.

We must add that the fair author of these tales has, in some places, uttered her moral reflections and sentiments with a degree of obscurity. In page 4, the gallantries of the Spanish ladies are thus mentioned: 'Spain, the region of romance! where love has transferred his veil to the fair eyes of his votaries,' &c. 'Light traces of sensibility and judgment wandered over the glare of youth, like clouds upon sun-shine; and gave his character a graceful shade,' &c. and 'to say truth, Mr. Mortimer's character, when *immatur'd* by adversity, did not seem to demand or deserve superior regard,' see p. 48 and 9. 'To him, therefore, day after day passed smoothly on; while every setting sun left the mental as well as natural horizon embellished with a thousand brilliant vapours, which the rising one renewed,' &c. p. 78 and 9. 'Feeling that indefinable union,' &c. p. 61 and 2. in the former of which pages the word 'father' is termed an epithet.

These instances of affectation in style we have brought forwards to deter the ingenious authoress from falling into what is called fine writing. The judicious management of metaphors, and of other ornamental figures of speech, is more difficult than is generally imagined by noviciates in literature. Miss L. indeed, is one of *the professed*.

MEDICAL, &c.

Art. 44. *A New System of Physiology*, comprehending the Laws by which Animated Beings in general, and the Human Species in particular, are governed, in their several States of Health and Disease. By Richard Saumarez, Surgeon to the Magdalen Hospital. 8vo. 2 Vols. 14s. Boards. Johnson, &c. 1798.

It is as little agreeable to us, as it can be to the author, to be under the necessity of comprising within a few sentences our account of any work, which has cost much time and labour in the composition; and which, from the importance of its subject, might seem to demand minute attention. This necessity, however, unavoidably occurs, when, under the pretence of novelty, the public is presented with no more than a compilation of facts already well known, formed into a system by a writer who is defective in that clearness of arrangement, and that precision of fundamental ideas, which are absolutely requisite to give value to such an attempt. In this case, to fill our pages with an exact analysis, or an elaborate critique, would be equally wasting our reader's time and our own; and we think that we perform our duty better by a brief annunciation of the contents, than by a particular investigation.

Every one, who has speculated on the philosophy of created beings, must have made the distinction between animate and inanimate matter: but how to conceive the change and gradation from one to the other must have struck him as a difficulty, to the resolution of which the human faculties are probably unequal; and in proportion as he is a true philosopher, he will be sensible that nothing is gained by the substitution of terms for ideas. Mr. Saumarez appears to have completely satisfied himself by the assumption of a *vital principle*, that is to account for all the phenomena by which living differs from dead

matter; not considering that it is not the *fact*, but the *mode of accounting for that fact*, which is the point in debate. He is thus led to a kind of mystical jargon, which, if it conveys any precise notions to his own mind, will fail, we imagine, of doing so to those of any of his readers. Of the plan of his work, it is not in our power to give any clear view, since the author himself seems not to have had any. The heads of the chapters afford a most singular mixture of general and particular topics, in which it is very difficult to trace any connective train of thinking. Many of them are such as no one would expect to find in such a place. Several, however, contain anatomical and physiological matter both curious and entertaining: but it must also be acknowledged that the writer makes no scruple of quoting largely.

Art. 45. *The Art of prolonging Life*. By Christopher William Hufeland, M. D. Public Lecturer on Medicine at Jena. Translated from the German. 8vo. 2 Vols. 10s. Boards. Bell. 1797.

As we gave a review of the original of Dr. Hufeland's work, on the interesting subject of prolonging human life, in the twenty-third vol. (p. 505) of our Review, *N. S.* it will not be expected that we should circumstantially resume the subject on account of the present translation. We had then no presentiment of its re-appearance in an English dress: but, as the author wrote his book in plain, easy, *unmedicated* language, it is probable that this production will be as generally acceptable in this country, as, we understand, it has been abroad.

Art. 46. *Enchiridion Syphiliticum*; or Directions for the Conduct of Venereal Patients. By A. P. Buchan, M. D. 12mo. 2s. 6d. Johnson, &c. 1797.

As far as it can be a desirable thing to give those, who are not to be entrusted with the *cure* of their malady, some general notions about it, and to provide them with a few rules for their own management in diet and externals, this little work, which is sensibly written, may be of use: but perhaps no disorder requires so much *implicit confidence* in the physician, as that which is the subject of this pamphlet; and indeed we cannot look on its *real intention* as any other than a mode of introducing the writer to public notice.

POETRY and DRAMATIC.

Art. 47. *Knave or not?* A Comedy: In Five Acts; as performed at the Theatre Royal, Drury Lane. By Thomas Holcroft. 8vo. 2s. Robinsons. 1798.

The author of this play complains, in his preface, of the hostile treatment which his present performance experienced on the stage;—chiefly from (as he conceives) the influence of party-spirit. We fear that he has had but too much cause for this complaint, and sorry are we to see that a production in which there is so much to commend, so many good sentiments, and so much good writing, has been so ill—we had almost said illiberally—received by an English audience. We do not, however, mean to rank this piece among the best of Mr. Holcroft's

croft's dramas: but we wish that it had been allowed a fair trial, on the genuine principles of the British Constitution; which ought to comprehend the amusements of the theatre, as well as matters of more serious concern; whether of a public or a private nature.

Art. 48. *Killarney, a Poem.* By Joseph Atkinson, Esq. 4to. 2s. 6d. Dilly. 1798.

If we were right in the Judgment which we formed, many years ago, when reviewing Mr. Leslie's * effort towards a poetic celebration of the enchanting scenery at Killarney, Mr. Atkinson ought not to deem himself irrecoverably disgraced if he has failed in attempting a theme on which, according to the opinion that we then hazarded, it is impossible for poetry to succeed.

Of all the various attempts to do justice to this wonderfully fascinating subject, it appears to us that none has yet equalled the enthusiastic and happy *prose* description given by Dr. Smith, in his *History of the County of Kerry*, 8vo. Dublin, 1756. See M. R. Vol. xvii. p. 56. *et seq.*—Next in merit we must place Mr. Leslie's poem; hoping that Mr. Atkinson will take no offence at the preference which justice has extorted.—If his poetic powers have failed, it is where those of Thomson and Somerville would, we have no doubt, have proved unequal to so arduous an undertaking.

Art. 49. *The Grove.* A Satire. 4to. 3s. Jordan. 1798.

The author of "the Pursuits of Literature" seems to have brought into fashion a new mode of satire. R. Abuse and ridicule all your brother scribblers,—all the noted actors,—and two or three notorious Lords; and then declare your determination to remain for ever *unknown*; (no bad policy, by the way!) by which means you will infallibly excite the curiosity of the public, and create a good sale for your lampoon. The difficulty, however, may be, as, perhaps, in the present case, (with regard to the *concealment*,) how to excite the requisite curiosity.—We have not yet heard of any considerable inquiry concerning the dashing author of "the Grove," notwithstanding his satirical exhibition, and abundant abuse of about some ten dozen of his cotemporary wits, the play-wrights, actors, party pamphleteers, and "persons of honor †."

Art. 50. *The Progress of Satire: an Essay in Verse.* With Notes, containing Remarks on the "Pursuits of Literature." 8vo. 1s. 6d. Bell. 1798.

The redoubted author of the "Pursuits," &c. has here met with a formidable opponent, "verse-man or prose-man;" and certainly not his inferior in respect to judgment or candor.

The design of this poetic essay is to trace the progress of satire, from its origin in Greece, to its improvement under the Roman

* See M. R. vol. xlvii. p. 216.

† A favorite title among the *wits of the town*, in Dryden's time; when scarcely a new play appeared without a prologue, or epilogue, by "a person of honor," and sometimes they were, sure enough, **HONORABLES**, and even **RIGHT HONORABLES**!

Bards; and thence, to its still higher culture in our own country, by the masterly productions of Pope, Young, a few of their contemporaries, and one or two of our later Poets; since whom, this species of poetry has been so 'degraded, from a system of morals to a vehicle for prejudice and malignity, that it is tempted to attacks on private characters, and to a species of tyranny over literature which discourages laudable exertion, represses modest merit, and poisons the best sources of rational pleasure.' Pref. p. v. The author elsewhere adds: 'The main object of this essay is to shew that satire is perverted from its proper object,—the reformation of morals, or of taste,—when it is applied solely to the topics of the day, and made a vehicle for personal malice.'

Among the corrupters of moral satire, the present writer (himself a satirist) does not scruple to rank the author of *the Pursuits of Literature*; and, accordingly, he is very severe on that performance:—but, for particulars, we refer to the publication at large; the perusal of which, we must acknowledge, has afforded us considerable entertainment;—something more, we mean, than mere amusement.

Art. 51. *The Egotist*; a familiar Dialogue between the Author of the *Pursuits of Literature* and his Friend Octavius. 8vo. 1s. 6d. Murray and Co. 1798.

Another satire on the great, provoking, satirist; in which the author of the *Pursuits*, &c. is made to cut a figure more ridiculous than even *Bayes* in the rehearsal. The dialogue ends in a quarrel between the two friends; and Octavius breaks off the unlucky conference with an angry *farewell*: from which we extract the following as a specimen of the poetry:

'Thy rage, thine arrogance, coxcombic pride,
Malice, conceit, and pedantry;—beside
Thy mean oppression,—and malignant plan,
To mar the *writer*,—but *worse* mar the *Man*,
Makes me despise thy ranc'rous fest'ring heart!'—

Art. 52. *The Sphinx's Head Broken*: a Poetical Epistle, with Notes, to Thomas James Mth*, Clerk to the Q^u'n's Tr^{as}*s^r; proving him to be the Author of the *Pursuits of Literature*. By Andrew Œdipus, an injured Author. 4to. 1s. Bell. 1798.

In this satirical performance, the exulting and vengeful writer professes to have discovered that the gentleman, mentioned as above, is *certainly* the author of the famous pamphlets published under the title of "the *Pursuits of Literature*."—We are by no means convinced of the reality of this notable discovery: but, be the fact as it may, Mr. M. is here loaded with abuse, in return, no doubt, for some scratches which had been received from the claws of the Sphinx, by the 'injured author' of this very angry and scurrilous epistle.

Art. 53. *A Tribute to the Manes of Unfortunate Poets*: in four Cantos. By John Hunter, Esq. Crown 8vo. 5s. Boards. Cadell jun. and Davies. 1798.

This elegantly printed little volume contains, besides the above-mentioned poem in four cantos, a few smaller compositions;—Bal-
: Rev. APRIL, 1798. K k lads,

lads, Epistles, Epigrams, Sonnets, &c. We are sorry that we cannot praise the Poet in terms equal to the commendation which is due to the printer. The tribute which Mr. Hunter pays to the memory of unfortunate sons of the muses appears to have been exacted from him merely by his attachment to the art in which they excelled, and by his concern for those misfortunes which he here laments, and celebrates, in characteristic and elegiac strains not entirely destitute of poetic ornament : but when we have said this, we have little to add : He is not himself an Homer nor an Ovid.

The poets to whose *manes* this poetic tribute is paid are, Homer, Ovid, Lucan, Dante, Petrarch, Camoens, Tasso, Corneille, Spenser, Otway, and Chatterton. The circumstances of neglect or of injury, which marked the fortunes of these celebrated sons of genius, are too well known to require our enumeration : but they are properly detailed and deplored by the present Bard ; whose sensibility, at least, cannot fail of exciting the sympathy of his readers. What he has said of poor Chatterton's ill-fortune * may serve as a specimen :

‘ But see where Chatterton appears,
 Sublime his brow, though few his years.
 With joy ye sons of Britain hear
 His merit, weep his fate severe.
 Endow'd with energy and grace,
 In dazzling glory's dangerous race
 He left his rivals all behind,
 As Pegasus outstript the wind ;
 And reach'd the zenith of renown
 Before his chin was cloath'd with down.
 Exulting fame, in voice of truth,
 Loudly extoll'd the wondrous youth ;
 Whilst he, poor, friendless, and forlorn,
 By fierce contending passions torn,
 With steady hand, with haughty soul,
 Rais'd to his lips the fatal bowl.
 His eyeballs flash, his bosom burns,
 His fever'd brain in anguish turns,
 And life's last lingering spark was spent,
 Ere his fourth lustre's complement.
 So thro' the vast expansive skies,
 Beauteous in light the comet flies,
 But soon it's dazzling splendour fades,
 Involv'd in night's eternal shades.
 ‘ Ye sons of fortune ! who possess
 The ample means to sooth distress,
 Ah ! never shall the sufferer's sighs
 Extort a tribute from your eyes ?

* The story of this unhappy youth, the proofs which he gave of his literary abilities, and the disputes which his extraordinary publications excited among the learned, are still in the memory of many, perhaps most, of our readers.

Whilst you on downy beds repose,
And free from thought your eyelids close,
Him, pale with vigils, wan with cares,
A miserable pallet bears.

Whilst you from various climes invite
Each stimulus to appetite,
His hollow cheek and ghastly stare,
Hunger's infuriate wants declare.

Ye sensualists ! for once be wise,
And honest pleasures dare to prize ;
Away your sordid passions shake,
To reason, fame and honour wake ;
Cease for yourselves alone to live,
And proofs of virtuous manhood give.
Preach to the rocks ! When on their side
The agitated waves divide,
Not deafer are they to the storm,
Than you to supplications warm,
Preferr'd by misery's pleading form.
How long, O Power ! whose heavenly plans,
No ken of mortal knowledge scans,
Shall tatter'd merit be despis'd,
And tinsell'd wretches idoliz'd ?

‘ Ye hapless bards ! whose verse inspir'd,
Whose woes my glowing bosom fir'd,
I've rais'd my voice, I've tun'd my lay,
A tribute to your fame to pay :
And haply if my mind has caught
Your strength of phrase, your depth of thought,
Not idle is my votive strain,
Nor my just tribute paid in vain.’

Of Mr. Hunter's smaller poems, the following sonnet may be given as an example :

‘ Whilst some in search of honour or of gain,
With keel adventurous plough the boisterous sea ;
Or on the narrow breach, or dusty plain,
Court glorious death, or glorious victory ;
Alike from avarice and ambition free,
The love of luxury, and the thirst of praise,
Fair Poesy alone has charms for me :
Beneath the umbrage of her spreading bays
Serene and undisturb'd I wish to dwell ;
Oh ! may she deign my timid hopes to raise,
Oh ! may she love to make my verse excel,
As bright as Dryden's, soft as Spenser's lays.
Tho' to the vulgar coy, oh, maid divine !
Smiling, to me thy bounteous boons resign.’

We shall conclude with a specimen of Mr. H.'s manner of pointing an Epigram :

‘Aspasia’s cheeks in vermeil dress’t,
 With tender love my breast inspir’d ;
 My lips her beauteous roses press’t,
 And took off all that I admir’d.’

Art. 54. *Gresford Vale*, and other Poems. By M. Holford, Author of *Fanny* and *Selima*. 4to. Hookham and Co. 1798.

We discover little in these poems that can please by novelty, or greatly delight by elegance. The verses on *Gresford Vale** seem to contain little that will recommend them to general readers. The odes,—to death, to solitude, and to health,—convey sentiments that are (most of them) too trite to command attention. The same remark will apply to his lines intitled “*Rural pleasures*.” To the sonnets, the praise of Mediocrity can alone be given. One of them, intitled “*the Rose-buds*,” has evaded our strictures by its *obscurity* ; a fault in writing which Reviewers, who are expected to understand as well as to read, cannot pass without censure.—We set before our readers the following sonnet, (although the imitation is obvious,) as one of the most unexceptionable specimens of the poetry which has been submitted to the public in the present collection:

‘Hush’d is the glade ; the moon, serenely bright,
 Pours her mild rays aslant yon hoary hill ;
 No sound pervades the tranquil ear of Night,
 Save the deep murmurs of the falling rill.
 Where yon huge cliff o’erhangs the silent deep,
 And o’er the wild wave bends his awful brow,
 There shall my heart its mournful vigils keep,
 And count the hours which steep’d in sorrow flow.
 How oft have Hope and Fancy smiling strove,
 O’er my sad soul to pour the balm of peace ;
 But Reason tore the wreath which Fancy wove,
 And frowning bade the lovely syren cease ;
 Bade me seek comfort for my aching breast
 In the cold grave, where e’en the wretched rest.’

Art. 55. *The Warning Voice*. 4to. 2s. Cawthorn. 1798.

The Baviad, the Mæviad, the Pursuits of Literature, and other satirical dialogues, which have lately been published, are the models which the present author aspires to imitate by the cast of his sentiments and the spirit of his poetry ; and why should not his *Warning Voice* be heard as well as that of his neighbours ?

‘REMEMBER FRANCE ! what direful havoc ran
 Through all conditions when the rage began,

* In Cheshire : the seat of J. Parry, Esq. The celebration of this very pleasant recess probably took its rise from Miss Seward’s poem on *Llangollen Vale*. [See M. R. vol. xx. p. 151.] In like manner the present performance is inscribed to Mrs. Parry, and Mrs. Ellen Warrington ; the last named lady having an elegant cottage in the same beautiful situation.

That Thrones might stand ; and stand by that alone,
 Which saps all honour, and destroys a Throne.
 Her Nobles saw, of nothing but the form—
 In *mild* Philosophists no gathering storm :
 In all derision, of a changeless God,
 No man unhumaniz'd, no scourging rod :
 Themselves unfitted for the wholesome yoke
 Of Morals, thought the bond with safety broke.
 REMEMBER FRANCE ! ye who would fast uproot
 The strength of nations ; or destroy each shoot
 Which now in this our favour'd Island blooms,
 Perhaps with wild, but still with sweet perfumes !
 Think ye these men, in crimes and outrage born,
 Will more respect Religion than her lawn ?
 Think so, and think it till their hosts invade
 These living shores, and draw the ensanguin'd blade.
 Think so, *good Christians*, till our burning Isle
 Claims the sad grandeur of one funeral pile ;
 And the best relics of our ancient State
 Shall pass those seas where Britons once were great !'

From a note, page 10, we learn that the author felt pain at some speculative observations thrown out by us in vol. xxii. p. 547. It ought to have been consolatory for him to observe that those, whom he considers as hostile to important religious opinions, are nevertheless convinced of the stability of Christianity, and of the rapid growth of a spirit of industrious piety.

Art. 56. *Amusing Recreations ; or a Collection of Charades and Riddles on Political Characters, and various Subjects.* By Mrs. Pilkington. 12mo. 1s. Vernor and Hood. 1798.

To that class of wits and readers to whom charades and riddles are delightful things, there is no question that this neat little volume will prove an '*Amusing Recreation.*'

THANKSGIVING SERMON.

Art. 57. Preached at Great Ouseborne, Dec. 19, 1797, by S. Clapham, A. M. Vicar of Great Ouseborne near *Knaresbro'*. Humbly recommended to the Nobility, Gentry, and Merchants, to distribute amongst their Tenants, Manufacturers, &c. 12mo. 3d. or 2s. 6d. a Dozen. Johnson.

This *political* preacher offers an antidote to the poison disseminated by various *infidels* and *Jacobins* in the minds of the lower ranks. He asserts boldly, and deduces arguments from his assertions : but truth will be found to result less from the collision of assertions, strong as they may be, than from sound and candid ratiocination. We refer merely to some of Mr. C.'s political *dogmata*, and we allow rather the sincerity of his intentions than their probable success as grounded on the present performance.

FAST SERMONS.

Art. 58. Preached at the Abbey Church, Westminster, before the Lords Spiritual and Temporal, March 7, being the Day appointed for a General Fast. By Folliott Lord Bishop of Bristol. 4to. 1s. Faulder.

We shall give the argument, on which this Right Reverend Prelate has enlarged with success, in his own words :

‘ Mark then a nation arrived at a very high point of power and refinement, disturbed neither by external attacks, nor domestic animosities, and in a moral view, you will find these three characteristics of such a situation, a decay of Religion, a profligacy of manners, and a multiplicity of penal laws. The last are strong efforts of human prudence. But do they answer the end designed ? If they did, would nations, after arriving at a certain point of glory, decline so regularly ? The opinion, that every nation contains in it the seeds of its corruption, is a chimera suited to the purposes of poetry, not of argument. To what internal cause then must we attribute the decline, and, at last, the subversion, of empires ? Not to the want of human prudence, for that we see increases in proportion to the profligacy of manners, which calls forth its exertions : the remedy is, in its nature, as strong as the disease : but still there is a want of some superior power to aid and strengthen it. The only one it appears to have lost, is religion. For if all things continue the same, or increase in due degrees, except Religion, and yet the whole system be changed, what cause can you assign for the change, but the decay of that principle, which had once the greatest force, but has now the least, in the system ?’

The general tenor of this discourse is rational, and appropriate to the occasion ; reformation in morals is enforced, sometimes with pathos, and sometimes with reproach, as when it is asserted ‘ that the sternness of British virtue is no more.’ P. 17. Who shall determine whether this observation be general, or particularly applied to the Bishop’s right honourable audience ?

Art. 59. Preached before the Honourable House of Commons, at the Church of St. Margaret, Westminster, March 7, 1798. By C. Moss, D. D. Canon Residentiary of St. Paul’s. 4to. 1s. Rivingtons.

The principal design of this discourse appears to be directed against despondency, and the considering our failure or the great success of our foe as decisive of divine favour. Dr. M. very ably assumes that, ‘ in the sphere of providential agency, nations are taught or reminded of their duty by chastisements more dreadful and of greater notoriety than those with which the individual or the family is visited.’ P. 11. The apparently successful career of that presumptuous nation, with which we contend, is scrutinized with acuteness and force of argument ; the result of which, if it cannot produce entire conviction in some minds, may be highly consolatory to others.

Art.

Art. 60. Preached in the Chapel, Mile-end, Newtown, Stepney. By the Rev. John Cottingham, Minister of the said Chapel, and late of St. Edmund-hall, Oxford. 8vo. 1s. Johnson.

Piously adapted to the occasion; as were the author's two former discourses, mentioned in M. R. vol. xxiii. pp. 118, 120, N. S.

SINGLE SERMON.

Art. 61. *The Christian Sabbath vindicated*, in Opposition to Sceptical Indifference and Infidel Practice. By the Rev. R. P. Finch, D. D. Prebendary of Westminster, and Rector of St. John the Evangelist, in that City. 8vo. 1s. Ginger, &c. 1798.

A serious, impressive, and rational exposition of the design and infinite consequence of the institution of the Sabbath. The preacher has well adapted his discourse to the declining state and melancholy disregard of real religion in these libertine times, and in this country, as well as in most other parts of Europe; to say nothing of the greater and more remote divisions of the globe. Dr. Finch has treated the subject with strict propriety, and with a very becoming as well as earnest regard to its dignity, and to the importance of its influence, under a due observance of its divine appointment, on the minds and manners of mankind.

CORRESPONDENCE.

In answer to *Clericus Westmoriensis*, we have to observe that few of the antient geographers have been translated into English. The most important of those writers are Strabo and Ptolemy, who have their respective merits, but of whom the former appears to us, in the present state of geography and geographical inquiry, to be the more interesting and useful. The work of Ptolemy is translated into Italian; and Strabo is perhaps too extensive an author to be well translated and illustrated by any one pen. Our Correspondent would probably find that part of Strabo, which bears a reference to Africa, peculiarly acceptable to the modern reader; and he would have an opportunity of illustrating the Greek text by notices afforded in modern voyages and travels. The work of Mentelle, intitled "*Choix & Lectures Geographiques*," Paris, 1783, 6 tomes 8vo. and the first volume of Heeren's valuable German work "on the Policy, Intercourse, and Commerce of the principal Nations of Antiquity," Gottingen, 1793, (see M. Rev. vol. xxii. p. 497.) would, in a peculiar manner, deserve his attention. In peaceful and prosperous times, elucidations of antient geography would certainly be well received by the public: but we are fearful, at the present moment, of recommending laborious and expensive undertakings to those who may possibly have very urgent demands on both their time and their money.

Captain

Captain Patton's letter has been received, and it was our full intention to have taken that notice of it to which it is entitled in this Number: we are very sorry, therefore, to be obliged to postpone it till the next month, on account of various interruptions and incidental circumstances.

We beg *Rusticus* to be assured that his arguments have excited neither anger nor contempt, but have been well considered.—We see and acknowledge the goodness of his 'intention,' and the plausibility, at least, if not in some respects the justness of his opinion: but we also see the danger of the extent of *his* principle, as clearly as he thinks he sees the evil tendency of the opposite doctrine. It should be observed that the prosecution of mischievous appeals to the reasoning faculties, which can never ultimately and comprehensively succeed, and the prosecution of immoral addresses to the passions, which produce immediate effect, are quite opposite things:—but the matter is too delicate for discussion at this time and in this place.—*Rusticus*, we hope, will give us as much credit 'on the score of intention,' as we willingly give to him.

If F. B. will consult Johnson's Dictionary, he will probably retract his opinion. We certainly do not adopt it.

The letter of Mr. Moss is before us, but we do not see either the necessity or the propriety of our entering particularly into its contents, or presenting them to our readers.

M. de Latocnaye's work, *Les Causes de la Revolution Française*, was reviewed in the Appendix to our xxiid vol. p. 587. The *Promenade dans l'Irlande* will shortly be noticed.

Other letters remain for consideration.

☞ In the last Review, p. 283, *note*, the quotation from Juvenal is inaccurately transcribed: it should stand thus:

"*Expende Annibalem: quot libras in duce summo*

"*Invenies?*"

P. 347. l. 7. dele '*with*.'



* * With the Review for May will be published,

The APPENDIX TO THE MONTHLY REVIEW, Vol. XXV. containing copious Accounts of various important FOREIGN PUBLICATIONS, with the *General Title, Table of Contents, and Index* to the Volume.

A P P E N D I X

TO THE

TWENTY-FIFTH VOLUME

OF THE

M O N T H L Y R E V I E W

E N L A R G E D.

FOREIGN LITERATURE.

ART. I. *Eloge de BAILLY.* pp. 10. 8vo.—*Notice sur la Vie & les
Ouvrages de CONDORCET.* pp. 20. 8vo.—*Notice sur la Vie & les
Ouvrages de LAVOISIER.* pp. 15. 8vo.

THIS interesting groupe exhibits three of the most distinguished personages whom this philosophic age has produced ;—men whose eminent talents, whose science, eloquence, and philanthropy, have given a lasting impulsion to the fortunes of the human race. They have descended into the shades of inaction, but their memory will live. All who have perused their writings, who have been charmed and instructed by those monuments of genius, must ever deplore their fate ; and when political rancour shall have passed away, their mildness and worth will be acknowledged by a discerning posterity. They were unequal, however, to the trying situation in which fortune had placed them. Though highly qualified to prepare the minds of men for rational improvement, and for the gradual amelioration of society, they were unable to maintain the conflict of civil commotion. To agents impetuous only to obtain the end without scruples about the means, to rougher characters and firmer nerves, it was left to “ ride on the whirlwind, and direct the storm.”

The pieces above designated were composed by the celebrated astronomer LA LANDE, and first appeared in some respectable periodical works at Paris. They are cast somewhat after the plan of *eloges*, but are more succinct and rapid, and contain little besides the chronological enumeration of the principal incidents. We shall select the more striking facts.

JEAN-SYLVAIN BAILLY was born at Paris, 15th September 1736, of a family which had been distinguished painters during four successive generations. He was bred to the same profession, but shewed an early taste for poetry and the belles lettres. Chancing, however, to become acquainted with the geometer *La Caille*, this circumstance decided his genius; and he thenceforth devoted himself to the cultivation of science. He calculated the orbit of the comet of 1759; and, on the 29th of January 1763, was received into the Academy of Sciences. In that year he published an useful and laborious compilation, being the reduction of the observations made by *La Caille* in 1760 and 1761, on the zodiacal stars. He likewise began to consider the theory of Jupiter's satellites, and, in the competition for this prize question of 1764, had a formidable rival in *La Grange*, who already promised to become the first mathematician in Europe. The results of his investigations were collected into a treatise published in 1766, containing also the history of that part of astronomy. In 1771 he gave a most curious and important memoir on the light of the satellites, and introduced a degree of accuracy till then unknown in the observations of their eclipses.

His studies were not confined to the abstract sciences; for he cultivated letters with success. His eulogies of *Charles V.*, of *Corneille*, of *Leibnitz*, of *Moliere*, and afterward those of *Cock*, *La Caille*, and *Gresset*, were much admired. His eloquence pointed him out as a proper person to fill the charge, vacant in 1771, of Secretary to the Academy of Sciences; and under the patronage of *Buffon*, he stood candidate for that enviable place. He failed: but it was the high birth and promising talents of the young *Condorcet*, joined to the active influence of *D'Alembert*, that carried the prize.

In 1775 appeared the first volume of the History of Astronomy, which indeed strews the paths of science with flowers, and in every respect is a most valuable work,—full of animated description, of luminous narrative, and interesting detail. His very peculiar ideas concerning the early state of Upper Asia gave rise to an ingenious correspondence and discussion with the veteran philosopher *Voltaire*, the substance of which soon appeared in two volumes, entitled *Letters on the Origin of Sciences*, and *Letters on the Atlantide of Plato*. If imagination shone forth in these essays, erudition was no less conspicuous in a great work composed in the years 1781 and 1782, on the fables and religious creeds of antiquity; which still exists in manuscript, and the publication of which would assuredly extend the fame of its author and gratify the learned world. His opinions on some points happening to coincide with the theories

of *Buffon*, he contracted with that celebrated naturalist a close friendship, which was dissolved by *Bailly's* uncourtly opposition to the election of the Abbé *Maury* into the *Académie Française*. Of that Academy he was chosen Secretary in 1784; and he was admitted, in the following year, into the Academy of Inscriptions and Belles Lettres; the only instance, since *Fontenelle*, of the same person being at once a member of all the three academies. In the meantime, the other volumes of the History of Astronomy successively appeared, and that capital work was completed in 1787 by the History of the Indian and Oriental Astronomy:—a production of singular acuteness, research, and nice calculation.

In 1784 he made an elegant report to the Academy of Sciences on the animal magnetism of *Mesmer*; and, in 1786, another report, which displays the judgment and humanity of its author, on a project for a new *Hôtel-dieu*, or infirmary.

We now approach the eventful period which summoned *Bailly* from his retirement, to enter on a political career, glorious indeed, but full of difficulty and danger. His rise was rapid. On the 26th of April 1789 he was nominated Secretary by the electors of Paris;—he was then appointed Deputy to the States General—was chosen President to the Tiers Etat—and when this chamber was constituted the National Assembly, he continued in the chair. After the taking of the Bastille, when the king was removed to Paris on the 15th of July, *Bailly* was called by public acclamation to the head of that city, with the title of Mayor. In his several functions, he acted with integrity, courage, and moderation. He reached the summit of glory:—but how mutable, alas! is human grandeur! That middle course of conduct, the *aurea mediocritas*, at which virtue aims, is fitted to please neither of the contending parties in the midst of revolutions; and such proved the ruin of *Bailly*. His popularity began to decline, and was at length changed into inveterate enmity by an unfortunate accident. On the 17th of July 1794, the populace, having collected tumultuously to demand the abolition of monarchy, *Bailly* was ordered by the National Assembly to disperse the mob. He was obliged to proceed to the Champ-de-Mars at the risk of his life; and, in spite of all his exertions and forbearance, some shots were fired by the soldiery. It was no longer desirable to hold his perilous charge, and, on the 16th of November following, he gave way to the ascending reputation of *Pétion*. The impaired state of his health, too, rendered it expedient to retire from the focus of turbulence. He spent the year 1792 and part of 1793 in travelling through different provinces of France. During this period, he wrote memoirs of the events which he had wit-

nessed, and in which he had often been a principal actor. These come down only to the 2d of October 1789, but would make a large quarto volume; and LA LANDE gives us hopes that the manuscript will be published. He was advised by his friends to withdraw from France, but he chose rather, like Socrates, to submit to the injustice and ingratitude of his country. At the nod of a vulgar tyrant, he was arrested, summarily condemned by a sanguinary tribunal, and, on the 15th of November 1793, was delivered over to appease the vengeance of an incensed and indiscriminating populace. His sufferings were studiously protracted, but he bore them with the calmness and magnanimity of a sage.—Nature recoils at the recital of such barbarities.

In 1787, M. *Bailly* married the widow of one who had been during five-and-twenty years his intimate friend—a woman more qualified by her age and condition to inspire respect than the passion of love. He was tall in his person, of a serious deportment, and joined firmness to sensibility. Never did philosopher distinguish himself in so many different lines, nor acquire such deserved reputation in them all. His disinterestedness was pure and unaffected, and, during his magistracy, he spent a part of his fortune in relieving the wants of the poor. His virtue remained as untainted in his various public stations, as in the sweet retirement of domestic life.

JEAN-ANTOINE NICOLAS CARITAT DE CONDORCET was born at Ribemont in Picardy, the 17th of September 1743, of a noble and very antient family. At the age of fifteen he was sent to study philosophy at the college of Navarre, and had the good fortune to fall into the hands of an able professor, who has since distinguished himself by his geometrical works. The young *Condorcet* had no relish for the business of the first course, for the quibbles of ontology and pneumatology, and all the wretched appendages of school metaphysics:—but, in the following year, his studies, being directed to the mathematical and physical sciences, were entirely congenial to his taste; and though there were upwards of 120 scholars, he distinguished himself above them all. At Easter he held a public thesis, at which *Clairaut*, *D'Alembert*, and *Fontaine*, assisted. He now returned home, but continued to cultivate geometry. To enjoy more opportunities of improvement, he removed in 1762 to Paris; where he attended the chemical course of *Macquer* and *Beaumé*, and frequented the literary societies which *D'Alembert* had formed at the house of Mademoiselle de Lespinasse.

In 1765, when only twenty-two years old, he published a work on the Integral Calculus, which discovered vast extent

and originality of views. *Condorcet* was already numbered with the foremost mathematicians in Europe. 'There were not (says LA LANDE) above ten of that class; one at Petersburg, one at Berlin, one at Basle, one at Milan, and five or six at Paris; England, which had set such an illustrious example, no longer produced a single geometer that could rank with the former.' It is mortifying, to us, to confess that this remark is but too much founded in truth,

In 1767 *Condorcet* published his solution of the problem of three bodies, and in the following year the first part of his *Analytical Essays*; in which he entered very profoundly into those arduous questions. He was received into the Academy on the 8th of March 1769; and from that time till 1773 he enriched their annual volumes with memoirs on infinite series, on partial and finite differences, on equations of condition, and on other objects of importance in the higher calculus. It must be regretted that he indulged speculation perhaps to excess; the methods that he proposes for integration are sometimes of a nature so extremely general, as to refuse to be accommodated to practice. Prosecuting those researches for several years longer, he composed an ample treatise on the Integral Calculus, in five parts, comprising the doctrines and their application. It was afterward copied out for the press in 1785 by *Keralio*, formerly governor to the Infant of Parma. Only 128 pages were printed, but the manuscript still exists; as does that of an elementary treatise on Arithmetic. It is to be hoped that both of these will yet be given to the public.

His attention was not, however, entirely absorbed in those recondite studies. He published about this time an anonymous pamphlet, intitled *A Letter to a Theologian*, in which he replied with keen satire to the attacks made by the author of the *Three Centuries of Literature* against the philosophical sect:—'But (subjoins the prudent LA LANDE) he pushed the matter somewhat too far: for, admitting the justness of his system, it was more prudent to confine within the circle of the initiated those truths which are dangerous for the multitude, who cannot replace by sound principles what they would lose of fear, of consolation, and of hope.'

On the 10th of June 1773 he was made Secretary of the Academy of Sciences; and that important trust he discharged through the rest of his life with great ability and uncommon reputation. The duties of his office required him to write the lives of the deceased academicians, which he performed with diligence, judgment, and universal applause;—and what species of composition is capable of being rendered so extensively useful as biography? In the most insinuating form it conveys

instruction; and, bestowing vitality and action on the rules of conduct and on the lessons of virtue, it fires the breast with the noblest emulation. The life of a philosopher must also include a portion of the history of science. We there trace the successive steps which led to discoveries, and learn to estimate the value of those acquisitions by the efforts that were made and the obstacles that were surmounted. The literati of France have long excelled in the composition of *Eloges*: but those of *Condorcet* are of a very superior cast. Replete with information and genuine science, they maintain a dignified impartiality, and display vigour of imagination with boldness and energy of style. The intrepidity with which he uttered the sentiments of truth, and of freedom, could not have been expected from the mouth of an academician under an absolute monarchy.

Besides the *eloges*, which properly belonged to his province, *Condorcet* published, in a separate volume, the lives of those *savants*, who, having died before the renewal of the Academy in 1699, did not fall in with the plan of *Fontenelle*. The suppression of the history of the Academy, or the regular abstracts of the printed memoirs, which he effected in 1783, afforded him more leisure. In 1787 appeared, yet without a name, his account of *Turgot*; an inestimable piece, which, in developing the beneficent views of a virtuous and enlightened minister, exhibits the neatest abstract of the principles of political œconomy that is extant in any language. Nearly about the same time, he composed that elegant life which is prefixed to the splendid edition of the works of *Voltaire*. *Condorcet* had been elected member of the *Academie Française* in 1782; and his reputation as a fine writer was so well established, that booksellers were solicitous to cover their undertakings with the sanction of his name. He promised an additional volume to the translation of *Euler's Letters to a German Princess*, but it was never finished. The part which was printed, amounting only to 112 pages, contains the elements of the calculation of probabilities, and a curious plan of a dictionary, in which objects should be arranged by their qualities merely. A new translation of Smith's celebrated *Wealth of Nations* was likewise announced with the notes of *Condorcet*, though he was never heartily engaged about it. On equally slight grounds, his name was lent to the *Bibliothèque de l'Homme Public*; and the facility of his temper laid him but too open, at this period, to such disingenuous arts.

These literary pursuits did not entirely seduce *Condorcet* from more profound studies. At the instigation of *Turgot*, he sought to apply Analysis to questions of politics and morality. His first memoir on Probabilities was read to the Academy in 1781.

1781. He afterward extended his researches to the consideration of elections, sales, and successions; and, digesting those remarks and calculations into a systematic shape, he published in 1785 a quarto volume, containing the elements of a new and important science.

It is easy to conceive the interest that *Condorcet* would take in the success of the Revolution. Aware of the prodigious influence of newspapers, he contributed largely to the *Journal de Paris*, and the *Chronique*, which acquired great celebrity from the elegance of his pen; and not very long before his death, he began, in concert with the famous *Sieyès*, a journal of social instruction. In 1791 he wrote a pamphlet in favour of republican government, which procured him a seat in the Legislative Assembly, and the Academy permitted him still to retain the office of Secretary. He drew up a manifesto on the subject of the war, menaced by the crowned heads; and a very ample and excellent report on public instruction, which has in part been lately adopted by the councils of France. He was an early member of the Jacobin Club, that active instrument of the Revolution: but, perceiving the progressive ferocity of its measures, he forsook it in March 1792.

On the 13th of August, when the king was conducted to the Temple, *Condorcet* was named by the Assembly to draw up a justificatory memorial addressed to all Europe. At the dissolution of that Assembly, he was chosen deputy to the National Convention, and for some time acted a distinguished part in its deliberations. He was at the head of the committee appointed to prepare the plan of a Republican Constitution:—but, in the meanwhile, the faction of the Mountain, with a peculiar energy of character, was rapidly acquiring strength. The report of the Committee was coldly received—was even treated with contempt; and, on the 31st May 1793, *Robespierre* completely triumphed. The *Brissotins* were arrested, outlawed, dispersed;—and *Condorcet*, having voted against the death of the king, was involved in the proscription. For some months, he obtained an asylum at Paris in the house of a woman who was ignorant of his person, but commiserated his lot. Nothing, however, could elude the vigilance of the tyrant. Menaces of a strict domiciliary visit compelled him at last, in March 1794, to quit his concealment. He escaped the barriers, and passed the first night on the plain of Montrouge. On the next morning, he repaired to the house of an old friend at Fontenai, who most unfortunately had gone to Paris, and was not expected to return for two days. In this deplorable state of suspense did *Condorcet* pass one night in a quarry, and another under a tree in the fields. On the third

day, he hastened to meet his friend, but the meeting was short and unsatisfactory; after a hasty refreshment, it was agreed that he should depart in the meanwhile, to return again at night after all the servants were retired to rest. He was therefore obliged to wander about the neighbourhood of Clamar. Exhausted with hunger and fatigue, and his feet terribly bruised, nature could hold out no longer. He entered an ale-house, where his long beard and haggard looks exposed him to suspicion. A member of the Revolutionary Committee of Clamar demanded his passport, led him away to the Committee, and thence transferred him to the district of Bourg-la-Reine. Having arrived too late for interrogation, he was shut up in prison under the name of *Pierre Simon*, with the intention of being sent to Paris. On the 28th of March he was found dead*.

Thus miserably perished a most able philosopher, and one of the finest writers of those that have adorned the present century. His private character is described as easy, quiet, kind, and obliging. Neither his conversation nor his external deportment bespoke the fire of his genius. *D'Alembert* used to compare him to a volcano covered with snow. He had a latent weakness, however, of constitution, which often made him the dupe of men altogether unworthy of his regard.

It was during the period of his concealment at Paris, uncertain of a day's existence, that he wrote his *Sketch of the Progress of the Human Mind*;—a production not more interesting by the important matter which it contains, than by the cruel circumstances under which it was composed. It will, no doubt, be variously estimated: but every person must admire its originality of views, and its happy compression of language. It is only the outline of a great work, which, had the author lived to complete it, would have been considered as a monument erected to the honour of human nature.

About the end of the year 1786, *Condorcet* married *Marie-Louise Sophie de Grouchy*, whose youth, wit, and beauty were less attractive in the eyes of a philosopher, than the tender and courageous anxiety with which she watched the couch and assuaged the sufferings of the son of the President *du Paty*, who had been bitten by a mad dog. This union was fatal, however, to his repose; it tempted him into the dangerous road of ambition; and the idea of providing for a wife and daughter induced him to seek for offices which once he would have despised. *Newton* was master of the Mint, *Condorcet* was commissioner of the National Treasury.

* See Rev. vol. xxi. p. 483. N. S.

ANTOINE-LAURENT LAVOISIER was born at Paris on the 26th of August 1743. His father, who directed his education, was opulent, and spared no cost for his improvement. The youth shewed a decided taste for the physical sciences. In 1764, government having proposed an extraordinary premium for the best and cheapest mode of lighting the streets of a large city, *Lavoisier* obtained the gold medal; and his memoir, full of nice investigation, was printed by the Academy. Into that body he was received on the 13th May 1768, in spite of a formidable opposition. He now engaged in the study of chemistry, which was destined to become the theatre of his fame, and in which his vast success was due to the rare union of fortune with talents and inclination. He accompanied *Guettard* in a mineralogical tour through the several provinces of France, and acquired much new and important information relative to geology, of which a short abstract appeared in the *Memoirs of the Academy* for 1772. About this time the public curiosity was drawn to the subject of factitious airs.—*Scheele*, *Priestley*, and *Lavoisier* began their career of discovery, and often trod the same paths. The most indefatigable experimenter was *Priestley*, but facts the most brilliant remained frequently unproductive in his hands; on every occasion, he was ready to frame some crude hypothesis which as hastily he abandoned. *Lavoisier* was imbued with the true spirit of inductive philosophy; his observations, eminently precise and luminous, always pointed to general views. In 1774, he published his chemical opuscles, which contained a very neat history of all that had been done with respect to gases, and concluded with the author's capital experiments by which it was proved that metals, in calcination, derive their augmentation of weight from the absorption of air. Soon afterward, he shewed, in opposition to *Priestley*, that nitrous acid is composed of air; a remark of which the importance appeared in the sequel. His ingenuity as a chemist was already so well known, that, in 1776, *Turgot* employed him to inspect the manufacture of gun-powder. He introduced some valuable improvements, and, suppressing the odious visits in quest of the materials of saltpetre, he yet quintupled its produce. The gun-powder would now carry 120 toises, when formerly it would not reach 90. This superiority was indeed acknowledged in the last war.

It had been alleged that, by frequent distillation, water is converted into earth. This question *Lavoisier* resolved in 1778, having shewn that the earthy sediment was owing to the continual erosion of the internal surface of the retort. In that same year, he made a more interesting discovery; namely, that the respirable portion of the atmosphere is a constituent principle

principles of all acids, and which he therefore denominated *oxygene*; a most important fact, and the first great step towards the new chemistry; which the composition of water, ascertained in 1783, triumphantly completed.

Lavoisier possessed decisive advantages over his contemporaries; he studied a geometrical accuracy of investigation; and his wealth enabled him to make experiments on a large scale, and to use instruments of the most perfect construction. Need it be added that he had such an ingenious assistant as *La Place*?—At length, he combined his philosophical views into a consistent body, which he published in 1789, under the title of *Elements of Chemistry*; a book which is a most beautiful model of scientific composition,—clear, logical, and elegant. It would be foreign to our purpose to attempt an exposition of the principles, or to expatiate on the merits, of this celebrated system; which, within the space of a very few years, has been almost universally adopted, and which, if not the genuine interpretation of nature, approaches as near to it as the present state of knowledge will permit.

The last, but not the least useful, of *Lavoisier's* philosophical researches—on the perspiration of animals—was read to the Academy on the 4th May 1791, and part of which will appear in the volume for 1790. He found, by some delicate experiments, made in conjunction with *Seguin*, that a man in 24 hours perspires 45 ounces; that he consumes 33 ounces of vital air; that he discharges from the lungs 8 cubic feet of carbonic acid gas, of which one-third is carbone and two-thirds are oxygene; that the weight of water discharged from the lungs amounts to 23 ounces, of which 3 are hydrogene and 20 oxygene, exclusive of 6 ounces of water already formed, lost in pulmonary perspiration. These discoveries were directed to the improvement of medicine.

He was treasurer to the Academy, after *Buffon* and *Tillet*, and introduced œconomy and order into the accòmpts. He was also a member of the Board of Consultation, and took an active share in whatever was going forwards. When the new system of measures was agitated, and it was proposed to determine a degree of the meridian, he made accurate experiments on the expansion of metals, and constructed a metalline thermometer. By the National Convention, he was consulted on the means of improving the manufacture of assignats, and of increasing the difficulties of forging them.

Like a good citizen, *Lavoisier* turned his thoughts to political œconomy. Between the years 1778 and 1785, he allotted 240 arpents in the Vendômois to experimental agriculture, and increased the usual produce by one half. In 1791, he

was invited by the Constituent Assembly to digest a plan for simplifying the collection of the taxes. This gave occasion to an excellent report afterward printed with the title of *Territorial Riches of France*. At this time, also, he was appointed commissioner of the National Treasury, in which he effected some beneficial reforms.

During the horrors of the Robespierrean dictatorship, *Lavoisier* told LA LANDE that he foresaw he should be stript of his property, but that he would work for his bread. The profession of apothecary would have suited him the best: but his doom was already fixed. On the 8th of May 1794, confounded with eight-and-twenty farmers-general, he suffered on the scaffold.

Lavoisier was tall, and of a graceful sprightly appearance. His character was mild, sociable, obliging, and extremely active. His reputation, influence, and wealth, gave him a great preponderance; which unfortunately provoked jealousy.

He married, in 1771, *Marie-Anni-Pierette Paulze*, daughter of a farmer-general; a woman whose wit and accomplishments constituted the charm of his life; who assisted him in his labours, and even engraved the figures for his last work.

Illustrious, but unfortunate Sons of Science! you had done much for mankind, and what has been your requital?—Such, however, is the history of human *Gratitude*, from the earliest times! *Socrates*, and still GREATER names, have furnished examples never to be forgotten.—

“ *Ecco il Fato di un Riformatore!*”

ART. II. *Memoires, ou Essais sur la Musique, &c. i. e.* Musical Memoirs, or Essays, by M. GRETRY.

[Article concluded from the last Appendix, (vol. xxiv.) p. 486.]

WE return with pleasure to this amusing, and, to young vocal composers, instructive work, which abounds with musical anecdotes and precepts, that will be very interesting to lovers of the art. In our first account of it, we confined ourselves chiefly to the biographical part, in which the author has related his own adventures on the road to Fame, in a very natural and pleasing manner.

As we pledged ourselves, though in no very solemn way, to present our readers with a few specimens of M. GRETRY's manner of describing the rehearsal, incidents, and stage effects of his first dramas, we now, in the performance of our promise, shall select two of those dramas which are best known
in

in England. These are *Zemire et Azor*, and *Richard Cœur-de-Lion*.

The first, written by *Marmontel*, was represented at Fontainebleau in Nov. 1771, and at Paris in December of the same year.

‘ I was just restored to life (says the author) after a violent indisposition; and Nature appeared new to my organs, when I began this work. I seemed fit only for a fairy tale. Who has not felt, on recovering the equilibrium of what constitutes our existence, something approaching to wonderful? The soul, pure and freed from corporeal oppression, seems to have a communication with supernatural beings, which pain and anguish never know.

‘ This work occupied me during the winter of 1770; I had a constant pleasure in the pursuit of my labours; as I felt that the expression of the words was at once strong and true. It appeared to me, at the time, difficult to unite more truth of expression, melody, and harmony *.

‘ I mean not to say that three agents, which constitute every kind of music, were carried to the same degree of perfection in this work; such an union is perhaps impossible, for the perfecting of one of these constituent parts will be always at the expence of the other two. If we attain the true expression, the melody and harmony will be subordinate; this, at least, is the case in dramatic music. If Nature refuses this truth of expression, if beautiful melodies rarely present themselves to the imagination, it must doubtless be by modulation that we make our composition valuable; our music then becomes ecclesiastical, tragic choruses, or elaborate symphonies.

‘ If we would set lofty poetry to music, which points out its own harmony, and presents to us finished pictures, it must be still the richness of the harmony that constitutes its principal beauty; for when the poet has said all that belongs to the subject, and made it felt, farther additions would destroy the whole.

‘ If we make the melody too important, the truth of the expression of the words will be lost in the ideal empire and captivating charms of the air, and harmony will be only its pedestal; this would not then be dramatic, but concert-music. That which delights an exalted imagination, and gives birth to its own phantoms, may be called angelic music, and is perhaps that of Nature.

‘ I therefore say that Nature, only, furnishes us with that feeling

‘ * It is necessary to explain myself: when I speak thus of my own works, I mean not to say that others cannot, or do not compose better than myself: but the most consummate artist is he who feels that he has exercised his faculties to the utmost of his ability. Every master has his peculiar manner, which he does not adopt till he has well tried his force; after which it is not in his power to change his style; if he quits it to adopt that of his rivals, though a better, he would be wrong, for then he would cease to be original.’

and

and taste, which render us masters of expression, joined to a due proportion of melody and harmony ; it is Nature still that favours certain individuals, in lavishing on them the most simple and sweet melodies.

‘ A profound study of modulation constitutes a good master of harmony : he is not however, like the others, a child of Nature, but her child by adoption.’

An analysis of several of the principal airs of the piece then occurs, and of the several sensations which the author wished to excite in composing them : but, without musical types, and the score before us, we are unable to follow him. The result of his doctrine, in setting incidental songs in a piece in which the dialogue is spoken, seems to point out to young dramatic composers the necessity of trying, as much as possible, to imitate in their melodies the tones of speech in declamation.

The French, in their musical dramas, banish recitative as much as we do in our English operas ; and both nations are right ; since neither of them, nor any other country, except Italy, has a dramatic recitative that is bearable.

‘ This drama (*Zemire and Azor*) was as successful in the provinces of France, as at court and in the capital. It enriched several managers who were on the verge of bankruptcy ; and it was translated, and adjusted to the original music, in almost every language in Europe. *Laborde*, in his *Essay on Music*, tells us that, at a German fair, he was present at three performances of *Zemire and Azor* in three several languages, in one day ; this opera being represented at different booths, in Flemish, German, and French. At London, it was brought on the opera stage in Italian, and at Drury-lane in English. A new Rondeau by a different composer having been added at the Opera-house, the audience, after having heard it, cried out : *No Rondeau—it does not belong to the piece*.

‘ When the authors of a work have been able to combine unity with variety, it is vain to attempt to improve the piece by new beauties of a different texture. In uniting the features of three beautiful women in one face, would a painter be able to produce a more perfect beauty ? No ; the artist, indeed, by the union of different features, may give us a fine head : but he must diminish or augment each trait, in detail, to make it fit his subject, and form a whole.

‘ An useless beauty partakes of the deformity of a wen. The finding the precise place for each thing, in a work of genius, is the grand secret of the arts ; Nature only, in her operations, can perform this miracle.’

RICHARD COEUR-DE-LION, written by *Sedaine*, was first represented at the Italian theatre in Paris, in 1785.

The author of the music (**M. GRETRY**) tells us that

‘ It has often been said that there never was a subject more proper for music brought on the stage ; and I am of that opinion as far as the character and situation of *Blondel*, and the effect of his Provençal song, are concerned ;—but it must be confessed that the subject,

subject, in general, seems no more calculated for music than any other. Nay, I shall proceed farther to confess that the piece ought to have been wholly declaimed, except the single song of *Blondel*, in which, music being absolutely necessary, it would have produced a greater effect. I remember being tempted to introduce no music previously to the performance of that song, in the second act: but, recollecting that there had been unnecessary music admitted into the first act, I abandoned that idea, not doubting that the audience would so far give way to illusion, as to hear this analogous song, as if it had been the only music in the drama *. These reflexions suggested to me the setting it in the ancient Provençal style, to distinguish it from all the rest of the music. Did I succeed? I believe I did, as I have been asked a hundred times, whether I found this air in the old Fabliau which gave birth to the piece.

'*Sedaine*, when he shewed me this drama, in MS. said: "I have offered this piece to another composer, who declines the undertaking, lest he should not be able to set the song of *Blondel* in the antient Provençal style. Read and decide, without complaisance on your part."

'I accepted his offer of this admirable drama without hesitation: but I must confess that this Provençal air disturbed me as well as my brother composer: I set it many different ways, without finding what I sought; that is to say, a true old style capable of pleasing modern ears. I continued my research from eleven o'clock at night, till four in the morning, before I found the melody which was finally adopted.'

Here M. GRETRY takes an opportunity of bestowing great encomiums on the two principal performers in this piece: *Philippe*, who played the part of *Richard*, and *Clairval* who represented *Blondel*.—

'The music of this drama, without being strictly in as antient a style as *Aucassin et Nicolette* †, puts us in mind of it. The overture, I believe, indicates very plainly that the action is not modern. The noble personages, in their turn, sing in a manner less superannuated, as the city fashions arrive later in the country. The composer, by this mode, may use such different styles as contribute to the general variety. The air

'*O Richard! O mon Roi!*

is in a modern style, it being natural to imagine that the poet

* Though they sing much in the comic operas, they do not always sing. There is singing for speaking, and singing for the sake of singing. In *Isabelle* and *Gertrude*, for example, *Isabelle* sings, *Quel air pur!* with a full band: but her mother, who is in the pavilion, does not hear her. *Dorlis* arrives, and touches her sleeve, when she gives a little scream, which frightens her mother. Men must love their amusements infinitely, to give into theatrical illusions; and they are right; otherwise, mere severity would totally destroy the dramatic art.'

† A drama set by GRETRY in the old style, 1780.

Blondel

Blondel out-ran his age, in taste and knowledge.— It is needless to speak of the success of this piece: as it is well known that a hundred representations, to crowded audiences, were scarcely sufficient to satisfy the curiosity of the public.'

Our readers will be enabled, by these two specimens, to judge of the author's manner of analysing his productions. His ideas and views, in treating of dramatic music, are ingenious, refined, metaphysical, and often philosophical and elegant. Perhaps it may be said that it is the business of musicians to make their hearers feel, and that of philosophers to account for the sensations which are thus excited: but, unluckily, most modern philosophers are of the Stoic sect, and, like their archetype, Zeno, disdain all feeling, at least mentally, of pain or pleasure. In France, all nature and enthusiasm are refined away by metaphysical critics; who, systematically refusing to be transported by the excellence either of the composition or performance, become stern and merciless judges, with no other wish than to discover some real or imaginary defect in the most pleasing and correct productions; in order to acquire reputation for critical acumen, at the expence of individuals, who have laboured many years to render themselves worthy of being heard, and capable of giving pleasure. The ingenious author of the work before us has well described (vol. i. p. 153) the impenetrability of such musical critics.

In thus analysing his own works, however, our author has had the courage to do himself justice, by communicating parental partialities, and the splendid ideas and effects which he *meant* to produce and excite in his audience;—and what author of the dullest dramatic production that was ever exhibited would not do the same, if he dared? Though many of M. GRETRY's musical comedies (the Italians would not dignify them with the name of *opera*, unless the whole recitation was musical,) have been very successful, yet we doubt much whether the audience ever felt all the beauties of *intention* which he describes. It is, perhaps, only in France that an artist, whatever may be his merit, would be allowed to speak of his knowledge of the human heart, and of his inspirations, in criticising his own productions. Purcell, or Handel, if they had wished to be indulged with such a privilege, would have been denied it in England. Pergolesi or Jomelli, in Italy, and even Haydn in Germany, would be mortified by the cold and perhaps indignant reception of self-praise.

It has been truly said that the French write and talk about music in a more specious and ingenious manner than any other people; and that the Italians, whose works and performance have been models of perfection to all Europe, except France,
write

write or speak but little of the metaphysical refinements and mysteries of the art. In proportion as musical people feel, in every country, the less they talk.

As yet, we have proceeded no farther than the first volume of this spirited and interesting work. The second is entirely occupied by short essays or dissertations, under 67 different heads, in such passions, affections, and characters, as are likely to be introduced in musical dramas. Some of these are well written, and seasoned with wit, humour, satire, and knowledge of the world.

As the second volume was composed for the use of the musical students in the *Conservatoire* established at Paris, since the abolition of the Royal Academy of Music, by order of the Committee of Public Instruction, and with the concurrence of the National Convention; Citizen GRETRY was indispensably obliged to be very civil to the reigning government and principles of France, and to bestow many encomiums on the sublime LIBERTY which they are establishing, and its effects on the fine arts.

In his chapter on *Contrasts*, (though the book was printed at Paris, and the author resided in that city,) the revolutionary cruelties are mentioned with due horror. For the honour of the writer's courage and humanity under such terrific circumstances, we shall give an extract from chap. XVII. of his second volume:

‘ *Of Contrasts.*

‘ It is by contrast that sensibility is chiefly awakened. An indifferent circumstance, if contrasted with something that gives importance to it, produces multiplied effects. No idea is presented forcibly to the imagination, if it be not accompanied by its contrast, on the principle of light and shade in painting. An artist studies and seizes these contrasts, which strike him more sensibly than any other man. The picture of the *Arcadian Shepherds’ Dance*, by Poussin, is often mentioned on account of the sublime contrasts which it represents: a tomb is placed within the view of the gay company, in which is written, “*I once was an Arcadian Shepherd.*”

‘ During our revolution, I have been often struck with contrasts which will never be absent from my imagination; and which, considering the circumstances of the times, are more impressive, more horrible, than the contrast in Poussin’s picture. At this period, the horror of which will pass from age to age under the title of the *reign of terror*, I was returning in the evening from a garden situated in the *Champs Elysées*, whither I had been invited to view a beautiful lilac in blossom. I was alone, and should have enjoyed the perfume of a thousand flowers, during the majestic appearance of the setting sun, if public misfortunes had not filled my soul with the most gloomy melancholy.

‘ I approached *la place de la Revolution*, formerly the square of Louis XV, when my ear was assailed by the sound of instruments;

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I advanced a few steps, and found that they consisted of violins, and a tabor and pipe; through which I distinguished the joyous shouts of people dancing. I was reflecting on the contrast in the scenes of this world, when a man passing by me pointed to a guillotine; I turned my eyes that way, and saw, at a distance, the fatal axe rise and fall twelve or fourteen times, successively. Music and rustic dancing on one side, rivers of blood on the other, the fragrance of the flowers, the influence of the spring, the last rays of a sun, setting, never to rise again to these wretched victims — — — were images not to be effaced! To avoid a nearer approach to this dreadful scene, I hastened to a bye street: but the fatal tumbrel, in which the palpitating members of beauty and virtue were inhumanly heaped on each other, overtook me; when I heard the following diabolical attempt at pleasantry, uttered by the driver of this vehicle of carnage: *bush, bush! citizens; they are asleep.*

He mentions, as another *contrast* of a violent and horrid kind, that the guards, who conducted Louis XVI. to the scaffold, marched to a light jig tune, to which the drums beat time.

In the third volume, M. GRETRY becomes a politician, and treats of political institutions relative to the musical art: of liberty: of the influence of free governments on the arts: of public instruction relative to music, &c. As we respect his professional abilities more than his political principles (for what are the notions of *free government* now prevailing in France?) and knowledge of history, we shall confine our remarks to what concerns his musical skill and experience; without attending to his abstract and metaphysical ideas, to which he seems drawn by a gravitating power.

In the first chapter of his viith book, *on the Composition of Music and its Technica*, speaking of the abuse of science, he very justly censures what has been often censured before,—the pedantry of musical writers, and their partiality for antient systems, without understanding them; and which, the author himself declares, he has never read.

As correctives of the modern system and practice, he submits to theorists the following *discoveries*:

1st *Discovery*. The inutility and embarrassment of a multiplicity of clefs, he thinks, might be suppressed, and the whole reduced to one; namely the treble clef, with a sign to indicate one or two octaves lower for tenor or base; the second line always to be denominated G.

This unity of clefs, which M. GRETRY gives as a *discovery*, was first proposed by our countryman Salmon, in the time of Charles II. to which, according to Dr. Burney (*History of Music*, Vol. III.) “There was no other solid objection, than the effect it would have on old music, by rendering it obsolete and unintelligible;” and now, to get rid of the difficulty, per-

formers on keyed-instruments have only the treble and base clefs to learn; which not only renders music that is 30 or 40 years old unintelligible, but all foreign vocal music, and our own scores, totally useless to *dilettanti*.

2d *Discovery*. A figurative, or numerical notation; calling every key-note 1, an accidental sharp 7, and an accidental flat 4, &c. This is ingenious, and, if music were in its infancy, would be very desirable: but what *Rousseau* said, when his own plan for the same purpose was rejected, will apply to this and all future attempts: "a bad method already known is preferable to a good one which all Europe would have to learn." It would, like the abolition of all clefs but one, render every former composition unintelligible, in its primitive notation.

3d *Discovery* is the expediency that students in composition should find agreeable melodies previously to learning counterpoint, or the art of adding a base and other parts. We are unable to dispute the solidity of this proposition; we only know that most excellent music has been produced by a different method, and that we never heard of a great master inventing the treble part of his works without a base, or at least an idea of the basis on which it is founded.

4th *Discovery*. To reduce all the marks for common and triple time to the figures 2 and 3.—The French have long since made this discovery, if it may be called one, without being followed by the rest of Europe. It seems as if the time-table was sufficiently simple, and that in the measures drawn from it, now that the proportions are distinguished by bars, the characters placed at the beginning of each movement might be superseded by a 2 or a 3: but, as the usual marks give little trouble to write or to read, why stigmatize the compositions of all former years with an innovation which will give them the appearance of being old fashioned?

5th *Discovery*. A new expression of chords in thorough-base.

6th *Discovery*. Continuation of the same subject; in which nothing new is proposed. Reducing all discords to *appoggiaturas*, either in the base or in the treble, and the fluxion or dash for the continuance of a chord, or part of a chord, in order to diminish the number of figures, have been long suggested and practised. This section, however, for the preparation and resolution of discords, is the most useful of what the author calls *Licenciaries*: for, though its doctrines may not be new to masters and critics, they must be new to, and necessary to be learnt by, the students for whom he is writing. Unluckily, the accuracy and precision of figuring a base will be of little use to musical students in England; as it is now the
fashion

fashion to omit these numerical characters for chords entirely; and, in songs, to substitute an accompaniment in notes for the piano forte or harp.

7th and last *Discovery*, informs the student what an *appoggiatura*, or repetition of the whole chord of the key-note, will make to the rest of the scale. This is a necessary piece of information, but not new. Dr. Pepusch used to tell his scholars this secret, though he would not allow them to use three discords at a time, nor to resolve any one of them upwards.

The succeeding chapters of the vith book merit a careful perusal by young dramatic composers, of the French school.

We cannot help observing that, in all the numerous rules for expressing the passions, and inventing pleasing melodies, which M. GRETRY recommends to the students in the Conservatorio of Paris, there is but one style of composition worthy of notice, and that is *his own*. It was, perhaps, his business, as we have already allowed, when he first arrived in France, to please the nation by which he was patronized; and it is to be feared, henceforth, that the French taste in music will be *forced* on every part of Europe that is *revolutionised*; and that even the Italians, who formerly so much detested French music, must flatter their masters by adopting their favorite style.

It has been said that "people will only be pleased in their *own way*;" and our author's instructions for pleasing seem to preclude any attempt at originality. Every man of genius should be allowed the privilege of trying to please the public in his own peculiar manner. M. GRETRY's analysis of his own pieces can only excite imitation: but how innumerable are the modes of pleasing with which genius is supplied by music! What a list of illustrious professors might we not give, whose works and performance have delighted and still delight their hearers! and yet by means totally different from each other. *Purcell, Corelli, Handel, Leo, Vinci, Hasse, Pergolesi, Jomelli, Galuppi, Piccini, Sacchini, Sarti, Cimarosa, Parviello, Haydn*,—all whose works reach the heart of lovers of music by a different road. Had these all been cast in one mould, even in that of Citizen GRETRY, should we not have been losers? He proposes, indeed, that the lyric poet should compose words to favourite instrumental airs, not write words for vocal composers to set to music:—but this proceeds from a spirit of innovation, without very profound reflection. *Symphonists* have been, or ought to have been, studying the genius of the several instruments for which they compose, in order to shew their powers and peculiar merits of expression and execution:—but a *vocal composer*, besides this, ought to have studied poetry, vocal expressions, compass of voices, and melody suitable to the pas-

sions, apart from mere instrumental divisions, wide intervals, and imitations of instrumental tones.

In the chapter on *Rhythm*, the author has erroneously applied the discovery of the harmonical proportions by Pythagoras to the measure of *time*, not *intervals*. He has ventured in this chapter to express his regret at the total suppression of town-clocks and parish-bells, which have been cast into cannon and instruments of destruction by the French wherever they have been found. Besides their use in summoning the people to prayer, he has pointed out their utility, in remote places, to benighted and bewildered travellers; and he might have added another use which the common people derived from a small peal of bells, and still more from carillons and chimes, viz. the forming the ear and accustoming it to musical intervals.

The chapter on the choice of keys, in setting words, is ingenious, but somewhat too long and metaphysical.—In speaking of ritornels, or prefatory, interstitial, and final symphonies to a song, he arrogates to himself all the merit of giving meaning and expression to these fragments of melody and harmony, which the Italians had so exquisitely introduced in their accompanied recitatives before our author had learned his gammut.

There are no singers of great abilities in France. The style of vocal composition is therefore levelled to the powers of the performers. In Italy, melody has received all its polish and refinements from the taste, fancy, expression, and embellishments of the great singers whom their language, enthusiasm, and cultivation have produced.

M. GRETRY's ideas and instructions are limited to his local situation. He flatters the Lyric poets, who every where, except in Italy, are envious of the art which furnishes their productions with their chief passport into favour. Many of his precepts are specious and good in theory: but, in practice, experience has found them fallible, if not impracticable. Why apply music to poetry, we may ask the purists, if it does not heighten its colouring, and facilitate its passage to the heart?

We might expect, from the Conservatorio established lately at Paris by philosophers, that better scholars would be produced both in the theory and practice of music than in Italy, as the French code of instruction is so much more florid and detailed than any of which we have read or heard elsewhere; yet it remains still to be proved that the French school will surpass the Italian in vocal, and the German in instrumental excellence.

ART. III. *Mémoires pour servir à l'Histoire du Jacobinisme; i. e.* Memoirs illustrating the History of Jacobinism. By the Abbé BARRUEL. Vols. II. and III. 8vo. Dulau and Co. London. 1797.

OUR account of the Second Volume of these Memoirs was broken off (see M. R. vol. xxiii. N. S. p. 540.) in order to gain some time for examining the curious speculations of this author relative to the origin of Free-masonry. He maintains that the principles of liberty and equality were among the secret doctrines of the antient mysteries; that they were found in the East by the Knights-Templars; that they were the real cause of the extinction of that Order; and that they were handed down by a remnant of it to the modern Free-masons. The documents subjoined to Dupuy's *Traité sur la Condamnation des Templiers* contain the main basis of evidence for ascribing to these Christian knights esoteric and heretical opinions. To Nicolai, author of *Versuch über die Beschuldigungen des Tempelherrenordens*, (Essay on the Charges against the Order of Templars,) these documents have seemed sufficient to justify that imputation, but not to ascribe to them any specific republican views. The Templars appear, however, like the Jesuits, to have admitted internal distinctions of rank, and to have obeyed with implicit devotion the direction of the higher Degrees. Among the strongest passages of evidence are these: Johannes de Stoke: *Interrogatus ut testis, in quem dixerit sibi magister quod credere deberet, cum Jesum Christum abnegasset; respondit, quod in magnum deum omnipotentem qui creavit cælum et terram, et non in crucifixum.*—Thomasius de Tocci de Thoroldeby: *Quod dictus Guido magnus magister dogmatizavit eum, quod crederet in magnum deum; et injunxit eidem quod staret in societate bonorum virorum ordinis.*—Johannes de Cassanhas: *Le precepteur lui dit: Il faut que vous promettiez à dieu & à nous, que croyez en dieu createur, qui n'est mort & ne mourra point. Again: Oportet te negare Jesum Christum esse verum deum et hominem: dogmatizans eum, quod Jesus Christus non erat verus deus et verus homo; erat enim filius cujusdam mulieris, et quia dixit se filium dei fuit crucifixus.* As the Jesuits, notwithstanding their nominal suppression, have continued to receive proselytes, and maintain to this day throughout Europe a silent concert in behalf of ecclesiastical despotism and popular credulity; so the Templars may well be supposed to have cherished, in covert union, their dangerous liberality. Yet the historical traces of such perseverance are faint, or rather null; and, bating the circumstance that certain churches of the Templars in Lombardy bore the epithet *de la mason* (Pacciandi, *Antiquitates Christianæ*, Romæ 1755,) we know no argument

for suspecting these ex-knights of having formed themselves into a masonic order. On the contrary, we think it nearly certain that a disposition to revive the antient mysteries originated with those men who were addicted to the study of the Alexandrian Platonists, and Jewish Cabbalists; that the alchemists, astrologers, nativity-casters, dæmonurgists, and other professors of occult science, were the true founders of the mysterious craft; and that Henry Cornelius Agrippa, in particular, (as already stated in our Review for March last, p. 304,) introduced those private signs of recognition among his fellows, and instituted those magical clubs from which have sprung the lodges of Free-masonry. It did not happen on the Continent, as in Great Britain, that the gold-makers, elixir-drawers, and wonder-workers, formed an alliance or junction with the commercial company of Masons; there they associated apart, under the name of Rosicrucians: which appellation is allegorical, the rose * being the emblem of secrecy, and the cross that of sanctity. From the works of the Rosicrucians, many notices may be gathered concerning the progress of these combinations, and the idle ceremonies of their meetings: but no traces occur of those atheistical and pantisocratic principles, in which the Abbé BARRUEL is resolved to place their ultimate grand secret; unless he supposes them typified by that everlasting lamp and that elixir of immortality, which the sages met in secret to preserve from extinction, and to deliver down to a worthier posterity.

It is difficult to pursue the history of the English secret societies from their commencement in 1510 until the Restoration in 1660. Yet, under Elizabeth, (see Preston's Illustrations of Masonry, p. 202,) some attempt was made to suppress them,—no doubt on account of their extreme zealotry for Popery. Sir Philip Sidney again maintained connections with platonizing philosophers, the perpetual friends of mystery and credulity. From a passage in Lord Bacon's Atlantis, it has been inferred that King James the First set the earliest example of the initiation of a sovereign. “*Intelligetis itaque inter acta illius regis unum maxime eminere: illud est fundatio sive institutio ordinis cuiusdam et societatis quem nos DOMUM SALOMONIS vocamus.*”

Throughout this singular work, various symbols of the Freemasons are specified, and their vow of secrecy is mentioned; so that it can hardly be doubted to contain a revelation of their mysteries. It follows that, under James the First, these so-

* In Lucian and Apuleius, in the fable of the Ass who eats roses, the mysteries seem to be typified by the roses: the proverbial expression *sub rosâ* is well known: so that the rose appears to have been at all times a symbol of secrecy.

cieties had participated much in the general progress of culture, and were gradually becoming schools of experimental philosophy; a modification very probable. In search for a panacea, *Raymond Lully* had invented brandy: it was equally natural for alchemists and astrologers to prepare the rise of chemistry and astronomy. The frequenters of these philosophical mysteries do not appear to have become incorporated with the worshipful company of Masons before the reign of Charles I. Until that time, they apparently continued to assemble apart under the name of Rosicrucians, like their continental brethren. This union seems to have been accomplished under the auspices of Inigo Jones, who was re-elected grand-master in 1636. It resulted, perhaps, from those general causes already suggested in our present vol. p. 305.; perhaps from motives of loyal conspiracy; perhaps from purposes of mere local accommodation. Eventually, however, this junction superinduced on the Rosicrucians the name of *Free-masons*, and communicated to the Masons the private signs and symbols of the Rosicrucians. From the works of Robert Fludd may be gleaned many illustrations of the fraternity: *sub architecti figurâ*, says he already, *operatur frater*:—but from the life and writings of Elias Ashmole, (see the *Biographia Britannica*,) much more information may be collected; and, probably, from the manuscripts bequeathed by him to a well-known public institution, might be extracted a solution of almost every remaining difficulty in the history of British Free-masonry. Certain it is that this body, during the civil wars, and during the protectoral republic, fostered an excessive zeal for regal power, and a disloyal leaning towards Popery; that, in its congregations and interior assemblies*, was plotted the Restoration; and that its attachment to the dynasty of the Stuarts not only survived their exile, but outlived the second rebellion in 1745. These circumstances considered, we hesitate not to pronounce that the Abbé's position, “that liberty and equality form the essential and perpetual secret creed of the Free-masons, and are systematically and progressively inculcated in their lodges,”—is wholly erroneous.

Far be it, however, from us, to deny that Free-masons, like all other men, are liable to the impressions of surrounding literature; and that, whenever a majority of them shall happen to have embraced any bold or new opinions, they may be expected, like all other men, to employ their influence as a body corporate in behalf of such free and accepted doctrines. Of this necessary tendency of human nature, the lodges of

* Consult the ingenious and probable explanation of their emblems in Nicolai's *Versuch*, &c. p. 192, and p. 201.

possible that the impudence of *Cagliostro* locally promulgated, in his Ægyptian crypts, some truly extravagant impieties. The very existence of *occult* lodges in France still remains equivocal.

The Martinists, so virulently assailed by our author, appear to us to resemble the Platonists and Swedenborgians of this country, and not to err by deficiency but by excess of superstition:—but with the good Abbé, whatever is not *popery* is *atheism*; even the doctrine of Manes, which asserts a double god-head. There is something diverting in his straining to connect the modern Free-masonry with the antient Manicheism. He adduces the phrase *Mac Benac*—which, according to Shaw's Gaelic dictionary, signifies *the widow's son*, by which the Highlanders were accustomed to denote Charles the Second, and which became current in the royalist British lodges previously to the Restoration—as a proof of their traditional veneration for Manes. His demonstration (p. 403) is worthy of Mr. Bryant: *Mac Benac*, it seems, means in Hebrew *the flesh from the bones*; and Manes was flayed alive.

The *Third Volume* is devoted to the discussion of the Conspiracy of Illuminés to invade the masonic lodges, and to wield or manage them for purposes of religious and political innovation. We have already given our opinion of this secret order. Individuals have no doubt belonged to it, addicted to extreme opinions: but its collective *will* seems merely to have contemplated the institution of a simplified Christianity, and the absorption of the local jurisdictions of Germany into a single representative government. We find them at least (p. 51) industriously recommending the writings of *Basedow*, the Socinian; and putting unlimited confidence in Baron *Knigge*, (one of whose works we noticed, vol. xii. p. 542. N. S.) who was a zealous Christian religionist: but to whom the Abbé BARRUEL mistakenly (p. 96) ascribes an impious turn of mind. With equal impropriety, he terms *Weishaupt* (p. 139) an atheist and a materialist, although he was author of a defence of theism and idealism; and, in order to attribute to him the perverse project of *vandalizing*, or re-barbarizing mankind, the Abbé mistranslates the words of his original, and makes *Weishaupt* assert *that the savages are the most enlightened of men*, (p. 177 of the English translation,) *and that they alone are free*: whereas the assertion of the text is simply this; that the two extreme stages of civilization admit the highest degree of individual independence, *that savages and the fully enlightened are perhaps the only free men*. So again at p. 171, the text of *Weishaupt* expressly says: *Out of our present imperfect forms of civil union, we shall pass into those that are new and better chosen*: but the

Abbé,

Abbé, in order to attribute to him the perverse project of perpetuating anarchy, unfairly renders the passage as if we were to pass back into the savage state. On the topic of property, similar freedoms have been used with a not less treacherous ingenuity. Almost every page offers an opportunity of retorting on the Abbé his censure of Professor Robison's inaccuracy*. 'He is for ever paraphrasing; he makes the *Illuminés* speak plainer than they intend; when he professes to translate, he adds; to support his quotations would require a new book and new correspondence.' His violent transfigurations of meaning, (for instance p. 243,) either imply ignorance of the German language, or a voluntary misrepresentation of the true phraseology. Indeed, we cannot help suspecting our partial author of having relied less on personal investigation for his documents, and for his point of view, than on the notorious denunciation of the ex-jesuit *Stattler*, intitled *Das Geheimniss der Bosheit des Stifters des Illuminatismus in Baiern*. If we chuse to take our opinions from Catholics of this description, we may prepare for the ceremony of their *acts of faith*.

We have on another occasion (Rev. March, p. 309 and 310) said enough of the organization of this society: but it remains that we more fully indicate its general scope and spirit, by extracting from this work some of the instructions which principally unfold its views. We use the English translation:

"There certainly exist in the world *public crimes which every wise and honest man would wish to suppress*. When we consider that every man in this delightful world might be happy, but that their happiness is prevented by the misfortunes of some, and by the crimes and errors of others; that the wicked have power over the good; that *opposition or partial insurrection is useless*; that hardships generally fall upon men of worth;—then *naturally results the wish of seeing an association formed of men of vigorous and noble minds, capable of resisting the wicked, of succouring the good, and of procuring for themselves rest, content and safety—of producing all these effects, by means drawn from the greatest degree of force of which human nature is capable*. Such views actuating a SECRET SOCIETY would not only be innocent, but most worthy of the wise and well-inclined man †."—

"Be careful lest your own inclinations should bias your judgment. Do not think a man excellent because he has a brilliant quality, nor judge him to be wicked because he has some striking defect: for that is the grand failing of those who are captivated at first sight.

"Above all, guard against believing your man to be a transcendent genius because his discourse is brilliant. We are to judge by facts alone, whether a man is deeply interested.

* See our Review of the Professor's book, already cited.

† 'Code of *Illuminés*, Discourse on this Degree.'

"Have little confidence in rich or powerful men; their conversion is very slow.

"Your chief object must be to form the heart. He that is not deaf to the cries of the unfortunate; he that is constant though in adversity, and unshaken in his plans; he that feels his soul glow for great enterprizes; and he, particularly, who has formed his mind to observation, is the man of whom we are in quest. Reject those feeble and narrow minds who know not how to quit their usual sphere.

"Read with your pupils those books which are easy to be understood, which abound in the picturesque, and are calculated to elevate the mind. Speak to them often; but let your discourses proceed from the heart, and not from the head. Your auditors easily kindle when they see you full of fire. *Make them thirst after the moment when the grand object is to be accomplished.*

"*Above all, stimulate them to the love of the object. Let them view it as grand, important, and congenial to their interests and favourite passions. Paint in strong colours the miseries of the world; tell them what men are, and what they might be; what line of conduct they should adopt; how little they know their own interests; how anxiously our society labours for them; and desire them to judge what they may expect from it, by what we have already done in the first degrees.*"—

"I. Do you think the present state of nations corresponds with the object for which man was placed upon earth? For example, do governments, civil associations, or religion, attain the ends for which they were designed? Do the sciences to which men apply furnish them with real lights; are they conducive (as they ought to be) to real happiness? Are they not, on the contrary, the offspring of numberless wants, and of the unnatural state in which men live? Are they not the crude inventions of crazy brains, or of geniuses laboriously subtle?"

"II. What civil associations and what sciences do you think tend or do not tend to the grand object? Did there not formerly exist an order of things more simple? What sort of an idea can you form of that ancient state of the world?"

"III. Now that we have passed through all those nullities (*or through all those useless and vain forms of our civil constitutions*) do you think that it would be possible to return back to the original and noble simplicity of our forefathers? Supposing we had returned to it, would not our past misfortunes render that state more durable? Would not all mankind be in a similar state with an individual who, having enjoyed the sweets of innocence during his childhood, and fallen a prey to error and his passions during his youth, at length, instructed by the risks he has run, and by experience, endeavours to return to that innocence and purity which rendered his childhood so happy?"

"IV. What means were best to be employed for restoring mankind to that happy state? Should it be by public measures, by violent revolutions, or by any means that should ensure success?"

"V. Does not the Christian Religion in all its purity afford some indications, does it not hint at some state or happiness similar to this? Does it not every prepare it?"

"VI. Is

"VI. Is this holy and simple religion really what different sects profess to be at this present day, or is it more perfect?"

"VII. Can this more perfect Christianity be known or taught? Could the world (such as it now is) support a stronger degree of light? Do you not think that, before the numberless obstacles could be removed, it would be proper to preach to mankind a religion more perfect, a philosophy more elevated, and the art of each one's governing himself according to his greatest advantage?"

"VIII. Would not our moral and political views lead men to oppose this blessing? From our political and moral views then, or from an ill-judged interest, or even from deep-rooted prejudices, these obstacles originate. If men, therefore, oppose the renovation of human happiness, is it not because, slaves to ancient forms, they reject and reprobate every thing which is not to be found in those forms, though it should be the most natural, the grandest, and most noble of all possible things? Does not personal interest alas! at present predominate over the general interest of mankind!"—

"If therefore the object of the secret of Jesus, which has been preserved by the institution of the mysteries, and clearly demonstrated both by the conduct and the discourses of this divine master, was to reinstate mankind in their original Liberty, and Equality, and to prepare the means; how many things immediately appear clear and natural, which hitherto seemed to be contradictory and unintelligible! This explains in what sense Christ was the saviour and liberator of the world. Now the doctrine of original sin, of the fall of man, and of his regeneration, can be understood. The state of pure nature, of fallen or corrupt nature, and the state of grace, will no longer be a problem. Mankind, in quitting their state of original liberty, fell from the state of nature and lost their dignity. In their civil society, under their governments, they no longer live in the state of pure nature, but in that of fallen and corrupt nature. If the moderating of their passions and the diminution of their wants, reinstate them in their primitive dignity, that will really constitute their redemption and their state of grace. It is to this point that morality, and the most perfect of all morality, that of Jesus, leads mankind. When at length this doctrine shall be generalized throughout the world, the reign of the good and of the elect shall be established."

The following catechism is given as the rite of initiation;

"Provincial. Who brought this slave to us?"

"Introducer. He came of his own accord; he knocked at the door."

"Prov. What does he want?"

"Introd. He is in search of liberty, and asks to be freed from his chains."

"Prov. Why does he not apply to those who have chained him?"

"Introd. They refuse to break his bonds; they acquire too great an advantage from his slavery."

"Prov. Who then is it that has reduced him to this state of slavery?"

"Introd. Society, governments, the sciences, and false religion."
Die gesellschaft der staat, die gelehrsamkeit, die falsche religion."

"Prov.

"*Prov.* And he wishes to cast off this yoke to become a seditious man and a rebel?"

"*Introd.* No; he wishes to unite with us, to join in our fights against the constitution of governments, the corruptions of morals, and the profanation of religion. He wishes through our means to become powerful, that he may attain the grand ultimatum."

"*Prov.* And who will answer to us, that after having obtained that power he will not also abuse it, that he will not be a tyrant and the author of new misfortunes?"

"*Introd.* His heart and his reason are our guarantees—the Order has enlightened him. He has learned to conquer his passions and to know himself. Our Superiors have tried him."

"*Prov.* That is saying a great deal—Is he also superior to prejudice? Does he prefer the general interest of the universe to that of more limited associations?"

"*Introd.* Such have been his promises."

"*Prov.* How many others have made similar promises who did not keep them? Is he master of himself? Can he resist temptation? Are personal considerations of no avail with respect to him? Ask him, whether the skeleton he has before him is that of a king, a nobleman, or a beggar?"

"*Introd.* He cannot tell; nature has destroyed all that marked the depraved state of inequality; all that he sees is, that this skeleton was man like us; and the character of man is all that he attends to."

"*Prov.* If such be his sentiments, let him be free at his own risk and peril. But he knows us not. Go and ask him why he implores our protection?"

Among the instructions for the degree of Regent, the following occur:

"I. The object of the Order being to render man more happy, virtue more attractive, and vice less powerful, it is necessary that our brethren, the *teachers and governors of mankind*, should publicly assume an unimpeachable character. A Regent of Illuminism therefore will be the most perfect of men. He will be prudent, provident, ingenious, irreproachable, and of manners so urbane that his company shall be courted with avidity. He is to acquire the reputation of being enlightened, benevolent, honest, disinterested, and full of ardour for great and extraordinary enterprises, all contributing to the general good."—

"XVII. The Regents will also turn their attention toward a solid plan for establishing a fund to support the widows of the brethren."

"XVIII. One of our most important objects must be, to hinder the servile veneration of the people for Princes from being carried too far. All such abject flattery tends only to make those men worse who are already for the most part of very common and weak understandings. You will show an example of the proper conduct to be held in this respect. Shun all familiarity with them; behave to them politely, but without constraint, that they may honour and fear you. Write and

“speak of them as you would of other men, that they may be made to recollect that they are but men like other people, and that their authority is a thing purely conventional.”—

“What will numbers avail us, if unity and similarity of sentiment do not prevail?—*No rank, no state of life, can dispense the brethren* from our labours or our trials. To accustom them to despise all distinctions, and to view the world and human nature in the grand scale, the Prefect shall carefully collect all the anecdotes he can, remarkable either for their generosity or meanness, not regarding to whom they relate, whether Princes or Citizens, rich or poor. He will transmit them to the Masters of the Minervals; and these will expose them in a proper manner to their pupils. They will not forget to give the name of the Prince or great personage, though the trait should dishonour him; “for,” says the Code, “every member must be made sensible, that we distribute impartial justice, and that among us the wicked man upon the throne is called a villain (*ein schurke heist*) just as freely, if not more so, than the criminal who is being led to the gallows.”

In the course of the instructions, reiterated orders occur to patronize the foundations of schools, book-clubs, and public libraries, and to assist the literary pursuits of the members. The provincial is commanded as much as possible to promote libraries, cabinets of natural philosophy, museums, collections of manuscripts, &c. in the most convenient parts of his province. Here the Abbé BARRUEL asserts, without any authority, that these were to be *confined to the use of the brethren*; and his translator very quietly warps it into the text, as one of the directions of the society, to provide these things *only for adepts*. It is only by such dexterities, or fortunate slips of the pen, alone, that a moment's plausibility could be given to the opinion that these literary associations were labouring not to illumine but to *vandalize* mankind.

Of the Abbé BARRUEL's *three* conspiracies, Anti-Christian, Anti-monarchical, and Anti-social, each successive one has been brought forwards with diminished evidence and decreasing plausibility. The conspiracy of the philosophers against the altar was established satisfactorily in his *first* volume. That of the sophists of rebellion against the throne has been so imperfectly supported in the *second* volume, that we must still ascribe the extinction of royalty in France much more to the course of local events in Paris, than to the previous concert and deliberate wish of the leaders of the Revolution. The *third* conspiracy of the pretended sophists of anarchy to abolish social order, property, and science, is so wholly the work of the Abbé's imagination, that, although he makes France the theatre of its exhibition, he is reduced to seek for its apostles in an outlandish tongue and in a Bavarian cloister, and to supply

supply by ingenious interpretation the lessons which he can nowhere discover. From the want of palpable sectaries and disciples, he is obliged to describe an invisible society and unknown chieftains, as his agents and conspirators. Yet these "ubiquitary nullibists," (to borrow the jargon of Henry More,) this cosmopolitan cryptarchy, is co-extensive with the habitable world; and while with one hand it is preparing for Paris and Marseilles the desertion and desolation of Palmyra and of Babylon, it is crushing with the other the first-born of thrones,—and plucking the diadem from the emperor of Pekin.

On the continent of Europe, where irreligion had made a popular progress, it may be favourable to the cause of catholicism in this exaggerated manner to ring the tocsin against infidelity, and to represent it as essentially connected with rebellion, with anarchy, and with pantisocracy:—this may serve to unite against it the sovereign, the privileged, and the opulent classes of society:—but in this country, it would at present be very preposterous thus to blow the ram's-horn-trumpet of ecclesiastical alarm.

ART. IV. Q. HORATII FLACCI *Opera, cum Scholiis veteribus castigavit, et Notis illustravit* GULIELMUS BAXTERUS. *Varias Lectiones et Observationes addidit* JO. MATTHIAS GESNERUS; quibus et suas adpersit JO. CAROLUS ZEUNIVS. *Prof. Gr. Litt. Viterberg. Editio Nova, priore emendatior.* 8vo. 12s. *Glasgæ, Mundell; Londini, Payne.*

THE editions which have been given to the public of the works of Horace, that universal favourite, are numerous beyond those of any other classics. Of the extent and number of them, some idea may be formed from the catalogue, prefixed to Mr. Watson's translation of this fine poet, of such as were collected by the late Dr. Douglas, and which were published between the years 1476 and 1739.—This catalogue, however, does not contain an enumeration of all the editions, but only of such as Dr. Douglas was enabled to procure, for no mention is made in it of the *Princeps Editio* which was purchased for his Majesty at Dr. Askew's sale, at the price of 17l. 6s. 6d., and in which the Doctor had written "*Liber rarissimus, Editoribus incognitus.*" This edition has no date, place, nor printer's name. An 8vo. edition printed at Ferrara in 1474, and a folio edition with the commentary of Acron printed at Milan in the same year, are not to be found in this list; besides several others which were printed at the end of the fifteenth, and the beginning of the sixteenth, century. We make these remarks merely for the purpose of preventing this

catalogue, large and comprehensive as it is, from being considered as *complete*.

Baxter, who was an elegant and judicious critic, (and nephew of that eminent divine Richard Baxter,) published an edition of this valuable classic in the year 1701. The notes with which he enriched this edition are collected from the most eminent commentators on Horace, particularly from those two ancient critics Acron and Porphyrio. In the preface, Baxter so neatly explained his design, and characterised the different editors with such soundness of judgment and felicity of expression, that we shall present the passage to our readers, though it be not new matter.

“*In hoc Commentario Veterum Scholiorum Reliquiæ, quas, tanquam Tabulas e naufragio, summa cum diligentia, ex imperitis rudioris ævi compilatoribus collegimus, merito suo faciem præferunt. Absque his foret, vel eruditissimi in multis frustra desudaverint; quinimo in plurimis plane cecutire deprehenduntur. Sunt ista sane & lacera & fæde interpolata, dum splendida Acronis atque Porphyrio nomina præ se ferunt. Forsitan tu queras, quid ego de his sentiam: rem omnem paucis expediam. Pomponius Porphyrio, homo doctus atque diligens, incertum quo ævo, stante certe deorum cultu, Helenii Acronis, vetusti Grammatici, forsitan etiam aliorum fusiora Commentaria, in breve compendium redegerat: Magistri Librarii sequioris ævi hunc itidem compilavere; quorum in numero cum Pseudo-Acrone & Pseudo-Porphyrio, Cruquianus Interpres nominandus venit, etsi hic quidem sit cæteris multis in rebus & plenior & purgator. Post hos Recentiorum præcipuos adievimus; præsertim vero Lambinum, Cruquium atque Torrentium, tria Horatii lumina. Lambinus πολυμαθὴς atque diligentia mirus; Cruquius apprimè doctus ingenioque præcipuus; Torrentius & probus & iudicii plenus, pulcherrimisque rebus ubique refertus: omnes in conferendis scriptis codicibus diligentissimi. Cruquium fere per omnia sequitur in luculentia sua Paraphrasi Lubinus; hunc iterum excerptit noster Bondius. Superiore etiam sæculo Christophorus Landinus plurima acute protulit. Erat & Antonius Mancinellus homo diligens & multe lectionis, ut vere de eo Glareanus censuit: solas tamen Odas, quod quidem scimus, hic interpretatus est. Antonius Muretus pauca commentatus est, sed plane aurea. Henricus Stephanus feliciter limam suam admovit. Cæteri vel hoc uno laudandi, quod tantum scriptorem adamaverint, curaque sua dignum existemaverint. Heinsio non defuit doctrina, sed Horatianus genius. De Scaligero mallet Andreæ Dacerium audires: Ce sçavant homme à été malheureux, inquit ille, dans tous les endroits qu’il a blâmé, & de tous ses Critiques, il n’y a pas une juste. Justissima sane censura, tantoque viro digna. Tanquillo Fabro cæteri mortales Acrisia proles videntur, in ipsius tamen notulis ἑδὲ ὀνύς. De ipso Dacerio qui Gallice sciunt melius iudicabunt: quare Petrum Rodellium audies, virum non ineruditum de Societate Jesu, qui nuper pauca, sed bona in Horatium conscripsit: Iudicet æquus lector & videat, inquit ille, malitne in isto Interprete fidem an diligentiam desiderare. De me ipso autem, siquid & mihi post tantos viros humanitus acciderit, quod certe fiet, ignoscent ingenii, & laudabunt diligentiam, etiam ubi defuisse videbitur successus.”*

In the year 1725, a second edition appeared, with another preface by this editor, though he did not live to see it published; his death having taken place in 1723.—We record this date for the purpose of explaining a passage which occurs in the life of this learned man inserted in Dr. Kippis's *Biographia Britannica*; where it is said in note D, vol. ii. p. 23, "that the second edition was finished by him a few days before his decease, and published under this title," &c.—Between his death and the re-publication of his *Horace*, two years elapsed, which will account for the following remark of Gesner: "*Non vidit exemplum hujus editionis Baxterus. Monet lectorem Londinensis editor, 'Enarratorem eruditum huic operi recensendo per menses aliquot incubuisse, nec multis, antequam fatis cessit diebus absoluisse.'*" In this edition some things were corrected, others altered, and several additions made; or, in the words of the writer, "*Paucula erant emendanda, nonnulla permutanda, adjicienda vero plura, præsertim postquam clarissimus Bentleius tanto cum molimine et pompa, collatis omnium temporum exemplaribus et autoritatum exemplis, Scriptorem istum videretur magis oppressisse quam adornasse.*" From this observation, and from some others which occur in the notes, it appears that Baxter was irritated against that enlightened critic Bentley; his displeasure was probably excited by some remarks introduced by Bentley into his edition of *Horace*, which had been published in the interval.—To this circumstance Baxter appears to allude, when he says "*Sicubi vero in hoc opusculo nimis acri videbimur usi stilo, criticumque gladium de consueto more strinxisse, illud de jure nostro nobis vendicandum sensemus. Genus enim irritabile Criticorum natio.*" He adds, however, for our credit: "*Abest tamen odium, ira et emulatio prava, imò et partium studium a studio musico quod sumus professi*

*Cedimus, inque vicem præbemus crura sagittis;
Vivitur hoc pacto.*"—

On this subject, Gesner observes: "*Quod posteriori Editioni amarus interdum videtur in Bentleium, forte ab illo contemptum se putabat, forte morosulum senectus fecerat, forte ne destinarat quidem typis omnia, quæ illuserat marginibus libri sui.*"—

To this second edition were subjoined the third satire of the second book restored to its original order, by Dr. Aldrich, Dean of Christ-Church, and an account of the different metres of *Horace* by Christopher Wase. This second edition of *Horace*, in 1725, says Dr. Harwood, "is by far the best edition of *Horace* ever published. I have read it many times through, and know its singular worth."—Gesner entertained the same favourable sentiments regarding its merits, which he has expressed in very full and handsome terms in his preface.—Being requested to give an edition of *Horace*, and being of

opinion that Baxter had done nearly every thing that was desirable, and omitted little that was useful for the elucidation of his author, he determined to preserve that editor's labours, and to incorporate his own along with them.—With these ideas, Gesner, in the year 1752, and again in the year 1772, published an improved edition of Baxter's Horace, compared with some MSS. and with some very early editions which do not appear to have been consulted by our countryman, and of which Gesner has annexed a list and an account.—He has enriched his volume also with a tract by Bentley, taken from his preface, on the subject of the different periods in which the different productions of Horace were written; of which Gesner thus expresses himself:

“Sed opere pretium est, b. e. studiosis Horatii, qui Bentleianum exemplar ad manus non habent, accomodatum, poni post hanc præfationem locum integrum ex præfatione viri magni, quo tempora librorum Horatii ordinat, de quo hoc certe confirmare possum, me, dum recensero singulas Eclogas, diligenter attendisse, si quid esset Bentleianis temporum rationibus adversum, nec deprehendisse quidquam, quod momentum aliquod ad eam evertendam haberet, licet quibusdam Eclogis non improbabili ratione forte tempus diu aliud, recentius præsertim, possit adscribi.”—

According to Dr. Harwood's information, “the late Bishop of London, Dr. Lowth, one of the most elegant scholars that this age hath produced, very justly observed, in a conversation I (Dr. H.) had with his Lordship, that Gesner, in this improvement of Baxter's Horace, had given us the best edition of Horace ever yet delivered to the world.”—

In the year 1788, Zeunius republished this edition, and preserved all Baxter's and Gesner's observations, “*si a paucis Baxterianis recesseris,*” and inserted a few of his own, “*si quas rei intelligentia desiderare videbatur.*”—He introduced also a new index, observing, “*pro indice prioris editionis valde jejuno et imperfecto, qui nec nomina nec latinitatem satis exhibebat, confeci indicem nominum cum brevi explicatione, præsertim cum in notis huic rei non ubique satisfactum esse videretur.*”—He availed himself likewise of the labours of Jani and Wieland.

These three editions were printed at Leipsic, and “*as usual, on detestable paper.*” To remedy this inconvenience, the edition now before us has been printed, verbatim from the last edited by Zeunius, on a good paper, with a clear type, and in a handsome form, by the printer to the University of Glasgow; and it deserves, on every account, to be introduced to the knowledge of our readers in terms of praise, as being a judicious, correct, and handsome edition of a most valuable and most admirable classic.

There is also a large paper edition in 4to. for the purchasers of splendid books.

ART. V. *Essai sur les Causes de la Perfection de la Sculpture Antique*, &c. i. e. Essay on the Causes of the Perfection of Antique Sculpture, and on the Means of attaining it. By the Chevalier Louis DE GILLIER, Captain of Cavalry. 8vo. pp. 97. Dulau and Co. &c. London. 1798.

THE Abbé *Winckelmann*, by his well-known History of the Art of Antiquity, has formed a school of declamatory connoisseurs, who ape his convulsionary extasies, and repeat his mistakes. He ascribes to liberty an influence on art, which liberty has no where exerted, except on the shores of the Archipelago; and he seems to forget that the purest efforts of the chizel were even there posterior to the decay of freedom. Impassioned for the local physiognomy of Greece, he associates the highest ideas of beauty with the low forehead, the joining eye-brows, and the conical face stretching in one uninflected right line from the tip of the nose up to the root of the hair. The Farnesian Hercules, so muscular before, so sinewless behind; the Belvidere Apollo, with its short left leg; the Torso, with its waterman's back; and the Antinous, or rather Mercury, with its man's forehead and boy's chin; are all in his opinion unrivalled models of sculptured perfection. He forgets to censure that tame absence of pathetic expression, so common to the antient statuaries, which leaves it still doubtful whether one vaunted groupe be Papirius and his mother, Hippolytus and Phædra, Orestes and Electra, or Bacchus and Leucothea. Deceived by a misnomer, he discerns not the chizel of Greece in the pretended Pætus and Arria. He places the goldsmith Phidias at the head of Greek art. By antedating the æra of Scopas, he ascribes a premature existence to that skill which produced the Niobe. He was so far from having a real knowlege of art, that, in commenting on the ill-restored basso rilievo of the Borghese collection, in which the head of a Juno has been united to the body of a Vulcan, he never observed the clumsy mistake, but very learnedly proves the figure to be a Juno Lucina, and converts the blacksmith's tongs into the modern forceps of the obstetric goddess.

In so imperfect a state of the most reputed literary authorities, it was certainly not superfluous in the National Institute of Paris to propose for a prize-essay—an Inquiry into the Causes of the Excellence of Antique Sculpture. The pamphlet before us is one of the dissertations which was called forth by this proposal.

The Chevalier DE GILLIER attributes the superiority of the Greeks as artists to (1) their mythology, (2) their climate, (3) their personal beauty, (4) their institutions, and (5) their manners. We shall dwell a few moments on each topic.

1. For a mythology to be adapted to the purposes of the artist, it suffices that the religion be *anthropomorphite*, that it attribute human forms to the divinities; and that it be *polytheistic*, that it furnish a sufficient variety as to sex, age, and character. Modern religion possesses these requisites. Whether yon majestic matron be called Juno or Maria, whether that inspired songstress be called Polyhymnia or Cecilia, whether yon tempting beauty be called Venus or Magdalena, is of no importance to the artist, if he but finds the vestry that will bespeak his work, or the temple that will preserve it to an admiring posterity. On Trajan's column, that head is named a Jupiter Pluvius, which, when copied by Michelangelo, becomes a Jehovah brooding over the chaos. The attributes of Apollo, or of Johannes, can equally be united with the comeliest form of human youth. The figure of a Cupid or of an Angel is alike liable to the objection of applying wings to the human form, without superadding the muscles necessary to move them. A slaying of Marsyas is not more favourable to the display of knowledge in myology, than a slaying of Bartholomew. The story of Laocoon or Niobe furnishes no moment of pathetic expression, equal to the groupe of the Crucifixion. There is, then, nothing in the Christian mythology which unfits it to be the vehicle of art: there is nothing in the practice of the most extended Christian sect, which should lead us to suppose its principles to be incompatible with a rational idolatry. A demand for images of various character, and a high public value for the creatures of the chisel, are alike compatible with either system.

2. The effect of climate is restricted by our author to its favouring a loose and scanty sort of dress; which facilitates the inspection of the naked limb, or its exhibition through a picturesque covering; and which thus familiarizes the artist, and those who are to estimate his merit, with the true outlines of nature.

3. The personal beauty of the Greeks, and especially of the men, was no doubt favoured by the gymnastic and military exercises to which they were so universally trained:—but it is plainly a prejudice to value their national physiognomy: that cannot be necessarily associated with any of those perfections which now distinguish accomplished or excellent men. Those among ourselves who have practised running, boxing, wrestling, dancing, and the other exercises which agitate without fatiguing the exerted sinews, and who have not practised them so habitually as to occasion the præternatural growth of the appropriate muscles, are likely to furnish to the modern artist models in all respects as well adapted to his instruction, as any
men

men of Greece. From such he may select the well-shaped and the well-proportioned features, as readily as Polycletus or Zeuxis. Suppose the number of handsome men in this country to bear a smaller proportion to its whole number of men, (which is a very probable consequence of the distribution of labour in our manufactories,) than was the case in Greece; still the opportunities of comparing handsome male forms are amply sufficient for the purposes of the artist, who studies only the select, and whose characteristic perfection is thence to select skilfully for new combination. A deficient study of nature, and a superstitious veneration for the antique, have impeded the progress of many moderns. The pictures of Rafael do not consist of the Vatican statues coloured and clad, but of the living, moving, feeling, charming nature around him. The painted creations of Barry, with all his classical purity and his peculiar genius, do not perhaps lay so strong a hold of the spectator as those of Opie; whose figures, though less noble and less beautiful, are more original, and are never mistaken for antique statues, escaped, like Pygmalion's Galatea, from their pedestals.

4. Of the Greek institutions which promoted the bloom of art, the Chevalier passes over the most efficient; namely, the practice of employing a certain portion of the booty taken in war, for the decoration of the public temples. The demand of individual magnificence, even during peace, has been seldom sufficient to call forth and maintain a school of art; and the public revenues have seldom been applied, unless in very tranquil times, to ornamental monuments. In Greece, however, even war itself became the nurse of art; for its vicissitudes supplied the pretext and its spoil the means of multiplying the temples, and of crowding them with new imagery. The permanent and progressive demand for works of the chisel among the Greeks, and for works of the pencil in modern Italy, is quite sufficient to account for the superiority of these nations. It is indeed the only propitious circumstance peculiar to them. Genius is nothing more than excellence: it is with the fine as with the vulgar arts: in proportion to the number of persons who emulously labour at them, and who compare their experience, will be the number of the few whose improvements make an æra in the profession. It is with artists as with authors; a hundred persons must be induced to attempt writing a pamphlet or a novel, in order to obtain the one in the hundred who is to be a distinguished writer. Create and perpetuate a demand for their productions; the rest follows in course. He who purchases one work of cotemporary art has done more for its improvement, more for the foundation of a

national school at home, than he who has learned to fancy that he can detect the novitiate of that chizel which sculptured the younger son of Laocoon.

5. With respect to manners, it may with probability be surmised that an age of libertinism is more favourable to a zeal for art, than an age of puritanism. A knowledge of the naked, and a pleasure in its contemplation, are frequently accompanied with a depravity of imagination which is unfavourable to moral austerity. At least, a comparative licentiousness of practice seems every where to have attended the refinement of art. If there be a remedy for this danger, it must be sought in the alliance of art with a pure and sublime religion, like the christian; the very Magdalenas of which are penitent, and in which the chosen subject of representation is an immaculate Madonna. An excessive reverence for the objects of worship tends to restrict the invention, and to narrow the market, of the artist. Among the antients, the rites of worship consisted of the social feast, the replenished goblet, the dramatic exhibition, the symphony, and the dance; they ascribed benevolence to their divinities, supposed them to rejoice when man is glad, and willingly beheld their smiling forms in the apartments consecrated to pleasure. Among us, however, the present statue of the prophet would seem to frown restraint on levity and mirth: we forget in him that geniality of character which afforded a topic of reproach to his enemies.

These things considered, we cannot discover in our own age and region any irremovable obstacle to the revival of art in all its perfection. Revive an equal demand, and an equal productive skill will be generated: we are already less in want of artists than of purchasers. Why should not the chizel of Flaxman design as well as his pen?—but our style of furnishing rooms does not require such productions. Vestal caryatids for the chimney-piece, the bust of the sovereign, of a demagogue, or of the minister, and at the last a marble monument, form the whole catalogue of sculpture which a banker or a lord is ever likely to buy. Why does not a protecting statue as regularly stand before a pier-glass as a varnished table? It would be as rationally placed as among the antients—in a niche which concealed three sides of it. A slight public regulation or two might come in aid of individual encouragement. What if our parishes were reduced to one third of the present number, preserving only the more spacious churches, (we doubt whether such consolidations would require even the innovating hand of the legislator,)—the church-rates would then extend over a sufficient district to allow, without oppression to the parishioners, the frequent purchase of some con-

siderable work of art for each of the retained temples. The fashion of such emulous decoration might soon be set by the clergy, or by gentlemen of consequence, who should undertake the office of churchwarden : until at length our parishes became competitors for the patronage of art,—advertizing, like the cities of Asia Minor, their purchases on their half-pence, and boasting, like the Ephesians on their coins, of being the *νεωκοποι* of Artemis.

Two digressions occur in this pamphlet. The one relates to the antient manner of personifying death ; on which subject, having already expressed a coincidence of opinion with our author, (vol. xiii. p. 201) it is needless to dwell. The other relates to the doctrine of beauty in architecture : on which topic the Chevalier better deserves a hearing than in his remarks on sculpture. We translate a passage : p. 55.

‘ It seems demonstrated by all that remains to us of the architecture of the Greeks, that their orders were never piled one on another. For a long time, they had but one order. When afterward they invented two others, lighter and more adorned, it was to employ them separately and with distinct views. They ascertained the weight which a column can bear, not for the purposes of physical accuracy, but for those of grace and satisfaction to the eye. They did not, like the Goths, imagine that an edifice owed its beauty chiefly to its height. Proportion was their binding principle, and the height of their monuments was limited by the wish of the eye. They thought the surface of the earth large enough, and were therefore unambitious of heaping on each other unnecessary stories. Every thing among them was the result of reason and calculation.

‘ The Romans forsook these principles when they began to build amphitheatres, which required an excessive elevation. The three orders of the Greeks were to them insufficient, and they invented two others. A bad example is peculiarly dangerous when taste declines ; and the mischievous effect of theirs repeated itself on the revival of art in the 15th century : for nearly all the monuments of that æra are infected with this bad taste. The marvellous in every thing is adapted to please the vulgar : but it is easy to convince the artist that this principle is false.

‘ Few modern artists have observed that the order of architecture, which they employ, settles the height of a floor. Many have employed two orders in the frontispiece of a temple, which within can have but one story. Admirers, without taste or system, have applauded a method which is in opposition to right reason.

‘ It was very natural, when it was determined to pile the orders on each other, to use the more solid and cumbrous orders undermost. What has been the result of this principle ? If the stories are to be made of the same elevation, the orders, requiring each a diameter more than the preceding, must become more and more slender. The interstitial spaces expand in consequence of the diminution of

the columns, whose height is abridged to the eye by a law of optics. The ornaments being ever more complex and delicate in proportion to the slenderness of the order; and the statues at top bearing a regular proportion to the capital of the supporting order; all the ornaments come to be diminished in the inverse ratio of their visibility; and thus the most elaborate part produces the least impression. It is impossible to believe that the Greeks, who never committed the slightest faults in composition, should thus have put the laws of statics in opposition to those of optics.'

There can be no reason in nature for a column, eight diameters high, being always finished with a Doric capital; a column nine diameters high, with an Ionic capital; and a column ten diameters high, with a Corinthian capital. If, therefore, we are bound by these proportions of the Greeks, it must be, because the eye, having repeatedly observed these proportions in great, fine, and admired edifices, has learned to associate ideas of sublimity, beauty, and skill, in art, with the recurrence of them, and ideas of awkwardness and imperfection with their absence. Were other orders and other proportions equally common in great, fine, and admired edifices, the eye would accustom itself to these new combinations of ornament and dimension, and might learn to associate with them the highest ideas of elegance and regularity. The use of the Greek orders of architecture is therefore a mere tribute to authority: but a tribute which it is very expedient to pay; because the several forms of capital, not being in themselves beautiful, can only derive a power of pleasing from the associated excellence of those edifices, in which they happen to have been adopted. In the temple of Jerusalem, the capitals of the pilasters represented the leaves and fruit of the pomegranate straining through a net. In some modern churches of the Italians, the winged head of a cherub decorates the capital of each pilaster. Either of these orders, it should seem, might be employed with new proportions in our sacred edifices; as the ideas which they excite are appropriate and pleasing. Should the use of cast-iron props in our architecture continue to spread, proportions much slenderer than those of the antients must be introduced. Caprice never innovates with success; but, on the contrary, the enlarged reason of an artist of genius never finds its account in leaning implicitly on authority.

ART. VI. *Manuel des Curieux & des Amateurs de l'Art, &c. i. e. A Manual for Virtuosi and Lovers of the Arts; containing an abridged Account of the principal Engravers, and a Catalogue raisonné of their best Productions; from the Commencement of the Art of Engraving to the present Time:—the Artists arranged in chronological Order, and divided according to the different Schools. By M. M. HUBER and ROST. 8vo. Vols. I. and II. including the German Schools. Sold in London by Escher. 1797.*

AMONG the elegant arts, engraving has now arrived at such a degree of perfection, and contributes so much to the rational amusement of cultivated life, that eminent engravers have the fairest claim to be honorably recorded in the page of history. This reward, not unfrequently the only one obtained by genius, ought so much the rather to be bestowed, as it operates as an encouragement to the young artist, and inspires him with that glow of ambition, without which no masterpiece ever was accomplished*. We are not, indeed, in want of works calculated to produce such an effect; and those of *Basan, Baldinucci, Sandrast, Mariette, &c.* will always deserve a place in good libraries:—but most of these, being either scarce, or prolix in some parts and deficient in others, the *Catalogue raisonné des principaux Graveurs & de leurs Ouvrages,*

* As truth is never more impressive than when supported by great authorities, we do not hesitate to quote the following passage from the letter of *Solomon Gessner*, the rural poet, (whose merit as a painter, also, is acknowledged,) addressed to *Caspar Fuesslin*, on the subject of landscape painting: “ I must not forget an observation formed on my own repeated experience, that I found myself always encouraged, and, as it were, inspired anew, after having read the history of the art and of celebrated artists. To me, there is nothing more interesting, nothing more pleasing, than to learn the fate of one whose talents and labours I admire. From that moment my curiosity increases, and I become eager to contemplate the works of a master whose life and character as an artist are already known to me. Indeed, when the student sees with how much veneration great artists and their productions are mentioned, the importance of the art must necessarily rise in his opinion. When he considers with what perseverance they toiled till they arrived at the summit of the art, and maintained themselves there; how the most fatiguing journies, the most formidable obstacles, and the most depressing poverty, operated only as a stimulus to employ every expedient for obtaining their great end: must not these reflections rouse the young artist, and induce him to take advantage of every hour in the day, and devote every minute of his time to exertion! In the same manner, the instances of adverse fortune, under which more than one great master have laboured, may serve as wholesome advice to him, and shew how essential it is to add morality and prudence to genius and talents, in order to procure solid happiness by the successful practice of the art.”

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published some time ago in Switzerland by the late J. Caspar Fuesslin, met with so general a reception both from dilettanti and artists, that the first edition of it was speedily sold, and a second became necessary. Hence originated the work before us; which, however, is entirely new, and unconnected with the former. The principal author of it, M. HUBER, is a man of genius, science, and taste; joining to his other accomplishments that of writing French and German with equal correctness and elegance. He thought it proper to chuse for this performance the former language, as being more generally known than the other; and his object in composing it was to furnish an abridgment of all that is worth knowing on the subject. This end, he thought, was likely to be obtained by a *Manuel classique*, as he styles it; in which both the young artist and the uninstructed amateur might find, arranged under proper heads, the information which is dispersed in so many other works; and which might serve, in general, as a guide to the curious, who are desirous of forming collections of good engravings in order to improve their taste:—for, let it be remembered by those who, not much to the credit of their discernment, affect to rail at virtuosi, that nothing is better calculated to form our taste than the study of good engravings. They introduce us, as it were, to the fine arts, and pave the way for a knowledge of pictures; if examined attentively, they soon teach the beholder to discover the peculiar manner of each particular master and school; and they give us an idea, and put us, as it were, in possession of an infinite number of paintings, which we could not have acquired without the aid of immense sums of money. Besides these effects, which are general, every one may derive from this branch of the arts individual advantages, according to the extent of his taste, attainments, and inclination. Every person, of whatsoever profession, may deduce great benefit and instruction from engravings; which, ever since their invention, have been copied and multiplied from such a variety of objects, that nearly all necessary information may be acquired by their assistance.

Fuesslin's Catalogue was too short, containing not above 315 names of engravers. The present work gives an account of 2000 masters, whose performances are carefully enumerated under their proper names. We have also observed that the cyphers, with which most antient engravers marked their works, are here copied in accurate fac similes. To decypher them must have been a painful task to the ingenious author, though his readers will greatly commend him for it.

To the work itself is prefixed a list of all the publications from which the author has drawn his information; they are
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classed according to their merit; and his critiques on them shew that he selected his materials with judgment. He has also premised an introduction, containing, 1. an illustration of some principles of painting, as far as they relate to engraving; 2. a definition of the art of engraving, together with observations on its different species; 3. some remarks on the taste in engravings in regard both to utility and pleasure; and a few directions for forming a collection, that may be entertaining without being very copious.

We cannot trace any engravings beyond the commencement of the fifteenth century, when either the Germans or the Italians invented that art. In conformity with the more received opinion, our author decides for the former, and begins with the German school; which is treated in the first and second of the volumes before us.

We now proceed to give a few specimens of the work.

‘*John Holbein* the younger, (more commonly known by his German name of *Hans Holbein*,) a famous painter and able engraver in wood, was born at Augsburg either in the year 1495 or 1498, and died of the plague in London in 1554. Being educated by his father, *John Holbein* the elder, a townsman of Augsburg and an excellent painter, he at an early age began to give proofs of his superior genius. He painted in miniature, and, with water colours as well as in oil, portraits and historical subjects, which soon established his reputation. The father having changed his residence, and settled at Basil in Switzerland, the young *Holbein* began a new career. *Erasmus* of Rotterdam, who then happened to be there for the purpose of superintending the impression of his works, had his picture drawn by our young painter; and he was so satisfied with the performance, that he prevailed on *Holbein* to go over to England, and deliver it to *Sir Thomas More*, the Chancellor, to whom *Erasmus* gave him a letter of introduction. That gentleman recommended him to King Henry VIII. who justly appreciated his talents, and rewarded him with royal munificence.

‘*Holbein* appeared a phenomenon in that age. There is great truth in his portraits, and his historical compositions evince an elevated imagination. His colouring is strong, his compositions are lively, his execution is neat, and his figures have so much relief as irresistibly to attract and fascinate the eye. Excepting his draperies, which have an air of scantiness about them, it is scarcely discoverable that he did not visit Italy. His principal works are preserved in the cabinets of Basil and London.

‘Having spoken of *Holbein*’s reputation as a painter, we shall now consider him in the character of a sculptor in wood. It is notorious that his father distinguished himself in that line, and hence it may naturally be inferred that the son acquired the art of engraving on wood from his parental instruction; unless, perhaps, one *Altdorfer*, who also distinguished himself in that art, was his master. *Papillon* says very justly of *Holbein*, that he was the glory of the art of engraving

graving on wood. He is stated to have begun to practise it when sixteen years old, i. e. about the year 1511; and from that time till 1526, when he repaired to England, he published a considerable number of engravings of this kind. His character for delicacy of workmanship brought him applications from the most celebrated printers and booksellers of the age; and many books, printed at Zurich, Basil, and other towns in Switzerland, as well as at Lyons, Leiden, and London, are full of little cuts executed by his masterly hand. After having painted, in large sizes, a number of subjects invented by himself, he employed all his skill to reduce them to small drawings. Thus he drew the famous *Dance of Death*, which he afterward so ingeniously cut in wood*. The original drawings of this set are still preserved in the town-library of Basil.—It may not be unnecessary to observe, in this place, that the *Dance of Death*, painted in the church-yard of St. Peter's, cannot be ascribed to *Holbein*; the whole of that painting, such as it is at present, being manifestly the performance of a different hand. It is farther to be remarked that, in order to appreciate the whole merit of these little engraved pictures, we ought to examine the first proof-impressions, printed only on one side. Such a set, consisting of 21 pieces, which have those qualities, and are of very delicate execution, is now in the possession of Mr. Otto of Leipzig.

* *Holbein* also engraved on wood a peasant-dance, which he had painted at Basil; and the impressions from which are now become exceedingly scarce. The engravings for his friend *Erasmus's Encomium on Folly* are likewise of his invention, and more known: but the originals begin to be rare. It should seem that his small figures from the Old Testament were drawn, and cut on wood, before those of the *Death-dance*; to which they are by no means comparable, being too short and too much constrained in their attitudes. During his residence in England, most of his plates were carried to Germany, Holland, and France; and especially to Lyons. He has also drawn, and engraved on wood, a great number of frontispieces, vignettes, and other ornaments.

To this brief notice is added a list of the works of this famous artist.

The following celebrated female being better known to the English reader than many others of the German school, we shall extract an account of her:

* *Maria Angelica Kauffmann* was born at Coire, in the country of the Grisons, (in Switzerland,) in 1742, and was still living at Rome in 1795. Her father, *Joseph Kauffmann*, a native of Bregentz, (a town on the lake of Constance,) and portrait-painter, taught her painting and music. When very young, she practised this latter art more than the former; and every traveller of distinction, passing through Coire, went to hear her sing, and accompany her voice on

* See Review, vol. xiii. N. S. p. 201, where we gave an account of Mr. Edwards's re-publication of these drawings, in an elegant 8vo. volume.

the harpsichord. The father and daughter removed, for some time, to Constance, and thence into Italy. Their first stay in that country was at Milan, where she seriously applied herself to painting, in which she was assisted by the liberal contributions of some German *dilettanti*, who had known her in her native town. Here she made a number of copies from the works of the greatest masters in Italy. She went to Naples in the year 1763; and thence to Rome, where she formed an acquaintance with the celebrated *Winckelmann*. This antiquary, in a letter written to his friend *Franck*, in 1764, speaks of her in the following manner: "I have had my likeness drawn by a foreigner, a native of Switzerland, a young person of uncommon merit. She excels in portraits, painted with oil colours. My picture is a half-length figure, sitting. She has also engraved, or rather etched it, in aqua fortis, wishing to make me a present of it. Her father, who is likewise a painter, brought her to Italy when young; so that she speaks as good Italian as she does German. In the latter idiom, her accent is so correct and pleasing, that she might pass for a native of Saxony. She expresses herself with equal fluency in French and English; to which circumstance it is probably owing that all the English, who visit Rome, have their portraits painted by her. She sings with so much taste, that she may boldly compare herself to our best professional singers. Her name is *Angelica Kauffmann*."

' In the year 1765, she went to England, preceded by a well deserved reputation. Her free and unaffected manner was much liked there, and in 1769 she was chosen a member of the Academy of Painting; and all persons of taste paid that attention to her which her talents merited. Such a heart as that of Angelica could not be long without forming an attachment: but unhappily she was mistaken in her choice, and thus prepared for herself the most poignant regret.

' The following sketch of her is drawn by *Sturz*, one of our best writers, whose early death was a great loss to German literature*: "In her countenance and in her pictures, in her conversation and in her actions, there invariably prevails but one tone, that of meek virginal dignity. She is now about seven and twenty years of age; and, without possessing perfect beauty, she is interesting in her features as well as in the whole of her person. The character of her face comes under the description of those painted by *Dominiquino*: it is noble, timid, expressive, interesting. She can never be observed with a transient glance, but the beholder's look becomes fixed;

* *Sturz* resided for several years in this country, as well as in France and Italy, in the character of Danish Counsellor of Legation. Being a man of letters, and on account of his rank easily introduced to distinguished persons, he was able to collect many interesting particulars concerning them, which he published in two small octavo volumes at Leipzig. They form a favourite book with the Germans, and are replete with very curious anecdotes, accompanied and illustrated by a variety of ingenious observations. *Sturz* was an enthusiastic admirer of our British Aristophanes, Foote; whose memoirs form a highly entertaining part of his publication. *Rev.*

and there are moments in which she makes still deeper impressions. When, sitting at her musical glasses, she sings Pergolesi's *Stabat*, religiously lifts up her large languishing eyes, *pietosi a riguardar, a muover parchi*, and accompanies with a fixed look the moving expression of her vocal performance, she becomes the living image of Saint Cecilia. With such qualifications, my friend, what claims has she to be happy! yet at present she is not so. Her visible melancholy is the offspring of an ill-placed affection, which produced an unhappy marriage, and lately terminated in an entire separation. All the enjoyments of fame, and all the comforts of life, are poisoned by the sufferings of the heart."

' In the year 1782 she returned to Rome, entered into a second engagement with *Joseph Zucchi*, and has ever since practised painting in that city with unabated success. She had begun to paint history during her first stay at Rome. Her middle-sized figures are genteel and graceful; her compositions, which are all taken from the poets, are ingenious, and her expressions are for the most part happy and animated. Her colouring is harmonious and substantial, after the best manner of the modern Italians; of late it has acquired more strength, since she has studied the Venetian masters. Having entered into the spirit of the antique, her female figures represent Grecian beauty: but in those of males the features of her own sex are discernible. Hector taking leave of Andromache is no longer an Homeric hero, but a girl in disguise.

' Angelica has, also, at different times, made several etchings in *aqua fortis*, in an easy pleasing manner; most of which engravings have been republished by the Boydells in London. The productions of this able female artist, which are considerable in number, have exercised the talents of some of the most skilful engravers in Europe.'

Though we have given an account of *Gessner's* life in our Appendix to Rev. vol. xxii. N. S. his character as an artist was mentioned in general terms only: but some of our readers will, perhaps, be glad to learn what rank he occupies among professional men:

' *Solomon Gessner*, painter in water-colours, draftsman, and engraver, was born at Zurich in 1734, and died in 1788 in the same town, where he filled the post of senator. Without enlarging on the merit of the author of *the Death of Abel*, and many other poems that have rendered the name of *Gessner* immortal in the republic of letters, we shall content ourselves with announcing him here as an artist who raised himself to a high degree in the art of design. Being a bookseller by profession, he always had the impression of the literary works, published by him, executed with peculiar taste. Nature had formed him for a pastoral poet and painter of rural subjects; and accordingly, the first pastorals which he wrote are decorated with inventions analogous to that species of poetry. The most considerable ornaments of books, and which have done him most honour with respect to the art, are the two quarto volumes of his *Idyls*, published by subscription. Both the large and small designs, with which

which he has adorned that work, are ingeniously conceived, and are executed with great spirit. In some of the large plates only, he seems to have suffered the *aqua fortis* to eat too deep; which, no doubt, was done with an intention of increasing the quantity of proof impressions.

Independently of a great number of vignettes and tail-pieces with which he has adorned the different editions of his works, he likewise engraved several landscapes of his own invention; in which a judicious study of nature is apparent, as well as of the most celebrated landscape painters; such as *Claude, Swanevelt, Waterloo, &c. Gessner*, being merely an amateur, owed the talent of a painter solely to his genius; nor did he ever dedicate to his improvement in that respect any more than his leisure hours. In his landscapes, however, the perfection of an exercised master is evident, whether we consider the taste in handling his instrument, or the skill in the composition of his subjects. In his letter on *Landscape-painting*, addressed to *Fuesslin*, and inserted in his *New Idyls*, he traces the progress of his studies, and delineates the character of the landscape-painters whom he chose for his models. Young artists, who run the same career, cannot reflect too much on his precepts, nor too eagerly follow his advice. Considered as an artist, he has been one of the most laborious. His paintings in water-colours, and his several drawings, are much sought by connoisseurs.

The foregoing specimens will be sufficient to shew what the reader may expect from the work which we now dismiss,—not without regret, on account of the variety of entertainment with which it abounds. We shall with pleasure resume it, when other volumes appear.

ART. VII. *Briefe über Schweiz und Italien, &c. i. e. Letters on Switzerland and Italy.* By G. A. JACOBI. 2 Vols. 8vo. 800 Pages. 1796, 1797.

IN those who are acquainted with the present state of German literature, the name of JACOBI will excite high expectations. When we saw the publication before us announced as JACOBI's *Travels*, we imagined them to come from the pen of the celebrated antagonist of *Mendelssohn*, and we began to cut open the leaves with considerable eagerness:—but we soon discovered that we had been thus in haste to enter on the work of a son of the person whom we had in mind, and that son a very young man. As this young man, however, appears both intelligent and warm-hearted, we have perused his letters with considerable satisfaction. They are said, no doubt, truly, to have been written without any view to publication; and this is a circumstance which will enhance their value with many readers.

It

It is not our design to attend M. JACOB from the lake of Constance over the Alps, by way of Rome, either to the summit of Etna or to the sequestered shores of Apulia. The spirit of the work will appear from a single extract; and we shall select the account of a place of no mean note in the best days of classical antiquity:

* Had our stay been more limited, I should still not have been able to deny myself the satisfaction of calling out to you—*We are at Tarentum*; at that ancient city which had a name when the progeny of the Spartan damsels landed here, after the Messenian war, and expelled the inhabitants:—at the spot on which the soil and sky conspired with the most advantageous of situations, to degrade the most daring of the Greeks into one of the most luxurious of the Italian tribes. Hitherto, the sight of no other place, except Rome, has occasioned my heart to swell with such variety of sensations and recollections. Tarentum, however, has but scanty relics of its former splendor to produce.

* A position exactly intermediate between the Adriatic and Mediterranean seas; a haven, probably among the best in the world, though now useless through mere neglect; a mild climate; a balmy atmosphere; luxuriant soil;—every thing seems to unite to render Tarentum the great mart of Italy:—but the course of events long since brought this luxurious city low; and now the spirit of the government, which seeks to enhance the splendour of the metropolis at the expence of all the other cities of the realm, impedes in all possible ways the revival of its commerce. Not only foreign trade, but the interchange of commodities in the country itself, is so burdened with duties, that (according to the attestation of a creditable person) the trade would not continue as it is, were not most goods introduced and carried out, duty-free, through great chasms in the city-walls. This is so clear, that the officers themselves connive at the most notorious smuggling. Thus do they here break sound limbs in order to accommodate the sufferer with crutches. They have long hoped to see the king in these provinces, and to obtain the reform of abuses; and the king himself long since expressed such an intention: but there were too many interested to defeat the project—and so the king travelled to Germany.

* Tarentum is not a handsome town. Here and there we observe considerable buildings: but the streets are narrow, and excessively filthy. A population of 18,000 persons bears so monstrous a proportion to the space in which they are confined, that 40 people often live together on one floor. Still the government uses every art to withhold permission for enlarging the city.

* Here are good cotton-works. A beautiful glossy stuff is made from a species of moss, growing on the shell of a muscle. The corn and oil trade, with the fishery, is more important. The fish and muscles of Tarentum have been ever renowned; and they are so still. Many varieties of the oyster and muscle are found: but none poisonous. The fishery in the little sea yields the richest booty, because the fish at spawning-time resort thither in large shoals. The

water, which is mixed with 13 fresh springs, gives to them a peculiarly mild flavour. The muscle in most esteem is called *cozza nera* :—it is about half the size of those which we get from the North Sea. Its propagation is thus encouraged :—a number of piles or stakes are fixed in the water near to the shore :—the muscles lay their eggs against these piles ; and soon afterward they are seen covered with the young brood. After a time, the young muscles are detached and thrown into the sea, where they attain their full growth. In some places, they cover nearly the whole shore, always clinging in heaps together, so that it is only necessary to rake the bottom with a bent fork.

‘Of the antient Tarentum there are few remains. What we have noticed is obviously of the Roman times. The people, however, manifest abundant tokens of their Grecian origin. Of all the inhabitants of the kingdom (of Naples) whom we have seen, the Tarentines are by much the handsomest.—We observe innumerable engaging countenances of both sexes ; and there are true Grecian heads among the women of the middle class. Their make is slender ; the complexion less tanned than in the neighbouring places ; and blue eyes, with fine brown hair, are by no means unusual here. The people are so brisk, in body and mind, so good-humoured and so gay, so irritable and so capricious, so witty and so superstitious, and so bent on amusements, that the blood from which they sprang cannot be mistaken. The dialect abounds in words of Greek origin, as a priest of the place convinced us by many striking examples. By a longer residence and closer intercourse, I doubt not that numerous traces of the origin of this people might be detected in their manners and usages.

‘We found the Tarentines in the midst of the greatest preparations for celebrating the anniversary of their patron, St. Cataldus. You know that their ancestors were reproached with having more festivities than there are days in the year. Judge, therefore, how it must have struck us, at the interval of two thousand years, to arrive on the eve of a festival. This high day was remarkable to us, on account of the various views which it afforded of the character of the people among whom we were, not without retrospect to history, and the general nature of man. To observe a religion, which in the mouth of its founder renounced all external forms, and drew the purest morality from the simplest and the sublimest notions of the Deity and his relations to man—to see such a religion degraded into a mere show, nay into the grossest idolatry, is a very humiliating phenomenon :—but it becomes very comprehensible, when we reflect how easily every tendency of human nature grows into a passion, every intention (*ieder ihrer zwecke*) into an image, and how easily they in consequence metamorphose celestial forms into children of earth. Human invention has been in no way so much exerted as in endeavouring to assimilate the power of God to our faculties of sense.

‘To return to St. Cataldus, of whom you may have heard, before the receipt of this letter, as little as I had before our arrival at Tarentum. According to the legend, the Saint sought refuge here in the second century, from the persecution of the apostate king of Ireland, his native country. The absurdity of the tale detracts nothing from

the respect paid to the miracles performed by the Saint's full-sized silver statue, which remains locked up in its niche during all the year, till the eve of the festival. Then it comes forth, and is placed on a scaffold on a canopied throne, surrounded with many hundreds of wax lights. Old and young, women and children, crowd immediately thither. All strive to climb the stage, that they may kiss the feet of the statue, rub their hands against the garment, stroke the head, or only touch the pedestal. Upwards of 10,000 persons flocked into the city to share the festival. I felt pain and pleasure at the spectacle:—so affecting is the ardour with which these people approach the statue—deeming it a superior being—look up to it, and appear to live and have their being in it. Multitudes, having some blessing to beg, call aloud on the name of *Cataldus* till the whole church rings. Some stand on tip-toe to touch him—others lift up little children that they may kiss him and participate of his favour. I remarked an old woman, who struggled long to make her way. At length, and in despair, she kneeled at the foot of the stage, and looking stedfastly up to the Saint, twice articulated his name in a half-whisper, as wishing to draw his attention.—The reverend form of a bishop of the middle ages, in his full stiffness, contrasted singularly with the throng at his feet.

‘ On the retreat of the Saint, there burst out at once a mournful howl of almost entirely female voices.—*Holy Cataldus, thou wilt depart! thou wilt forsake us!—why wilt thou go? Ah, stay!*’ Many cried out thus, and all whined as if their only consolation were for ever withdrawn. I could not get into the chapel on account of the crowd:—but the whole multitude soon came back—most of the women with moist or red eyes, and all with an expression of inconsolable sorrow.

‘ The evening was devoted to popular sports. In a large open area, a pole was erected, and to its summit was attached a large quantity of provisions of various kinds. These were to be the prize of him who could climb and seize them. To render the victory difficult, the pole was smeared with soap. The candidates tried to lessen their labour by putting on cords. As one began to ascend, another hastened after him, and used every means to pull him down; on which he himself made an attempt.—It was a droll exhibition, and victory was long in declaring itself:—but when the happy candidate reached the goal, loud exultation was heard among the people, and repeated as often as the hero shewed his dexterity by fresh movements. The festival ended with an ass-race and bag-race;—as if the Tarentines were condemned at this day emblematically to exhibit their whole history and present situation.

‘ Many thousands of spectators had seated themselves on the ground, which rose like a theatre. By their distinguished beauty, and the lively interest which they took in the fortune of the candidates, they brought to mind the games of their ancestors; with which the modern have nothing in common but the appearance of the spectators, and their lively sensibility towards what was going forwards, whether it were a matter of importance or altogether insignificant.’

After

After so large a specimen, we need scarcely add that the travels before us have little to recommend them to the profound philosopher, antiquary, or politician. Touching on interesting monuments of history, and the appearances of common life, they maintain the tone which is most welcome to the general reader. In interest, and in authenticity, we perceive not that they yield to those publications of a similar cast, which have been best received in our own country:—but we fear that they contain not a sufficient fund of novelty to compensate the labour of translation.

ART. VIII. *History of the Yellow Fever*, as it appeared in the City of New York in 1795. By Alexander Hosack jun. M.D. of New York. 8vo. pp. 36. Philadelphia. Dobson. 1797.

THE dreadful ravages committed by the yellow fever, and the danger of recurrence in those places in which it has already appeared, together with the possibility of its breaking out in other situations, will render the public attentive to every new inquiry into its nature and cure; especially if that inquiry be found to proceed on actual observation. The present treatise first came out in the form of an inaugural discourse, but has since been thought worthy of republication.

The part to which we imagine it owes its importance occurs under the title *cure*; and from this we shall furnish our readers with a copious extract, both on account of the curious nature of the matter itself, and because of its coincidence with observations made in this country respecting the treatment of low fever. The author's first indication is to *prevent the farther operation of the poison producing the disease*. What is given under this head scarcely deserves notice, as involving a very doubtful supposition.

The commentary on the second indication we deem interesting:

‘*Secondly*, To procure a solution of the inflammatory stage of the fever. It is necessary to moderate the increased action of the system, and to remove, as far as possible, every other source of irritation. To evacuate immediately the poison from the body, when once introduced, is as impossible as to eradicate the matter of small-pox, measles, or any other disease produced by specific contagion. In the treatment of yellow fever, as in that of the small-pox, if the analogy be a just one, the business of the physician appears to be, to moderate the action of the poison producing the disease, and, at the same time, to remove every circumstance which can aggravate its operation upon the body. With a view to diminish the increased action of the system, evacuations of different kinds were employed. Some practitioners had recourse to *blood letting*, followed by *purging*

and sweating; and others trusted entirely to the two latter. With respect to blood-letting, my observation has been, that the promiscuous use of the lancet was very injurious and unsuccessful. In the New-York hospital it was frequently employed, but in the majority of cases the disease terminated fatally; yet, in some few instances, where the constitution was uncommonly plethoric, and the determination to the head more violent than usual, I have observed good effects follow the loss of a moderate quantity of blood. But, generally speaking, blood-letting was attended with pernicious consequences. The same has been confirmed by the observations of several of our most respectable practitioners. The more common and successful practice was,

1. To procure a free evacuation from the bowels. The purgative medicines which were employed were many and various. By some, calomel and jalap were prescribed, and in the beginning of the disease, with good effect. Others administered a mixture of rhubarb and magnesia with cinnamon or mint-water. This also answered well in many cases, where the stomach was irritable, and rejected the former medicines. But the medicine which was the most successful, and acquired the greatest reputation, was the Glauber's salts, given in warm diluting drinks. The dose was generally from one to two ounces, dissolved in a pint of gruel made of Indian meal, and given in divided doses until it operated freely; the patient at the same time drinking freely of gruel or chicken water, to promote its operation. Salts, exhibited in this form, for the most part sat well on the stomach: they were expeditious in their operation, and, in many instances, possessed the additional advantage of relaxing the skin and inducing perspiration, especially where the patient drank largely during their operation. But when the stomach was so much irritated as immediately to reject every thing taken into it, recourse was then had to glysters, composed of vinegar and water, quickened by the addition of a small quantity of molasses: these scarcely ever failed to produce the intended effect.

2. Having procured copious and free evacuations from the bowels, the next object appeared to be to relax the surface of the body, and induce free perspiration. In some instances this salutary discharge came on immediately after the bowels had been emptied, and was readily continued by taking plentifully of warm drinks; but, for the most part the febrile symptoms continued violent, the skin remained hot and dry, the pains still distressing, and it became necessary to have recourse to more active means to induce sweating. For this purpose many sudorific medicines were employed. Some practitioners used emetics, and others small doses of James's powders, and the different preparations of antimony. Vomiting, in this disease, I have generally observed to be of dangerous tendency. It may, perhaps, not be amiss, when the disease first discovers itself, and is attended with much sickness and vomiting, to empty the stomach freely, by means of an infusion of chamomile flowers: but the exhibition of emetics I consider to be highly dangerous and improper. I believe I have seen some cases in which the death of the patients could be ascribed to no other cause than the incessant vomiting brought on by an emetic

emetic given in the commencement of the disease. But the most certain and successful means were, to wash the whole surface of the body with cold vinegar and water, and immediately after covering the patient with blankets—to administer such medicines as possess the effect of bringing on sweating: of these the spiritus mindereri and saline draughts of RIVERIUS succeeded well, more especially if the warm drinks were continued, such as the infusion of snake-root, gruel, toast water, tamarind water, lemonade, &c. These were much aided by applying to the feet of the patient a warm brick, steeped in vinegar and covered in a flannel cloth wet with vinegar or spirits: the steam, thus emitted and diffused through the bed, had a wonderful effect in softening the skin and exciting sweat, especially where the cold washing had been previously employed.—Some practitioners have preferred the practice of plunging the patient several times in a cold bath, and violently dashing the body with cold water. But simply washing the patient with cloths dipped in cold vinegar and water, was found much preferable to immersion, both because it more effectually diminished the heat of the system, and was less fatiguing to the patient. Experiments have proved, that repeatedly wiping and washing with water, in the ordinary way in which the operation is performed, diminishes the heat seven or eight degrees more than simple immersion, or dashing it over the body with pails.

‘ The practice of cold bathing in fevers of this type is not a new one, but was very commonly employed at Breslaw, in Silesia*; and of late years has been very successfully applied in the West-Indies†, as well as in different parts of Europe, where diseases of this type prevail.

‘ Professor GREGORY, of Edinburgh, and Doctor CURRIE, an eminent physician at Liverpool, have also prescribed it with great advantage in the low typhus fevers of those cities. But its great success in the New-York hospital, as employed by Doctor SAMUEL BARD, and in the private practice of my brother, have fully convinced me of the propriety of its use. It is also proper to remark, that where the physician was not called to the patient in the first stage of the disease, and putrid symptoms had appeared, and the patient had become much debilitated, the cold bath was injurious; and from the abuse of cold bathing, by employing it in the last stage of the disease, it has fallen into disrepute with some practitioners. But as the abuse of a thing is no argument against its use, I repeat my observation, that in the first or inflammatory stage of the disease, it was one of the most useful remedies that was employed. When the cold bath had been thus made use of, and immediately after followed by the spiritus mindereri or saline mixture, with plentiful dilution, it rarely failed to produce sweating in the course of fifteen minutes; and when once induced, it was easily continued by the repetition of the sudorific medicines and drinks, until a solution of the fever was obtained. In some instances where the patient refused his drink and

‘ * See DE HAEN'S *Ratio Medendi*.’

‘ † Doctor JACKSON on the Diseases of Jamaica.’

medicines, or, from the carelessness of the nurses, they had not been supplied as frequently as was proper, and the perspiration had been suppressed, it became necessary to repeat the cold bathing, which seldom failed to procure a return of the sweating. By the continuance of this discharge an abatement of all the symptoms took place: it appeared to operate as a specific in the disease; the pulse in a short time became moderate; the heat of the skin diminished; the pain in the head and back, before so distressing, was also relieved; the sickness of stomach and vomiting were removed; and, in the course of two or three days from the attack, the patient had little else to contend with but mere debility.

To this we shall subjoin a single paragraph from a letter of Dr. D. Hosack (the author's brother) in the New-York Magazine for 1797:

'Secondly, To restore the perspiration, which is, for the most part, obstructed. I make this last a separate article in the cure of this disease, in as much as the matter discharged by perspiration, even in health, is of a noxious quality, (as is proved by the late experiments of Mr. Abernethy, of London,) and if retained, must add greatly to the fever and vitiated state of the fluids which take place in this disease. As to the medicines I have employed in accomplishing these intentions, and the different remedies adapted to the peculiar condition and circumstances of the patient, I can add nothing more to what are detailed in the above-mentioned dissertation: they are the means I have experienced to be the most successful. But that part of the treatment upon which I am disposed to place the most reliance is sweating. Common observation has long since established the importance of this remedy in fevers in general: but I was more particularly directed to the advantages and necessity of attending to this remedy in the treatment of the yellow fever by Dr. John Bard, of this city, and the writings of Dr. Warren, in his history of the yellow fever of Barbadoes.'

At p. 9, we find an extract from a letter of Dr. G. Davidson to Dr. D. Hosack, (dated Fort Royal, Martinique, Sept. 23, 1796,) containing an article of intelligence much too singular to be omitted:

"I have already mentioned the experiments made upon the atmospheric air here, with a view to ascertain the composition of it. Those experiments have been frequently repeated, in the presence of the late Doctor CHARLES WEBSTER, of Edinburgh, Doctor SAUNDERS, of London, and Doctor CHISHOLME, lately. The result has shewn a much greater proportion of oxygene than what I could have conceived—no less than $\frac{8}{10}$ of oxygene gas. It may, perhaps, tend to explain some difficulties which we meet with in the phenomena attending upon yellow fever, viz. why Europeans, or those from cold climates, of tense, rigid fibres, and in the prime of life, are the subjects of its attack. I suppose, what you will admit, that Europeans or Americans, from cold climates, have a more tense and firmer texture of fibres than Creoles, or those who have long resided here—

here—cold tending to brace the habit and invigorate the body, and whilst it does so, increasing the appetite and digestive powers. Besides this connection between the stomach and surface, we also observe a remarkable sympathy between the stomach and lungs: whatever tends to invigorate the stomach, remarkably increases the action of the lungs, as we may perceive from what follows after a full meal and a few glasses of generous wine. Inspiration and respiration are increased; a greater quantity of atmospheric air is taken into the lungs, and a greater quantity of oxygene fixed in the blood: hence the irritability; a glow of genial heat diffused; and the circulation becomes more rapid. But as the atmospheric air in Europe contains a less proportion of oxygene, the quantity of it fixed will be proportioned to the necessities and calls of the system. It is, however, far different in those climates: before the appetite and digestive faculties are impaired, whilst the tone and vigour of the system still continue, and also the corresponding action of the lungs, a much greater proportion of oxygene being contained in the atmospheric air, will be fixed, and the irritability of the system increased; or, in other words, the system surcharged with oxygene. Hence the predisposition to fever.”

Dr. *Rush* had ascribed the type of the yellow fever of Philadelphia to an unusual quantity of oxygen in the air: but without experiments. We confess that, before we can rely on the accuracy of the statement from Martinique, we must be acquainted with the mode of experimenting, and receive a confirmation of the result from other observers.

The author affirms the yellow fever to be a contagious disease (page 21), but enters into no discussion of this controverted question.

ART. IX. *The Case of the Manufacturers of Soap and Candles, in the City of New-York, stated and examined.* To which are prefixed, the Laws of the State of New-York, concerning infectious Diseases. With an Addition, in Form of an Appendix; containing several Documents and Papers, relative to these Subjects. Published by the Association of Tallow Chandlers and Soap Makers. 8vo. pp. 61. New-York. 1797.

THE subject of this local pamphlet—the origin, diffusion, and destruction of contagion—is abundantly interesting to the European. The occasion which drew it forth will appear from the following passage of the preface:

‘ An act passed by the Legislature during the sitting at Albany last Winter, concerning the removal of Unhealthy Trades from the City of New-York, gave rise to the present *Publication*. After the frequent visitations of this place within a few years, by Pestilential Distempers, it certainly became an interesting object to detect the cause of the evil, and whence it originated. Although sick persons and unhealthy air, are frequently brought from sea into the harbour of this seat of Commerce by ships, yet an opinion is gaining an establishment

blishment among the citizens, that more dangerous sources of infected air exist among themselves on shore. The detection of this fact is important, and the acknowledgment of it by the people of America is very honourable to them. It being thus admitted that the American Epidemic Fevers were caused by exhalations from substances on shore, and in large Towns, chiefly from those, which the industry of man had collected for the purposes of Trade and Manufacture, it necessarily became an object of enquiry, *which of the substances, so accumulated, emitted pestilential vapours.* It will appear to the reader, that in one of the Laws, printed in this collection, the Tallow-chandlers and Soap-makers are considered as carrying on a business too noxious to be endured, and extremely detrimental to the public health. Provision was accordingly made for prohibiting their manufactures within certain limits. They remonstrated against this regulation, as likely to be ruinous to some of their number, oppressive to all, and at the same time, not calculated to do the good expected from it.'

The force of the whole pamphlet, according to our apprehension, is concentered in the following extract from the argument in behalf of the soap-manufacturers :

' There was proof before the Legislature of the laborers at manufactories of Soap and Candles, having a remarkable exemption from the Plague of Philadelphia in 1793. The same sort of evidence was afforded by three several manufactories of similar articles, within the limits of the Plagues of New-York, in 1795 and 1796. It had been remarked with surprize, and talked of as an unaccountable thing, in Great Britain and Ireland, that during the rage of Epidemic Fevers, the people who followed these branches of business generally escaped, and oftentimes many of their neighbours also. Accordingly the police of the best regulated cities of Europe, had not treated these manufacturers as stirrers up of pestilence in their municipal regulations. He* thought it might be collected from the relations of travellers, that the pestilential distempers in some parts of the Turkish dominions, were connected with a scanty supply or total want of soap. The detection of the composition and nature of pestilential vapors had explained these facts, and furnished a principle which cleared up the doubt and mystery of the whole subject.'

The *principle* to which this pamphlet alludes is Dr. Mitchill's own hypothesis concerning the nature of contagion. Of this we have spoken in our last Appendix, and we still consider it as too precarious to serve as the foundation of legislative regulations. It is much safer to abide by attested facts:—for which reason we shall quote two out of the ten affidavits respecting the salubrity of the manufactures in question, as they occur in the present publication.

' Affidavit of EDWARD WADE.

' That I have followed the business of a Tallow Chandler, for upwards of fifteen years in London; and the business of Tallow

* Dr. Mitchill, Counsel for the Manufacturers.

Chandler and Soap Boiler, near twelve years in New-York, and have always experienced the same to be very healthful to myself and large family; in the year 1795, when the Yellow Fever raged so much in New-York, great numbers died in Catharine Street where I live, and carry on my business, but my family and near neighbors escaped the contagion; my two sons, John and Charles, who worked constantly at the business, never experienced a greater share of health than at that time; I was but poorly for a few days, but by choice took to working over the tallow-pan, and soon found myself much better; therefore as a means in the hands of Divine Providence, I and my family owe the preservation of our health and lives, from the healthfulness of the business, as none of us moved from home the whole time of the sickness.'—

' *Affidavit of JOHN LYONS.*

' That he hath been employed as a clerk to Mr. Andrew Morris, Soap Boiler and Tallow Chandler of said City, and in whose house he resided from the 22d day of May 1795, to the 6th day of September 1796, when the deponent's business to Ireland occasioned him to leave his employ: that during said space he enjoyed good health, and is assured, that it hath not been impaired, or received any injury whatever from the said Andrew Morris's manufactory, through which he hath had a constant recourse.—And this deponent further saith, that he hath observed the said Andrew Morris and family, and all those employed by him in said manufactory, that they were remarkably healthful during the said space aforesaid, that even at the time of the dreadful sickness of 1795, not one of them were a day sick to his knowledge; and that he this deponent understood the said business, besides being not unwholesome, to be in a great measure a preservation against similar diseases, which was of some consolation to this deponent, during the above mentioned mortality, as it is well known that numbers of the people of some of the neighbouring streets, fell victims to it: and further this deponent saith not.'

Whether the *ley* used by these artisans absorbs and neutralizes the septic (*nitrous*) and its compounds, we know not. We rather believe that these substances are innocent: but we think that these and other facts tend to prove that the occupations of the soap-maker and tallow-chandler, however offensive, are wholesome.

ART. X. *Essai de Comparaison entre la France et les Etats-unis de l'Amerique septentrionale, &c. i. e.* A comparative Essay on France and the United States of North America, with regard to their Soil, Climate, Productions, Inhabitants, Constitution, and progressive Formation. By E. A. W. ZIMMERMANN, Counsellor of the Court and Professor at Brunswick, of the Academies of Petersburg, Gottingen, &c. &c. Vol. I. 8vo. pp. 494. Leipsig. 1797. Imported by De Boffe, London.

THE author of this work, having heard it argued, at a numerous meeting, that the revolution of France was occasioned
1
by

by the same causes and had the same tendency with that of America, was so strongly affected with a conviction of the falsehood and dangerous consequences of such an opinion, that he engaged to oppose it in print. The extent of research necessary for the accomplishment of his engagement required the labor of several years; and the book before us constitutes the first volume of his undertaking. Whether the public may discern any motive or any circumstance in the relations of the two countries, so striking as to call for a work of this express kind, is perhaps doubtful: but whatever may have been the chief motive of the author, it cannot but prove advantageous to the history of man, and to the discussions of political economy, that a writer of ability and industrious research should have undertaken to collect and discuss the most important materials in the history of two nations, whose political changes form so large a part of the history of the present age.

M. ZIMMERMANN endeavours to shew the dissimilitude of the two revolutions in their causes and consequences, and derives his proofs from two sources; the description of the countries, and that of their inhabitants. In a former work, which has been twice printed in German, and of which a first volume appeared at Cassel in 1784, in French, intitled "*Zoologie Geographique*," the author had rendered himself familiar with inquiries into the nature of countries; and he has availed himself of the best authorities, to establish his facts in the present publication according to the same method. With regard to that part of his work which relates to man considered as the inhabitant of a peculiar district, his reasoning is established on the position that this animal, like every other, is subject to the influence of climate and different physical causes, as well as those moral energies of which the influence has never been doubted; and that the human character, with all its various effects, is derived from these sources.

A simple history of the two nations would not have accomplished the aim of the writer: but it was indispensably necessary that he should apply to the best historical documents, in order to develope the distinctive signs of national character; at the same time that the geographical structure, and the actual political situation of the two countries, were objects of attention in the deduction of his results. Concerning those general results, it will be impossible for us to speak until the whole work shall have been published. The author, however, enumerates the following, in his preface, as peculiarly entitled to the attention of his readers:

1. From the most remote times to the present age, the character of the French nation has been constantly the same, as well with regard

gard to its good as its bad qualities. The several degrees of cultivation, to which it has arrived, have not altered its primitive impression.

' 2. This nation has displayed at least as much courage during its obedience to its kings, as during its new ephemeral form of government.

' 3. Under its kings, conquest was never rendered disgraceful by a regular and profound combination of robbery, even in the country of their real enemies; and still less did their armies march attended by legions of the greedy agents of exaction, and sectors * who are solely occupied in robbing those states, with which they were in profound peace, of such objects as procured the greatest advantages to the latter classes of people, while they had the impudence to speak of nothing in public but their liberty and their happiness.

' 4. Among all the kings of France, there is one only, namely Lewis XI., whose reign affords events in some respects similar to those which characterise the present *soi-disant* republic.'

The volume before us is translated from the German original, under the eye and with the advantage of the careful revisal of the author; who has added a number of valuable explanations, which he intends to annex to the second volume of his German edition, for the benefit of his readers in that language.

The first part of this volume is divided into four chapters; with a short introduction, stating his plan and the general reasons for adopting it, of which we have already given a concise account. In the first chapter, the outline and dimensions of both countries are rapidly sketched. In the second, we find a statement of the political situation of the two nations with regard to the states which surround them. The third chapter, which, though abounding with details of facts considerably minute, is interesting not less for the value of those facts than for the comprehensive manner in which the author regards their mass and deduces his conclusions, is employed in describing the natural conformation of the two countries, and the consequences which result from that structure. *America* is presented to us as forming two rich plains separated by a broad chain of mountains; one of these plains extending with considerable regularity towards the Mississippi, over a surface of more than 18,000 square German miles, and watered by a number of large streams; the other plain inclining, by a much more rapid descent, to the Atlantic ocean, intersected by subordinate mountainous branches, and likewise watered by abundant streams; which fall into the sea where the coast is

* The author refers to the 80th and 81st sections, chap. 29, of Cicero's Oration *pro Roscio*, to shew what kind of men these were.

singularly accessible, and safe for the purposes of navigation, from its variety of creeks, harbours, and indentations. *France*, on the other hand, is considered with respect to its soil, its figure, its boundaries terminating on three sides at the sea-coast, and every where else, excepting to the north, in mountainous districts; and watered by four great rivers, which form the principal harbours; discussing also the advantages and disadvantages of the figure of its coast; with the general distribution as well as the relative quantity of national advantage, which these several local objects afford.

The fourth and last chapter of this first part relates to the climate and natural productions. M. ZIMMERMANN remarks that the instruments of natural philosophy are insufficient to appreciate the climate of a country; that the sum of the physical forces exerted in any country must be measured by its effects; and that the variations of these effects are to be sought in the natural productions of the animal and vegetable kingdoms. These organized bodies afford the visible and living admeasurement of the nature of the climate. It is from the objects of value, as food, clothing, and other domestic supplies, that the most important results concerning the whole temperature of a country are to be deduced. Under the guidance of these principles, the author enters into the natural and economical history of America; and he states its produce from commercial documents numerically detailed. The same process is adopted with regard to France; which, as may be easily imagined, cannot be compared with America as a productive country; whether relative to its own wants, or to the supplies which it may be able to afford to its neighbours. The poverty of France with regard to some leading objects, such as wool, black cattle, and horses, and other less striking articles of agricultural produce, is specifically deduced from the facts. The comparative riches of America, in these circumstances, together with the advantages of peltry and fishery, afford a detail into which its length forbids us to follow the author. It may be remarked that he operates scientifically and impartially; and consequently that he by no means overlooks the wines, the olives, and the southern produce of France, after he has enumerated the superior and redundant articles of America. It must also be observed that these accounts, which, in their own nature, would have the dry effect of arithmetical columns in a mercantile ledger, are rendered interesting by the arguments, inferences, remarks, and prospective views, which his intimacy with the subject has suggested, but which brevity forbids us to report.

The

The researches of M. ZIMMERMANN, in his first part, were confined to the countries themselves. His second part, if Man could be considered abstractedly from the place of his residence and the source from which his necessities are supplied, might with justice be considered as by far the most important. If man be modified by the imperious necessity of the causes which operate around him; if physical agents continually generate motive, and command his actions;—this intelligent Being, in return, exerts a strong re-action. He modifies and commands a large portion of events. He is in a great measure the soul of the machine. Welfare, misery, plenty, scarcity, and all the several attributes on which the enjoyments of the human race depend, seem to be governed at least as much by the intelligence and power of the inhabitants of a state, as by the implements or materials which nature has subjected to their activity.

In the first Chapter of his second Part, the author inquires how far the welfare of a state depends on the number of its inhabitants; what relations this number may possess with regard to the extent of territory; and how far the mere numerical account is capable of modification, by the supposition that the individuals may possess more or less of industry, skill, and good management. Much perspicuity and acuteness are here displayed, and a considerable portion of originality presents itself; though perhaps with less of strict order, than an object of such precision might demand. He ascertains the population of France, from various authorities, previously to the late Revolution; and likewise from the enumerations which took place about the time of the new division into departments, districts, and cantons. The refined policy of the legislators of France in this project, together with its probable consequences, is discussed with much discernment: but the true number of inhabitants scarcely seems to be ascertained to greater accuracy than within half a million of the reality. The medium appears to have been about twenty-six millions and a half, at the commencement of the Revolution.

In the discussion respecting the population of America, a short statement is given of the original establishment of the colonies. The notion of Dr. Franklin, that the population of America is doubled every 20 years, is shewn to be grounded on data subject to great variation. According to the calculations of Douglass, in his "Historical and Political Summary of the first Planting and progressive Improvements of the British Colonies in America," the population of those colonies in 1752, exclusively of the military and slaves, was 1,051,000. Thirty-

Thirty-one years afterward, namely in 1783, it had increased, according to the enumeration made by order of Congress, to 2,389,300; and five years later, namely in 1788, the total, according to Mr. Tench Coxe's "Examination of Lord Sheffield's Observations," was 2,573,000. At the commencement of 1790, it was 3,893,862; and in 1792, Mr. Morse, in his "American Geography," states it at 4,150,000. In the rapid increase of later years, it is well known that emigrations from Europe, particularly from France, constituted a very large part: but it nevertheless appears from computations, as well as from the evident operation of the peculiar causes which render children desirable in America, that their increase in the ordinary course of propagation is much more rapid than in Europe. As the author had given a full table of the population of France in its several departments and subdivisions, he likewise exhibits that of North America, chiefly from Morse, with corrections from the American geography of Ebeling.

From the whole of the observations, however, it does not appear that a term of 25 years is extravagant for doubling the inhabitants of North America; and on this basis the author reckons that about 124½ years would be sufficient to people America to the same extent as France:—but, on this occasion, we must take the liberty of remarking that the ratio of increase of population in any state, supposing all other circumstances to continue the same, will not remain invariable, but must itself diminish as the number of inhabitants and the consequent difficulty of subsistence increase.

The formation and character of the two nations constitute the subject of the second Chapter of Part II. In order to explain the physical influence of climate on the human character, the author directs our attention to the two extremes of local situation; where, in the north, we find the Greenlanders and the Samoyeds, and to the south of the tropic of Capricorn we behold an opposite race of men in the negroes. He observes that heat and cold, though striking characteristics of climate, are not the only circumstances capable of influencing the several races of organized beings: but that an attention to this point will fix our views on a zone in the northern hemisphere, in which every great action of the human race, whether individual or collective, has been performed; and to which the most powerful exertions of intellect and active industry have been confined. He deduces the indolent apathy of the equatorial race, and the gross stupidity of those who people the arctic regions, from a somewhat similar want of variation in the physical motives which operate on each. This theory is displayed

displayed with force and ingenuity, and must give rise to profound meditations in the mind of the learned reader, whether he be disposed to admit or to deny its force.

In addition to the physical causes of national character, the author adverts to those which may be called moral; such as the mixture of various nations, their union or separation, their antiquity, government, manners, customs, and religion; their position with regard to other nations, and the important political events which may have formed and established their systems of government and defence;—these and numerous other causes tend to combine with such as are of a purely physical nature, and greatly assist in forming the national character.

It may perhaps be thought that the writer speaks too forcibly of the permanent effect of moral character, when he asserts that the mode of its origin will affect a nation during the whole term of its existence. The position may, however, be applied to the two nations of which he treats, at least as far as relates to the early part of their existence. ‘When a people (says he) have become united in the midst of war and robbery, that nation will always retain a stronger disposition for trouble and disorder, than will appear in another nation of which the first founders may have left their country in search of an asylum against the oppression of the great, and of religious persecution; and even if the latter nation should become powerful, and be compelled by circumstances, occasionally or for a course of years, to repel the attacks of an enemy, its inclination will nevertheless constantly lead to the enjoyments and occupations of peace.’

M. ZIMMERMANN's general remarks on the character of nations are followed by a discussion of those of France and America. The antient history of the Gauls is related with elegance and perspicuity, but particularly with a view to the progressive developement of character. This part of the work, abounding with narrative and anecdote, occasionally interspersed with argument, will probably be found more entertaining to a numerous class of readers than the former part. The remainder of the first volume brings the French history down to the beginning of the sixteenth century. The author intends to treat the history of France in the same manner, in his second volume, to the commencement of the Revolution. A particular section will be applied to the religious history of that country; and this will be immediately followed by another, in which the character and progress of civilization of the inhabitants of the United American States, from their origin to the declaration of their independence, will be treated in a similar mode. The concluding section of the work will consist

consist of general results, and will be, as the author expects, the most important and interesting of the whole.

After so ample a detail of the contents of this performance, it appears scarcely necessary to speak in general terms respecting either its merit or utility. Geographers, politicians, economists, and commercial men, are sufficiently awake to every thing which concerns the states of France and America. M. ZIMMERMANN has engaged in a plan which will concentrate a large mass of scattered information respecting them; and, in this first volume, he has shewn industry in collecting materials, and fidelity in exhibiting all the sources of his information. His inquiries and deductions are honorable to the powers of his mind; and his style is generally perspicuous, but often animated, and in a few instances too nearly approaching to the poetical.

ART. XI. *Jesus, Puer. Poema* THOMÆ CEVÆ. Curante I. G. M. *Editio novissima.* 8vo. pp. 138. Berolini. 1797. Londini, De Boffe.

IN the preface, the author has intitled this performance a Comic-heroic Poem; and he informs his readers that the twofold nature of this composition admits of two styles, the *sublime* and the *humorous*. A poem of considerable length so constructed, and on such a subject, excited our curiosity: the ardour of which was soon checked on the perusal, by palpable imitations, cold conceits, trite sentiments and diction, degrading similies, and feeble efforts to captivate the imagination. The plan, carried through nine books, consisting of nearly 500 lines each, is contracted and barren. We are unwilling, however, to proceed in the way of accusation without producing our evidence. We will, therefore, endeavour to give our readers an epitome of the story, as far as patience would permit us to pursue it.

The inhabitants of Nazareth had long in vain deplored the absence of the virgin mother and her son, after their flight into Egypt: till a camel-driver, named Jonas, arrived from that country, who brings glad tidings of Mary and Jesus, together with presents from the former to her friends Debora and Susanna. Jonas relates many strange circumstances concerning Jesus and his mother. The virgin, meantime, pitying the sorrows of the people of Nazareth, proposes to her infant son to exert his divine power, and to transfer her and his image from Egypt to his country; and to appear before his friends while they were celebrating an annual feast. The Virgin consequently appears, and terrifies some boys who were employed in robbing a nightingale's nest, from which she deters them; gives

gives them each an apple, which she enjoins them to carry to their mothers, untouched, and to tell them that it came from the hands of the Virgin Mary; and, moreover, to inform Judith that she was betrothed to Jesus. In the second book, the Virgin, her son, and Joseph, leave Egypt, and return to their native country, attended and guided by angels.

*' Inde iter ingressi accelerant. Strepit æthere aperto
Lata Phalanx, pennisque supervolat, arvaque inumbrat.
Pars florum manibus plenis effundere nimbos
Virginis alba super velumina; pars pedes ire:
Ille equitat croceas nubes, hic cruribus exit
E mediis nebulis, hic summis prominct alis:
Mille alii variis nectuntur in aëre nodis.'*

Lib. ii. lin. 82—88.

The time of the Virgin's return is autumn; and the labourers are represented as exhibiting various signs of joy and surprise at her approach:

*———' Tum protinus altis
Decurrere jugis, cistis in colle relictis
Viscatis manibus raptim ad femoralia tersis.
In corbem præceps Zabulon, in mulctra Barucbus
Prolapsi,' &c.*

Lib. ii. lin. 123.

The Virgin is thus addressed by her female friends:

*' O tandem post secla redux! O denique sospes,
Reddita lux orbe patriæ, expectata tot annis!
Ut formosa redis nil cælo decolor illo!'*

Lib. ii. lin. 194.

At the time of rest, an old shepherd, called Didymus, a pious man and a great astrologer, proposes to his neighbours to serenade the Virgin and her son; admonishing his brethren to cease to sing when soft dreams, in the shape of little birds, shall be seen descending on the couch of the mother and son. The harmony employed on this occasion is termed a *capriccio* by the poet, according to his etymological account of it in the following verses:

*' Cum levis in nimbo delapsa volucris alis
Lætitia in terras stellato ex æthere venit;
Cui comes ille ciens animos, & pectora versans
Spiritus, a capreis montanis nomen adeptus,' &c.*

Lib. ii. lin. 253.

In the third book, the Dæmon is determined to arm his infernal troops to destroy Jesus. The following hint of caution to his brethren may amuse the reader:

*' Hanc tu cornigeram frontem melius nisi celes.
Dignoscere statim: atque aliquis fortasse choraules
Capripedi ut socio, cithara tibi rursus ad aures
Carmen idem recinet. Tibi vero hac bubula calceo*

*Ungula se nimium prodit. Tu pellibus uncos
Hos digitos: tuque auriculas has obtege; tuque hanc,
Quæ male serpsit humi sinuosa, recollige caudam,' &c.*

Lin. 60—66.

In the 17th book, the mother and son join St. John the Baptist in the valley of Ænon. A mountain damsel, by petitioning the Virgin, obtains a kiss from Jesus. On her return, she surveys her figure in a stream, and is astonished at the change of herself into a most beautiful nymph :

——— *Ubi pura quievit
Lympha vitro similis, super astans vertice promo
Se liquido in speculo vidit: deceptaque visu
Restitit extemplo. Vix primum credidit undæ:
Lumina bis vertit retro, si forte puella
A tergo peregrina foret, quæ insisteret amnis;
Bis meruit fustiva manum, si forte sub undis
Altera virgo foret, stagno quæ pulchra lateret.'*

Lib. iv. lin. 199—206.

The classical reader will be surprised with the following instance of anti-climax, with which the 7th book commences:

*' Rem prope caelestem si cui spectare voluptas,
Huc celer appropere, Reginamque ætheris illa
Florifera in valle aspiciat, quæ colligit herbas.'*

In the 11th book, the infants Jesus and John, with the Virgin Mary, are conveyed by a cherub (in the same chariot in which the prophet Elias was carried) to the palace of Paradise; which is described in the following lines:

*' Una omnes subiére aulam, quæ maxima testis
Sese aperit medio. Centum crystallina lychnis
Pensilis effulget lampas, centumque minores
Aere dependent: aurataque brachia longo
Ordine sustentant ardentes undique ceras.'*

Lib. vi. lin. 289.

We here stop; as we trust that our readers will acquit us of a wilful, malicious, and unfounded persecution of this author; though we could easily bring more evidences against him by continuing our quotations.

ART. XII. *Tableau Speculatif de l'Europe, &c. i. e. The Speculative Picture of Europe.* By M. DUMOURIEZ. February, 1798. 8vo. pp. 160. [The Title-page does not say where the Work was printed.] Sold in London by De Boffe.

M. DUMOURIEZ is equally well known as a writer and a General; and the performance before us, which comes recommended by the celebrity of its author, is equally entitled to regard by the importance of its subject, and the vigour and vivacity with which that subject is treated. In a preliminary discourse,

discourse, which is not very closely connected with the 'Picture' that follows, the author bestows due praises on the incomparable military talents of *Buonaparte*. In his warm panegyric on that commander, there appears not the smallest tinge of jealousy or envy: but the highest merit of this great conqueror, he thinks, consists in his concluding, at a most critical moment, the treaty of Leoben; since, had not this treaty taken place, *Buonaparte* would most probably have seen his whole army shut up and starved among the mountains of Styria.

The *Speculative Picture of Europe* is exhibited under the following fifteen divisions: *Austria, Prussia, the Empire, Switzerland, Italy, Turkey, Russia, Sweden, Denmark, England, Spain, Portugal, America, Holland, and France*. In discussing the respective interests of all these states, the author's main object is to shew that, unless France embraces a system of moderation extremely unlike to any thing which she has yet exhibited, or is vigorously resisted by an armed coalition, better principled and better conducted than that by which she formerly was opposed, the independence of Europe is destroyed, and the glory of its laws, religion, policy, and arts, for ever obliterated and lost. The partial and perfidious treaty now concluding at Rastadt, he is at great pains to shew, cannot afford any security either to the enemies or to the allies of France against the fatal effects of her disorganizing spirit, her wild chimeras of liberty and equality, her unprincipled ambition, and her profligate rapacity. Nothing short of a general peace, equitable and moderate, in which France should divest herself of those pretensions as well as those conquests which render her a just object of terror,—or, on the other hand, a well-conducted war, can possibly cure the evils which the French Revolution has produced; rescue one part of Europe from the cruel bondage which it already suffers, or intercept the heavy yoke which is ready to fall on the remainder.

• The French Directory does not conceal its purpose of taking the Rhine for a boundary. It even dictates to Germany the conditions of this cession. It will send in due time a plan of partition, which, by destroying the ecclesiastical states and the imperial cities, will afford indemnification to the princes formerly in possession of the left bank of the Rhine; and which will totally change the whole face of the empire. This is not the place for examining how much Germany is dishonoured by this rigour. Germany is an assemblage of states, the interests of which have not any common bond. It contains Austrians, Prussians, Saxons, &c. but no Germans: there is no German nation, nor any national honour. Italy, Switzerland, and Holland, were in a condition equally disunited, and therefore equally incapable of resistance. In Europe there are but two nations, the French and English: these alone are in a condition that renders them fit to be actuated by the principles of a rational patriotism.

The advice which the author gives to Prussia, to Portugal, and in general to those countries which are not yet entirely drawn within the French vortex, is worthy of their most serious consideration. It seems to us as if DUMOURIEZ came forwards to offer himself to any of those countries which might still wish to assert its dignity by arms, as "a General to let;" and we doubt not that he is well qualified, by his resentments as well as by his abilities, to act the part of Themistocles or Coriolanus.

'The greatest enemy of Prussia, an enemy that will never be in repose, and whose progress will be greater in peace than in war, is *Democracy*: neither treasures nor arms will be able to resist it; democracy exhausts the one, and seduces the other: it lays siege to the throne itself, sapping its foundations; and the king must be buried under the mighty ruin, unless he repairs to his tent, and changes the character of a first magistrate for that of a warrior and hero. Russia, and the other powers of the North, all Germany, and the House of Austria itself, will rally round his standard. He will save England, Germany, laws, morality, and the royal dignity, from destruction. If he pursues a different course, he will be the artificer of his own misery, and one of the first victims of the Democratic Revolution.'

M. DUMOURIEZ very clearly explains the artful policy of France in her transactions with Italy:

'Already the Cisalpine Republic has set on foot an army, acknowledges a debt of 63 millions, and shews all that busy activity which is peculiar to a free people: already war is become necessary to its existence; it is fired with the thirst of plunder, and the lust of aggrandisement. The little state of Genoa ought naturally to constitute a part of the Italian democracy: but France availed herself of the mutual dislike between the Genoese and Lombards, to keep them distinct nations. France restrained the revolution in Piedmont, in spite of all the labours of the Cisalpines to promote it. She holds her ægis before the king of Sardinia, wisely preferring the neighbourhood of a weak prince to that of a republic, the magistrates of which already talk of emulating the glory of Rome. The protection of Parma, and the cession of Venice, breathe the same spirit of profound policy. The Cisalpine army is employed by the Directory against Rome: but France will recompense that army, as she does her own, merely by plunder, without allowing the Cisalpines to extend their dominion on that side. In all these instances, alike, she declares to them—"I wish you to be free; nay, I command it: but I rigorously prohibit you from arrogating the right of incorporation; a right exclusively reserved for the Mother Republic."

The author's speculations concerning Portugal and America have more refinement than solidity. He seems to over-rate the strength of the former country, when he supposes that it could make an obstinate resistance to the arms of its enemies; and he seems also to over-rate its gallantry and enterprise,

prise, when he advises the Portuguese to become the aggressors, to make themselves masters of the French colony of Cayenne, and to bring back the Frenchmen banished thither, whose re-appearance in Europe would astonish and confound the Directory.

The General is less at home in Great Britain than in any other country of which he speaks; and in his remarks concerning the invasion of this island, he exposes a very considerable ignorance in naval affairs, mixed with the most intolerable self-sufficiency. The invincible navy of England, he acknowledges, would render the attempt of invading it openly, under the protection of a French fleet, altogether absurd: but, we are told, it may be invaded without the assistance of large ships, by *chasse-marées* and gun-boats, the former employed to carry troops, dismounted artillery, horses, and forage; the latter destined to protect the debarkation against the batteries on the coast. Between Brest and East Friesland, there are not fewer than 3000 of those *chasse-marées*, each capable of transporting into England 100 men. Two hundred of such vessels may be collected in three days on a given point of the French coast; and, being accompanied by forty gun-boats of a new construction with double keels, may land in Great Britain 10,000 infantry and 500 horse. This little army is to fortify itself so strongly, that the *unwarlike soldiers and ignorant English Generals* shall not be able to take it in the space of two months; during which time, the French, as they could not bring any considerable quantity of provisions along with them, are to be victualled from their own coast, and by the same gun-boats and *chasse-marées* which brought their army into England.

The author here speaks as if it were as easy for his victuallers to reach a given point, as it had been for his transports to land on an indefinite part of an immense coast. To prove, in opposition to manifest and recent experience, that an English fleet cannot block up a French harbour by keeping a fixed station, he maintains that there is a constant current in the channel of three marine leagues in an hour. This is not true: but, if it were, the General forgets that a fleet, carried from its station by the flood, would be again brought back to it by the ebb. He surely has never seen the difficulties attending the transport and debarkation of cavalry and cannon. In a word, his plan of invasion, which he thinks the only one practicable, cannot reasonably be supposed to take place, unless all the sailors of England were drunken on shipboard, and all her soldiers asleep on the shore.

ART. XIII. *Cours de Gallicismes, &c. i. e. A Series of Gallicisms, or Idioms of the French Language.* By P. L. DE BEAUCLAIR. Third and last Part. 12mo. pp. 321. Francfort, 1796. London, De Boffe.

THE ingenious author of this work, the 1st and 2d parts of which we reviewed in vols. xv. and xvii. of our New Series, begins the advertisement to his 3d part, dated Francfort, once a *free* imperial city, in the following manner :

‘ When I published the second part of my Gallicisms, I flattered myself that a good peace would be the consequence of the events which had happened, and of the dispositions which manifested themselves in most of the chiefs of the German states: but I did not foresee; nor was it possible that I should foresee, that, by these states dividing themselves into two parties, we should be dragged by the strongest, and separated from the wisest of the two.

‘ At length, we have fallen from the precipice, and have become victims of our own imbecility; we, who neither could nor would wish for war, who have no enemies, and who constantly strove to assist the unhappy, from whatever quarter they came.

‘ We have been suspected, accused, and thought culpable, without the least foundation; and the ill-conduct of some bad citizens has rendered the humanity and benevolence of the chief part of the inhabitants suspected. We suffer the punishment of the bad; and those who are really culpable, secure from danger, pass their time in ease and pleasure, without the least concern for our sufferings.’

He adds that his enterprize has suffered from the convulsions of the times, ‘ which have robbed us of all freedom of speech and sentiment.’

‘ The first part of this volume consists of a supplement to the Gallicisms, or proverbs and idioms, contained in the former volumes; in the arrangement of which, the author again travels through the alphabet. As these articles are only the gleanings of the fields over which he ranged before, it could scarcely be expected that what had been left would equal his first acquisitions, in either value or quantity:—but the most curious part of this volume is a *Neological Dictionary*, or vocabulary of new words, or terms, recently invented, and brought into use since the French Revolution; with many expressions and modes of speech at present in fashion. As a specimen of this undertaking, which was much wanted, we shall present our readers with a translation of some of the articles under the first letter of the alphabet:

‘ ABRITER, (to shelter,) formerly a term in gardening, now used to express the action of placing any person or thing in safety.

‘ ABORDER, (to accost,) is certainly not a new term: but to accost or board a question, or subject, is an expression of a very recent date, and now in every mouth.

‘ ABSTRAC-

‘ **ABSTRACTIVEMENT**, (abstractedly,) was formerly used only in philosophy, but at present it is used for whatever is done in an abstract manner.

‘ **ACCLAMER**; (to hail;) this word was formerly only used by seamen: but now it is used on shore, in the same sense as a cry of joy or applause. It is used adjectively, as *shouting citizens—buzzas of the multitude*.

‘ **AFFAMEUR**; (a starver;) he who tries to breed a famine in a country.

‘ **AFFILER**, **AFFILIATION**; (threading, or sewing together;) these two words, used at first for adopting, or adoption, have now a more extensive meaning; they are now made to express the uniting together men of the same party in politics.

‘ **AGGLOMERER**, to multiply or increase in number.

‘ **AGRICOLE**, (agricultural,) which concerns the art most useful to humanity, and, unluckily, the most neglected on the continent of Europe.

‘ **AMALGAMER**, (a term long used in electricity, in coating the Leyden-vial,) in its modern sense, implies to unite closely.

‘ **AMBRANT**, from the verb *ambler*, to give a sweet scent.

‘ **ANNE'E**, implies a *year*, of 12 months, in France, as usual: but the beginning of the year, and the names of the several months, are changed. The first is called *Vendémiaire* (vintage time,) and begins on the 22d of September; the second, *Brumaire* (foggy;) the third, *Frimaire* (frosty;) the fourth, *Nivose* (snowy;) the fifth, *Ventose* (windy;) the sixth, *Pluviose* (rainy;) the seventh, *Germinal* (budding time;) the eighth, *Floréal* (flowery;) the ninth, *Prairial* (when the fields are in perfection;) the tenth, *Messidor* (when grapes appear on the vine;) the eleventh, *Fervidor* (the hot month;) the twelfth, *Fructidor* (the fruit month:)—all taken from the different qualities of the several portions of the year.

‘ A week now includes ten days, thence called *Décadi*. Their names are: *Primidi*, *Duodi*, *Trédi*, *Quartodi*, *Quintidi*, *Sextidi*, *Septidi*, *Octodi*, *Nonodi*, and *Décadi*.

‘ The present *era* of the French began in 1792; and as the twelve months combined amount only to 360 days, each month containing no more than three decades, or 30 days, it has been found expedient to add five days of festival, called *sans-culotides* (without breeches;) and in bissextile years a sixth play-day, called likewise *la sans-culotide*, or *mob-feast*.

‘ **ANNONCIATIF**, announcing an event.

‘ **APPEL-NOMINAL**, (calling over, mustering,) a new expression for ascertaining the presence of the several members of a society.

‘ **APPITOYER**, **S'APPITOYER**, to excite pity, to be touched with compassion.

‘ **ARE**, (probably from *arrêt*, order,) the general measure of fluids, solids, and weights, as decreed by the Convention in 1793.

‘ **ARRIERE**, arrears in paying the contributions.

‘ **ARRIERE-PENSÉE**, reservation.

‘ **ARTISTE**, formerly applied only to the professors of liberal arts: but at present every dramatic writer, actor, actress, dancer, painter, and musician belonging to the theatre, is an *artiste*.

* *AUTORITÉ'S-CONSTITUÉES*, legal authority.

* *AVOUE*, this denomination has been substituted for *avocat*, a lawyer.'

In the other letters, we find many of our parliamentary and law terms: as, at the beginning of the Revolution, the most moderate and best meaning reformers of the state would have been glad to adopt our constitution; though now it is held up to detestation, as the most tyrannical government that was ever framed.

Among innumerable Anglicisms, we find: *Barr. Coaliser. Comité. Commercial. Conciliatoire. Constitutionnel. Continental. Convention. Corporation. Demissionnaire. Déprécier. Déprédation. Descriptif. Deviation. Discrediter. Disséminer. Economiste. Electeur. Evasif. Fluctuation. Humoriste. Illitéré. Immoral. Impolitique. Inconsistance. Inconstitutionnel. Inconvenant. Injustifiable. Insignifiant. Inspector. Interrupteur. Juge de paix* (justice of the peace). *Juré. Loi-martiale. Maire. Motion* (as used in our parliament). *L'ordre du jour. Pamphlaire. Permanence. Pétition. Rédimer. Régénération. Responsabilité. Scruter. Spéculer. Terrifier. Verdict. Vote.*

At the end of the volume is a collection of new phrases used in the National Assembly, among which many are pure English; as *Liste-civile, Honorable membre, Dette-nationale, Papier-monnoie, Question*, &c.

The Constitution, as the French call it, may be improved by the adoption of these exotic terms: but some of them naturalize so badly as to deform their language.

We here also find a geographical description of the present extent of France, as divided into 83 departments; and this little comprehensive volume is terminated by a series of *anecdotes*, a kind of *Joe-Miller-iad*, in which some of the tales are dull, and others have been more than "twice told."

ART. XIV. *Familiengeschichten, &c. i. e. Histories of Families, Vol. III. containing the History of St. Julien.* By AUGUSTUS LA FONTAINE. 8vo. Berlin. 1798.

THE first and second volumes of this publication were noticed in our last Appendix, and it is but justice to say that the continuation is equally entitled to the reader's attention. Since novels and tales engross much of the leisure of our male and female youth, and are supposed to have a considerable influence on their morals, it is to be wished that every author, who undertakes to write for the amusement of the public, possessed not only M. LA FONTAINE's information and taste, but his reverence for virtue and religion. The present volume, which relates the history of a French emigrant, has frequently, as we

are

are well informed, drawn the tear of sympathy from the eyes of his readers, and made them forget for many pages together, that they were perusing a fictitious tale,—the foundation of which, however, we rather suppose to rest on real facts; at least, we do not recollect one incident in it, that might not have happened during the French revolution, exactly as it is here represented.

St. Julien, who narrates his own adventures, is a country gentleman of France, living peaceably and happily on his estate, with an amiable family, consisting of one son, Louis, and two daughters, Anne and Adelaide. *St. Julien* holds an office, of no great importance, under the government at Paris; and being occasionally obliged to go thither, his daughter Anne forms an acquaintance with the daughter of the lieutenant of the police in that city. One evening, she sees there a youth named *Borde*, under such interesting circumstances as render her secretly attached to him; and from this connexion a number of interesting incidents of the story arise. The attachment is mutual; yet, *Borde* being of inferior extraction, and the revolution breaking out, the lovers are separated. Meantime, *Sassemont*, who had formerly acted the part of a spy under the former government, but who is now, through the influence of the Duke of Orleans, become a great man, introduces himself to *St. Julien*; to whose eldest daughter he pays his addresses. He succeeds so ill in his suit, that he is not only refused but insulted, which provokes his revenge. By *Sassemont's* cabals and influence, suspicions of political delinquency are raised against *St. Julien*, and his death is concerted. He is, however, informed of it by an anonymous letter, which arrives a few hours before the time intended for his arrest. The writer conjures him to follow the bearer of the letter immediately, promising a safe conveyance of him and his family out of the kingdom. During this emigration, the wife of *St. Julien* dies with excessive fatigue, and the rest of the party are arrested. One of his daughters, being led out of the prison to the scaffold, is supposed to have been guillotined, as well as the mysterious guide; who turns out to be *Borde*, and who had all the time so effectually disguised himself as not to be recognized by *Anne*, before he is summoned by name to be arraigned in the revolutionary court; a circumstance which, by the way, we think will to most readers appear rather improbable. The father, with his son and other daughter, is, by a fortunate accident, released from prison, and they escape to Switzerland. Here young *Louis* falls in love with the only supposed daughter of an old man, who dies. *St. Julien* never sees the intended wife of his son, till she enters the church to be married;

ried; when, to his utter astonishment, he discovers in her his second daughter *Adelaide*, accompanied by *Borde*, both of whom had been rescued by an humane member of the tribunal.—The history concludes with the marriage of *St. Julien's* daughters, and of *Julia*, who had been the bearer of the letter that advised him to emigrate.

This work, of which, we understand, a translation is preparing, deserves many readers. It exhibits the misfortunes of the French revolution, without disgusting us by the pictures that are drawn. If M. LA FONTAINE's writings continue to be stamped with the same originality of genius which have hitherto distinguished them, we shall never complain of his literary fecundity.

In regard to the translation of these volumes, however, the pleasure of the English reader will depend greatly on the success of the translator.

ART. XV. J. C. HUTTNER'S *Nachricht von der Britischen Gesandtschaftsreise*, &c. i. e. J. C. HUTTNER'S *Account of the British Embassy through China and a Part of Tartary*. Published by C. B. Small. 8vo. pp. 190. Berlin. 1797.

WE are informed by the editor that the author of this little work, previously to his departure on this expedition, which he accompanied in the capacity of preceptor to Sir G. Staunton's son, was desired, by certain of his friends, to send them in his letters something more than dry and abrupt epistolary accounts of a country that had been so seldom visited: at the same time representing to him that, in fact, he would find it less troublesome to reduce all his observations, at once, into a regular series, than to repeat the same thing over again in several letters. Accordingly, he promised them a succinct account of his voyage; on condition, however, that he should be excused from all farther communication, and from appearing in print. This agreement remained locked up in the breast of one of his friends; and he was therefore the more surprised and hurt on learning that one of the *Hamburgh* newspapers had announced the publication of his travels. Notwithstanding this disagreeable circumstance, he kept his word with his friend, and sent him the present account from *Canton*: but scarcely had it arrived at its destination when he himself set out for *Europe*. Few persons had seen it, when he wrote word that it must go no farther, as the journal of the ambassador was in the king's possession, and was designed to be printed. Afterward, when all the journals were delivered to Sir George Staunton, who was to give an authentic account of the expedition, M. HUTTNER repeated

repeated his request in still more pressing terms; fearful lest somebody might be tempted to publish his narrative sooner than the great work could appear. In order to prevent such a measure, those who had seen the MS. kept silence with respect to it, resolving to return it to the author according to his desire. Here, then, the matter remained, and none on either side thought farther of it; especially as Mr. Æneas Anderson had in the mean time given the public some particulars concerning the Chinese expedition.

Some time afterward, the editor was informed by a letter from Leipsig, that a respectable bookseller had been offered "*The Voyage of a German to China*;" that he was only deterred from accepting it by the extravagant price which was asked for it; and that the proposer had found another purchaser. There could be no doubt who the anonymous German was, as M. HUTTNER was known to be the only one of that nation in the ambassador's suite: yet it was certain that the MS. offered for sale could not have come from his hands: it must therefore be either a forgery or a theft. It cost no great trouble to discover that the latter was the case. Some shameless person had found means to steal a copy from the private account sent to Germany; and M. HUTTNER was by these means to be brought before the public, without his consent or expectation, and without any personal emolument. His friends now saw that the publication was unavoidable; and they therefore conceived it necessary to step forwards and bring out the original MS. as quickly as possible.

This work, therefore, is of unquestionable authority; and it is particularly estimable as coming from an unbiassed and sagacious observer, and composed before the great work of Sir George Staunton was ready for the press.

The author sets out with informing us that the emperor of China, on receiving intelligence that an English embassy was on the way to him, caused an edict to be published in Canton and in all the sea-port towns of his empire, commanding the Mandarins to shew all possible respect to the persons composing it, and to forward by every means their journey to Peking; for the embassy, according to their desire, was to have permission to sail up the yellow lake, 'as the Britons, it is notorious, are very skilful in navigation.'

'I cannot express, (says M. HUTTNER,) how every thing struck me, on seeing for the first time this singular country. The many hundreds of Junks* that we met, the swarms of people on board of them, their dresses, their furniture, the singing with which they

* *Junk*, in English, *ionc* French, *junkte* Dutch, come probably from the Chinese word *tchwang*, ship.

accompanied their oars, the structure and accommodations of their ships, and the cleanliness that prevailed in them: then, the houses, the soldiers, the ceremonies, and a hundred other matters, excited my curiosity as much as our ships, our dress, our language, and our manners, employed the attention of the Chinese. They wondered particularly at our folding linen round our necks, at our confining our bodies in such narrow garments, that we could shew in such a shameless manner the outline of our limbs, and so ridiculously strew our hair with white dust; to all which we had indeed but little to reply. The cloth of our cloaths pleased them greatly, as did our linen, swords, watches, buckles, and especially our shoes and boots, as they have no conception of the great art of the English in preparing leather.'

This little work abounds with a variety of ingenious and curious observations, many of which relate to circumstances but slightly or not at all noticed in the official publication; and we wish that our limits would allow us to oblige the reader with more copious extracts than we are able to admit. We shall proceed, however, with a few citations:

'Mandarin is a Portuguese word, from *mandare*, and denotes every public officer in the Chinese empire, whether his dignity be great or small, military or civil. The Chinese word for it is *quang* or *quangfu*. The rank of the Mandarinate is as various, as the variety of dignities in so extensive an empire must necessarily be. The scale of the dignity is known by the colour of the button which the Mandarins wear on the middle of their hat: red is the first; then follow white, blue, and gilded. Red and blue have subordinate distinctions in opaque and transparent.'—

'Going through the gate Nan-tien-ming, i. e. *the gate of the southern sky*, which stands on a small elevation, we had seen the great wall (in Chinese, Tschan-tschung) some days before; but now we went close up to it, and got on it. After all, a wall is but a wall: but one so old, and which kept the warlike Tartars for 2000 years (and, if we may believe the Chinese, much longer) out of China, is well deserving of some notice. I now heard the saying of the famous Samuel Johnson repeated by several of our company: "that it was an honour to a man to be able to say that his grandfather had seen the Chinese wall." This piece of antiquity, however, is now no longer in any condition to resist the depredations of time: in many places, it has tumbled down; and only in some parts is it in such a state of preservation, as to enable a man to judge of the quality of the stone and the mortar. The wall is filled in the middle with earth and rubbish, and is about 10 feet in breadth. At the distance of every 200 paces, are forts; which are no longer garrisoned. What is most astonishing is that it proceeds over the steepest mountains in an uninterrupted course. At the place at which we mounted it, we saw two other walls at some distance from each other, but in the same direction. Perhaps, wherever there was most reason for apprehending the attacks of the Tartars, its strength was increased in a twofold or a threefold degree. Among the curiosi-
ties

ties which we intended to carry home, every one took a piece of the stone and the mortar of this old wall, not without cherishing the hope that it might fetch a good price from some European antiquary. Captain Parish, of the ambassador's guard, took an accurate drawing of the wall on the spot.

' About Chu-pæ-ku, the country through which we travelled was mountainous, and in many places picturesque. We had constantly villages in view. The fields were well cultivated: but the district seemed deficient in water. Our moderate days-journies seldom or never exceeded 18 or 20 English-miles, and were calculated by the distances of the palaces at which the emperor himself was accustomed to stop for the night. At one of these, we arrived every day to dinner, and the remainder of the day was passed in the gardens with which they all are provided. During the whole journey, not a cloud disturbed the face of the sky; and if our horses limped, or stumbled, or even would not proceed at all; if we had only one, or not even one stirrup; or if the servants of the Mandarins rode on before on better horses, and left us behind to proceed as we could on their half famished Rosinantes, it only afforded us the more matter for mirth, in which we forgot all the inconvenience of the way. We learnt, on such unfortunate occasions, that in China it is a mark of great civility to urge on the horse of another with the riding-switch, unrequested: a piece of politeness which we at first considered in quite an opposite light.—I scarcely need to remark that we every where drew the eyes of the people upon us:—This was very natural: but the cause of their surprise was not merely confined to our persons and habits. According to the vulgar report, we had the most extraordinary things among our presents for the emperor. One day, a Mandarin came very humbly and mysteriously to our interpreter, with the question: whether it were not possible to shew to him and a few friends who were come thither expressly for that purpose, the wonderful curiosities which we had brought for the great emperor? The interpreter was startled at this request, and desired the stranger to explain himself a little. He answered, "I heard in Pekin and other places *, that, among various other things, you have brought a hen which consumes every day fifty pounds of coals for its nourishment, and lives on nothing else: also, that you have a dwarf only a foot and a half high; likewise an elephant of the size of a cat; a pillow, too, which possesses the magical virtue of instantaneously transporting any one who lays his head on it, whither he pleases," &c. The Mandarin appeared to be so strongly persuaded of the truth of these reports, that it cost some pains to convince him of his mistake. He seemed confounded at hearing that it was not possible for him to see the marvellous things of which he spoke, since we had them not. These reports, moreover, were the more credible to the Chinese common people, as ambassadors from the neighbouring petty kingdoms are constantly bringing strange birds, beasts, and other natural curiosities, as presents to the emperor. It happened singularly

* We were assured that those reports had appeared there in the public newspapers.'

enough, that, for several days successively, we met on the road drovedaries loaded with charcoal: a circumstance by which several people, who might have heard of our miraculous hen, might be confirmed in their foolish notion.'

The author then proceeds to describe the imperial road of 325 English miles in length, and which is made entirely new twice in every year, and is kept as clean as the floor of any drawing-room; not only the leaves of the trees, but even the dust, being carefully wiped from it. To this follow the character of the Tartars, the presentation at court, a good account of the emperor, of the prime-minister, the great Kolo, the palaces in the emperor's grounds, the entertainments that were given, the celebration of the 83d birth-day of the emperor, a variety of diversions, dancers, a remarkably strong man, bonzes and lama-temples, the putolah or the temple with the golden roof, &c.

'The lamas and bonzes live in great harmony together, and take the vow of chastity, taciturnity, and obedience. In the putolah; are several images of a female figure with a child in her arms. The goddess who is worshipped in this temple bears a great likeness to the virgin in the history of the Christian religion. The pictures of the holy bonzes are drawn after their death, and hung up in temples: if this may not properly be called canonization, yet in fact it is much the same thing. From these and some other circumstances, several of the embassy concluded that so great a similarity could not have arisen without an actual connection formerly: to which it may be objected, that the historical accounts of the origin and the corruptions of the Christian religion, written by Christians and others, mention nothing of China: but rather that this country, by some unaccountable accident, was only known to the Christians considerably more than a thousand years afterward; and lastly, that nothing can be safely concluded from similarities, as various causes may produce the same effects. Whatever may be thought of this hypothesis, which is here impartially stated, every one who has visited China will deem it highly probable, that, between this country and Europe, a commercial intercourse was carried on much earlier than is set down in history. In case this should hereafter be proved, we must strike the word *gun-powder* out of the list of German inventions.'

It is not possible for us, however, to follow our traveller through the great and unexpected variety of topics contained in his little book: we must therefore, though reluctantly, conclude with mentioning that, with whatever ridicule the accounts of the missionaries concerning the amazing population of this empire have been treated, and however incredible the statement given in Sir G. Staunton's book may appear to some, they are confirmed by M. HUTTNER; who states, on very authentic grounds, that the whole amount is *three hundred and thirty-one millions and four hundred thousand persons.*

MR. HUTTNER would undoubtedly have added, omitted, corrected, and differently related many things in this volume, if he had intended *publication* when he drew up his narrative; and it must be observed that he has cautiously and slightly touched the sore places on which Mr. Anderson* has pressed more strongly.—He shews himself throughout to be a well-informed, an ingenious, and an honest man; and, when he wrote, he could have no reference to Sir G. Staunton's work, as it was not then in existence.

ART. XVI. *Connaissance des Temps, for the Use of Astronomers and Navigators.* For the VIIIth Year of the Republic. Published by the Board of Longitude. Paris, from the Press of the Republic, Pluviose VIth Year, (Feb. 1798.) 8vo. pp. 500. Price of the Calendar 2 Livres, and with the Additions 4 Livres.

IT is not usual for us to take notice of publications of a temporary nature like the present: but, in the midst of a fatal war, conducted with such envenomed rancour, we are eager to collect every scattered ray of information respecting the progress of science. The French Board of Longitude, instituted on the 25th June 1795, seems to be framed on a very liberal and comprehensive plan. It includes the first scientific names in Europe. *La Grange* and *La Place*, since the death of the great *Euler*, are, as geometers, of unrivalled eminence. In the list of astronomers, *La Lande*, *Mechain*, *De Lambre*, and *Messier*, are of distinguished merit; and *De Borda*, who, with *Fleurieu*, takes his seat in quality of navigator, is advantageously known to the public as an able mathematician and accurate experimentalist. To the foregoing are joined a geographer and an artist; whose experience and practical skill may beneficially assist, in forming a just estimate of the utility of the schemes and instruments that shall be offered to the Board.

From a new examination of antient observations, *La Lande* reckons the secular diminution of the obliquity of the ecliptic at 36 seconds, instead of 50, which he had adopted in the third edition of his *Astronomy*. The mean obliquity was determined for the 1st of January 1793, with circular instruments, by *Mechain* at Barcelona and *Piazzi* at Palermo, to be $23^{\circ} 27' 53'' 3$. Yet the observation of the summer solstice of 1796, by *Mechain* and *Le Français*, gave 11 seconds more; a perplexing circumstance. Might not this difference arise from the uncertainty of our tables of refraction, as affected by the hygroscopic variations of the atmosphere? *M. de La Lande* recommends the observation of the eclipses of Jupiter's satel-

* See M. R. vol. xvii. p. 71.

lites, as a simple and new method for finding the longitude on land. The tables of those secondary motions, computed by *De Lambre* on the new theory of *La Place*, exhibit a surprizing degree of precision; and it is earnestly desired that observers would employ diaphragms fitted to their telescopes after the manher proposed by *Bailly*.

The volumes of the *Memoirs of the late Academy of Sciences* are printed, and will soon appear. The first contains a profound luminous essay by *M. de La Place*, on the theory of Jupiter's satellites; observations and remarks on Venus and Mars by *La Lande*; the observations of 1790, by *Cassini*, &c.; those of *d'Agelet*, before his departure for the voyage round the world; the beginning of the observations of 8000 circumpolar stars, which *La Lande* undertook with his nephew in 1789; memoirs by the same on the calendar of the epacts and on the tides at the equinox; observations of the second comet of 1788 by *Messier*; a paper on the figure of the planets by *Le Gendre*; and those on fire, on refractions, and on the antiquity of the sphere, by *Gentil*; observations of *Maraldi* on satellites; and those of *Le Monnier* on the tables of the sun, on the acceleration of the moon, and on the nebulous stars of *Cancer*. The volume for 1790 contains an elaborate paper of *La Place* on tides; three memoirs on the comets of 1790 by *Messier*; the sequel of the observations of *D'Agelet* on stars; a plan of the application of the entire circle to Astronomical observations, by *Cassini*; and memoirs by *La Lande* on the geography of the interior of Africa, on the disappearing of Saturn's ring in 1789, and the second part of his collection of 8000 northern stars. It will be soon followed by the memoirs of the National Institute.

M. Van Swinden, at Amsterdam, is preparing the third edition of his Treatise on Longitude, which is esteemed the most complete extant:—but it is in Dutch.

With pleasure we announce that the memoirs of the celebrated but unfortunate circumnavigator, *de La Peyrouse*, in three volumes, were actually printed off in January last. Some copies are already in London, and a translation is advertised.

The above incidental notices we have selected, presuming that they will prove not unacceptable: but our principal object in examining this *Ephemeris* was to communicate to our readers the substance of an important memoir of *M. de La Place*, on

The secular equations which affect the motions of the apogee and nodes of the lunar orbit.

If the sublime genius of Newton laid the foundations of the system of gravitation;—if his superior sagacity and felicity of invention, often transcending the limits of his infant calculus, boldly

boldly anticipated the future and traced the general outlines ; —it was reserved for the penetration and delicate research of more modern mathematicians on the continent finally to erect, to finish, and to complete in all its members that noble superstructure. Though the influence of the Cartesian philosophy was protracted for many years, its credit was hastening into decay. A new generation had arisen, more candid than contemporaries, and more disposed to listen and to admire. The theory of Newton, however, was received with caution, and admitted only as an ingenious and elegant hypothesis. Its simplicity invited the application of the new geometry, which, cultivated with the most unwearied assiduity on the continent, had then acquired such precision and extent. The solution of the problem of the *Precession of the Equinoxes*, in which three of the ablest analysts that have ever appeared, *Clairaut*, *D'Alembert*, and *Euler*, severally engaged, about the middle of the present century, was the occasion and the memorable epoch of the triumph of the genuine system of the world. The conclusion, in which they alike coincided, being only half the quantity deduced from observations, seemed at first peculiarly unfavourable. It was even proposed to modify the law of gravitation, by introducing a force dependent on the reciprocal cube of the distance. To a complication so artificial the mind could not assent without extreme reluctance, and *Buffon*, who had begun his career by translating Newton's *Fluxions*, attacked it with metaphysical considerations derived from the nature of equations. *Clairaut* resumed his investigation, and, suspecting some inaccuracy from omitting as insignificant the lower terms of the series, he integrated all those into which the squares of the disturbing force enter ; and he found, after a laborious calculation, a result that corresponded exactly with observation. A similar investigation determined the motion of the apogee of the moon's orbit ; and every shadow of doubt respecting the justness of the principles which afforded those deductions was now completely removed. The lunar tables of *Mayer*, grounded on the analytical solution of *Euler*, exhibited a degree of accuracy which in vain could have been expected from ages of mere empirical observations.

The celestial theory, in all its parts, has henceforth on the continent steadily advanced to perfection. From the comparison of antient and modern observations, it was inferred, at least it was suspected, that certain planetary revolutions are not strictly uniform, but undergo a continual though almost imperceptible variation. These minute accelerations and retardations, which obtain the name of *Secular Equations*, must, by their constant accumulation, occasion a displacement pro-

portional to the square of the interval of time. Of late years, they have exercised the ingenuity of *La Grange* and *La Place*, who have not only ascertained their existence in a qualified sense, but have with exquisite skill defined their nature and singular properties, and thereby enriched astronomical science with the most brilliant discovery made since the days of Newton. The variations of the courses of the planets are equally with the revolutions themselves periodic; only those secondary cycles are often prolonged through vast extent. The motions accelerate perhaps for ages, then become gradually uniform, and, passing from that state, suffer an equal succession of retardations; and though the mundane system is not absolutely poised, it yet oscillates with small evagations. The limits are closely planted on either side. Stability and duration are stamped on the universe, and the imagination is lost in the immensity of the prospects. Cycles appear perpetually emerging out of cycles; and whether we turn to the past or the future, our conception vainly pants to grasp the idea of a boundless eternity.

In the *Memoirs* of the Academy of Sciences for the year 1786, *La Place* first explained the true cause of the secular equation of the mean motion of the moon. He demonstrated that it arose from the variation of the eccentricity of the earth's orbit, as occasioned by the attractions of the other planets, particularly Jupiter and Saturn. Of the reasoning there employed, a neat abstract is given in his elegant and valuable compend of Astronomy *. He likewise shewed that the revolutions of the lunar nodes and apogee are subject to similar inequalities, amounting to three-fourths of those of the mean motion. In that memoir, however, *M. de La Place* only considered the leading terms of the series for the secular equation of the lunar apogee: but, warned by the example of *Clairaut*, he has recently analysed with nice attention all the terms which include the square of the eccentricity of the earth's orbit, and has at length obtained a very notable result. Those arduous calculations are reserved for the *Transactions* of the National Institute; we are here presented only with the general conclusions. The secular equation of the motion of the moon's apogee is to that of her mean motion nearly in the ratio of 33 to 10, the latter being accelerated while the former is retarded. The secular equation of the lunar nodes required less correction; it was found to amount only to $\frac{1}{7}$ of that of the

* Our account of this capital performance, in two small volumes octavo, entitled *Exposition du Système du Monde*, has, from various accidents, been repeatedly deferred. We trust that it will appear in our next Appendix.

mean motion, and additive to the mean longitude. The eccentricity of the moon's orbit, and its inclination to the true ecliptic, remain invariably the same.

Future ages will develop those great inequalities which, at their utmost accumulation, will produce a deviation equal to 9 degrees in the secular motion of the moon, and 30 degrees in the secular equation of her apogee. In the mean time, it is highly pleasing to see the theory so fully confirmed by the antient observations recorded by Ptolemy and the Arabian astronomers. It follows that a secular augmentation of $4''.7$ must be applied to the moon's mean synodical motion, and of $8' 49''$ to the mean motion of her anomaly. This last quantity is confirmed by the lunar observations of *La Hire* in 1685, compared with those made by *Maskelyne*, a century afterward, and which give $7\frac{1}{2}$ minutes for the secular change of anomaly.

In the tables of Ptolemy's *Almagist*, the mean elongation of the moon from the sun is fixed at $70^{\circ} 37'$ at mid-day at *Alexandria*, on the commencement of the æra of *Nabonassar*. The latest and best tables give only $68^{\circ} 59' 27''$; the difference $1^{\circ} 37' 33''$ clearly points out the secular equation of the moon. According to theory, the difference should be $1^{\circ} 40' 20''$; and increasing the present synodical motion by $4''.7$ each century, we obtain an elongation of $70^{\circ} 37' 54''$, exceeding that of Ptolemy only by $54''$.

The *Almagist* gives $234^{\circ} 19' 55''$ for the synodical motion of the moon in 810 Egyptian years. Our tables afford $235^{\circ} 3' 15''$; the difference $43' 20''$ marks the acceleration of the moon's motion.

Ptolemy states at the same epoch the mean anomaly of the moon at $268^{\circ} 49'$. Our tables give $265^{\circ} 15' 1''$. The difference is $3^{\circ} 33' 59''$, which is augmented to $7^{\circ} 9' 59''$, in consequence of the correction which *La Place* makes on the secular motion of the anomaly, being $\frac{1}{3}$ of that of the mean motion. That difference ought therefore to be $7^{\circ} 11' 26''$, nearly coinciding.

The acceleration of the motion of the anomaly is likewise apparent from the motion of the mean anomaly in Ptolemy's tables, in which it is fixed at $222^{\circ} 10' 57''$ in 810 Egyptian years, while our tables make it $224^{\circ} 59' 33''$.

The Arabian astronomers furnish analogous conclusions. According to *Albatenius*, the most celebrated of them, and a very accurate observer, the excess of the synodical motion of the moon in the space of 1620 years from the epoch of *Nabonassar* is $108^{\circ} 39' 50''$. This excess computed from our present data, allowing an augmentation of $4''.7$ each century,

is $110^{\circ} 6' 46''$. The difference $1^{\circ} 26' 56''$ marks the accumulation of the secular motion acquired during that period, and which, as deduced from theory, is $1^{\circ} 28' 14''$.

From Albatenius, it appears that the motion of the lunar nodes in our present tables should have a secular diminution of $3' 20''$: but from Ptolemy this diminution is concluded to be only $2' 20''$. M. de La Place adopts therefore $2' 50''$, which is the mean.

Extreme accuracy cannot be expected from the determinations of ancient eclipses. At the request of *La Place*, these have been re-computed by *Bauvrand*. Of twenty-seven eclipses observed between the year 720 before, and 979 after, the Christian æra, the sum of the errors is $326'$: but, if we introduce the proposed corrections, and assume $12^{\circ} 30'$ for the longitude of Babylon from the meridian of Alexandria, as lately determined by *Beauchamp*, instead of $14^{\circ} 45'$ allowed by Ptolemy,—that amount will be reduced to $266'$.

These multiplied testimonies, concurring so happily, leave no hesitation respecting the solidity of the theory. It is proposed, therefore, to astronomers, 1. to increase with about $8\frac{1}{2}'$ for each century, the motion of anomaly as determined for the beginning of 1750 by the observations of Bradley; and, 2d, to apply to this motion an additive secular equation equal to forty-three tenths of that of the mean motion. These corrections would undoubtedly improve the accuracy of the lunar tables, which are of such importance to geography and navigation, and which have attained great precision with regard to periodical inequalities, yet, in the mean motions, already betray an error of half a minute towards the apogee.

The above theory may help to cast some light on the date of the construction of certain astronomical tables: for, if they represent the secular motions of the moon, reckoning from the sun, her apogee and nodes, as more rapid than do the tables of Ptolemy, they must be deemed less ancient; since those three motions are, at least during their present cycle, continually accelerating; and such is the case with the tables brought by *Gentil* from India.

Before the cause of the secular variation of the moon's mean motion was understood, it was generally ascribed to the resistance of æther diffused in the celestial spaces. To *La Place* it once seemed a more natural supposition, that the solar attraction is propagated in succession. Both these hypotheses are utterly excluded by the discovery of the secular immutations in the motions of the lunar apogee and node; for it appears, from an analysis, that these would not in the least be affected
by

by such causes. Every thing conspires to prove that gravitation is an ultimate principle of matter, and altogether independent of any intermediate agency ; and, if this remark were duly weighed, it would put an end to many shallow speculations with which we are continually pestered.

ART. XVII. *Allgemeine Geschichte der Cultur, &c. i. e. General History of the Culture and Literature of Modern Europe.* By J. G. EICHHORN. 8vo. pp. 500. Göttingen. 1796.

WITH the theological merit of Professor EICHHORN, we endeavoured to make our readers acquainted in vol. xxiii. p. 481 : we have now to record his services to elegant literature. This is the first volume of a work of which the object will be to trace the history of modern European culture, from its origin to the present time : to mark the progressive evolution of letters, science, and the fine arts ; to describe their gradual migrations and local revolutions ; and to record, in convenient chronological groupes, the emanations of the minds which have illustrated Europe, since the mixture of the Gothic race. It must at all times have been interesting to the nations that have basked in the sunshine of European civilization, to look back on the causes which accelerated, or retarded, or modified, in different ages and countries, the mass and cast of refinement to which they have severally attained. It is now peculiarly interesting, when the crimson rays of a declining day-light begin to quiver on the gathering clouds ; when a garish brilliance overspreads the prospect, only to announce its speedy disappearance ; when perhaps, before another dawn, the proudest palaces of our princes, the oldest temples of our piety, and even the massy halls of civil establishment, shall totter in the earthquake of revolution, shall be shattered and break asunder, and shall load the wandering winds with the crash of their overthrow and the dust of their dissolution.

The Professor begins his delineation at the very midnight of the dark ages, and divides the history of that improvement which he means to particularize, into three periods ; the first extending from about the year 1100 to 1450 ; the second from 1450 to 1650 ; and the third to our own time. The adoption of printing, and the establishment of protestantism, are made the separating points of the subdivision ; and, in effect, these events gave a wholly new character to the pursuits of literature and the spirit of manners.

The state of the Germans was wholly wild and unfashioned, when they chose the Western Roman Empire for their new dwelling-place. Wherever these ill-humanized bands pene-

trated, as in Italy, Gaul, Spain, and Britain, they intercepted the civilization which was gradually flowing into the mass of the people from the Roman laws and institutions. They tore down the beneficial accumulations of centuries of human toil and intellect. The new states, into which they crumbled Europe, became in constitution and administration, in law, religion, manners, and morals, more savage and rude. Successive provisions for security, convenience, and mental improvement, were suffered to expire, or were newly modelled in a coarser mould. In the interior of the states of Europe, there was no more repose, no more peace, no more freedom, nor a secure enjoyment of property. In the oppression of all that was independent, lords and vassals united: but their quarrels with each other were incessant; and their feudal laws, by legitimating orderly gradations of oppression, completed the misfortune of the times.

Religion, reason, and favouring institutions, have at length restored much order, security, and liberty. A gradual emancipation from the feudal system was the essential condition of security, the parent of every tranquil reformation. The eleventh century laid the first stone for this innovation, by the institution of chivalry; a nobly devised and heroic (though wild) system, imposing the obligation to employ courage and strength in the maintenance of justice, in the defence of the helpless, the innocent, and the oppressed. Beneath its protection, the vassalage of the rustics was alleviated, and the independence of towns and of the industry which they collected was increased. These symptoms of progression inspired hopes which stimulated to exertion and to union. The citizens, in proportion as they attained property, felt themselves entitled to interfere with the feudal authority. In one country, they sided with the royal power, and obtained for it an unlimited ascendancy; in another, with the aristocratic party,—and assisted it to gain privileges which were repaid with franchises; in a third, republican constitutions were founded at the expense of both the hereditary branches. Every where, the declension of the order of landlords was accompanied with the improvement of interior security and freedom.

External security was of slower growth. The Crusades laid the foundation for those combinations between country and country, which led to the modern science of negotiation, the doctrine of the balance of power, and the maxims of the law of nations. Italy and the Netherlands were early in conceding independence to their cities, and obtained the reward of early police, wealth and culture. To the artisans and manufacturers of towns, were now superadded merchants
and

and bankers. Some agriculture is coëval with the first settlement of a nation : but it only flourishes in consequence of the market afforded by large towns. The cultivation of Europe has everywhere been a consequence of the previous growth of places of trade. If agriculture were pursued for its own sake, it would nourish too many idle mouths, and would bring on a love of military achievement, which tends to re-barbarize.

With the origin of political coincides that of literary culture. Conformably to the universal laws of human intellect, the first essays of the Muse consisted in rude verses originally attempted by the nobles, then imitated by the clergy, and finally pursued by the people. According to one system, the art of rhyme was introduced by the southern provinces of France ; and thence carried to Spain, to Italy, and to the other countries of Europe. According to another *, the north of France was its birth-place ; England, Wales, Scotland, Ireland, and Germany, were the successive inheritors.

When the Muses were courting the hospitality of the Baronial castles, the Arabico-Aristotelic philosophy was looking out for a new asylum ; as the visibly declining power of the Moors in Spain threatened the destruction of its empire there. To the schools and cloisters of Christian Europe, it migrated for refuge : its reception had been prepared by Boethius and Porphyrius. Beneath the rival banners of Aristotle and Plato, philosophers of the eleventh century had disputed under the names of nominalists and realists ; in the twelfth, the university of Paris was become the grand arena of their conflicts.

About the same period, the study of jurisprudence was revived with zeal : it had never wholly ceased in Italy. At Bologna, the lectures of Pepo began in 1128 ; he was succeeded by Irnerius, the restorer of the civil law ; and the discovery of the Pandects at Amalfi in 1136 gave a complete form to this important science. The Benedictine monks of Bec in France, and those of Canterbury in England, pursued this truly useful career. The Popes opposed the canon law to the civil ; and in 1152 founded at Bologna a peculiar chair for its promulgation.

A coëval attention was paid to the science of nature. Mention occurs of Constantine, an African, who in 1087 brought to Salerno the practice, if not the doctrine, of an improved system of medicine ; and in the twelfth was already founded there the celebrated *civitas Hippocratica*, which has been the parent of all the medical faculties of Europe ; and which conferred on Montpellier, on Paris, and on Bologna, the original

* See Review, vol. xxii. p. 513 and 514.

diplomas. Other pursuits had to wait for a sounder philosophy and a more extended intercourse, in order to break down the obstacles of that obscuring superstition with which Albertus Magnus, Roger Bacon, and other early votaries of natural philosophy, were doomed to be oppressed. In the first half of the twelfth century, Benjamin of Tudela penetrated as far as Chinese Tartary. Father Oscolino, a Franciscan, visited Persia as a missionary: Father Carpin, a Dominican, went to Thibet. In 1253 William de Rubriques was deputed by Saint Louis to the Moguls. Marco Polo, as a merchant, reached Peking. The Crusades afforded a pretext to the young nobility of Europe, to gratify the foreign curiosity which the narratives of these wanderers had inspired. They passed sometimes through Egypt, sometimes through Greece, sometimes through Constantinople, and they returned with a taste for Asiatic magnificence, and improved in the art of discriminating excellence. From Constantinople, where the mechanical parts of art had never expired, were brought to Italy the earliest painters. In Cimabue, Florence boasts the first native practitioner. Architecture, statuary, and the classical languages, proceeded along the same road; and found, in the growing wealth of Italy, and in its pacific character, an abundance both of the materials of exertion, and of that liberal leisure which would patronize and applaud. The higher orders of society gradually became emulous of encouraging improvement. Princes, Popes, Cardinals, Ambassadors, and even Generals, cultivated in some degree some branch of liberal pursuit. The Emperors Frederic I. and II. Peter de Vineis, Manfredi, Charles of Anjou, and his son, may deserve notice for more prominent success. At length, literature became cheaply accessible by the invention of paper and of printing.

Such is the outline of our author's first period of the history of modern culture; which is executed with attentive reference to the most select and authentic sources of information; and in a style more sparkling and various than, perhaps, is suitable to the sobriety of didactic disquisition. It will not be necessary to analyze the other subdivisions.

In the account of English literature, great use is made of Warton's History of English Poetry; a work which well deserves abridgment, but in which an industrious antiquary will find much to correct. An error occurs at p. 187, relative to the Norman author of *Brut d'Angleterre*, Eustace and Wace being the same person. Of Percy's Reliques, a proper use is made: but the recent discoveries of the Welsh antiquaries are unfortunately neglected. The history of ancient German poetry admirably compresses what *Adelung*, especially,

pecially, has laboured to collect.—A copious Appendix, containing the necessary authorities, terminates this volume: two or three more will probably be requisite to complete the work.

ART. XVIII. *Geographie des Griechen und Römer, &c. i. e.* The Northern Geography of the Greeks and Romans. By CONRADE MANNERT. Vol. III. 8vo. 300 pages. Nürnberg. 1795.

WE have at length received the deficient fragment of our copy of this useful work: for an account of the other three volumes of which, we refer our readers to vol. xix. p. 542. Little can be required to be said of a subdivision, which is executed with the same unprejudiced attention as the other portions, and the particulars of the contents of which have been for the most part rendered familiar by the labours of our own antiquaries: yet a few remarks may not be superfluous on the chapter, (p. 85.)

Concerning the Stem-tribes of the British Isles:

‘Cæsar came to Britain, and found Celts (Bell. Gall. v. 12.) immemorably settled there. He says, *people of Belgium*, not that he meant to indicate a nation distinct from the Celts, as some believe, but because the Belgian coast, lying next to Britain, may naturally be supposed to have furnished the colonists. That they did not differ from the other Celts, either in language or customs, may be inferred from the circumstance (B. G. vi. 13.) that young men were sent from Gaul to be educated under the British Druids.

‘Later writers concur with Cæsar. Tacitus, in the life of Agricola, (c. 11.) discovers among the Britons manners and customs resembling those of the Gauls. The Silures appear to him a colony from Spain, on account of their full complexion and crisp hair. The Caledonians he derives from the Germans. Conceiving, like all his contemporaries, that the western extremity of Britain lay opposite to the north coast of Spain; and the northern extremity of Britain to have been its eastern part, and opposite to the north coast of Germany; he supposes each portion of the island to have derived its inhabitants from the most contiguous continent.

‘In the interior of the island, Cæsar mentions (B. G. v. 12.) a nation, which he considers as the Autochthones, but of these he had only heard. A century later, the march of the Roman conquests first led them under Agricola to this unknown people, who manfully resisted and never wholly submitted to the invader. Caledonii was the name given by the Latins to this newly found people, and probably it was their domestic appellation. The Grampian hills formed their favourite resort. Tacitus and Ptolemy have preserved the names of some subdivisions of these tribes: Dion Cassius (lxxvi. 12.) assigns to them the collective name of *Maiatae*. These were no doubt Celts, who either strolled thither at their original settlement, or were forced thither by the progress of the Roman arms.

‘The

‘ The next century affords no farther intelligence concerning the inhabitants of the north, until the sudden appearance of the Picts and Scots in Ammianus Marcellinus (xxvii. 8.) ; the former of which names, as may be inferred from Claudian *, was bestowed from their practice of tatooing with blue stains.

‘ Probably the Caledonians of Scotland belong to the same race with the Iberi. History, at least, informs us that, before the appearance of the Celts, the west of Europe was inhabited by a nation of this name which retired before them. Our oldest accounts of the Caledonians describe them as entertaining a violent antipathy against the Celts. We know of the Iberi, that some tribes were driven towards Spain, incorporated the Celts among them, and settled in Aquitaine. If this resemblance do not subsist between the Iberians and the Caledonians, the latter must be a wholly insulated European tribe. A close comparison of the language of the Biscayans, who call themselves *Euscaldunac*, would assist in deciding this question. The *Maiatzæ* of the third century appear in the fourth divided into Attacotti and Scotti, the latter of which tribes has ultimately given its name to the northern provinces.

‘ The accounts of early native writers differ somewhat from those of the antients. Beda (Hist. Eccles. I. i.) places the Scots originally in Ireland, whither they are supposed to have come from Spain. The arrival of a Scythian fleet, bringing strangers in search of settlement, occasioned first a war and then a compromise ; in virtue of which the Gothic strangers were provided with wives among the Scots of Ireland, and assisted by their new relations in seizing that part of the opposite island which lay to the north-east, where they became the people now called Highlanders.’

This account by M. MANNERT is liable to some objections. The three stem-tribes of the British nation, however intermingled in all the towns, retain in the mountainous districts their original physiognomy and language. These tribes are, 1. The Irish and Highland Scots, who speak the Erse or Gaelic tongue ; 2. The Cumbrian or Cymbric race, who speak the Welsh tongue ; and 3. The Goths from the vicinity of Denmark, one of whose tribes called Angles has given its name to the English tongue. The denomination of Celt is often used vaguely, but it can with propriety be applied only to the first of these races ; and, if so restricted, it is evident that Cæsar never saw the Celts of Britain at all : his intercourse was confined to the second race, who, like the Belgæ of Gaul, had Druidism for their religion and Welsh for their language. The Silures of Tacitus are probably of the first race, as their physiognomical character agrees with that of the Celts : but his Caledonii, for the same reason, are of the third or Gothic race, and not, as our author supposes, Iberian or Celtic :

* *Nec falso nomine Pictos edomuit.* De III. Cons. Honorii, v. 54.

the information of Beda being correct that the Lowlanders are the original inhabitants of Scotland, the antagonists of Agricola, and the conquerors of Caracalla; and that the Highlanders are an Irish colony of the third or fourth century.

At p. 121, M. MANNERT observes that, 'though the southern wall passes for a work of Hadrian, the testimony of antiquity is unfavourable to the notion that this emperor built a wall. The more northern one passes for a work of Severus: but rather from prejudice than from sufficient reasons.' On many other similar topics, our antiquaries will meet with important hints, which merit their re-consideration: for this work, as we before observed, forms a most valuable grammar of antient geography, and keeps pace with the improved state to which this science has attained in the present age of severe and rational criticism.

ART. XIX. *Altes und neues Vorder und Mittel Asien; &c. i. e. Antient and Modern Fore and Middle Asia; being a geographical, physical, and statistical Description and History of the Persian Empire.* By S. F. G. WAHL. 8vo. pp. 944. Leipzig. 1795.

PERSIA, so celebrated for the clear salubrity of its air and water, for its peaches and roses, for its doves and nightingales, for its antelopes and horses, and for the graceful agility of mind and body which distinguishes its human inhabitants;—Persia, the France of Asia, in the repeated preponderance of its power, in the widely extended fashion of its language, in the vicious refinements which it has diffused, and in the ultimate anarchy which it has incurred;—Persia, the morning-star of the historic horizon,—has not until now found a tolerable geographer. The travels of Shirley, Herbert, Chardin, Hanway, Ives, and Franklyn, which appeared in this island; and those of *Mandelslo*, *Niebuhr*, and others, which have issued from foreign presses; have indeed accumulated concerning the Persian provinces much topographical information: but it wanted a collecting and arranging hand. The works of Hyde, Richardson, and Jones, of *Herbelot*, *Anquetil*, and *De Sacy*, have illustrated with unusual learning many curious points of eastern history and antiquity: but it still remained to estimate with penetration, and to apply in concert, their scattered notices. The classical writers of antiquity, and the native authors of the East, have seldom unveiled their secret sources to the same inquirer: yet frequent comparison is necessary to select their coincidences, to compromise their deviations, and to reconcile their seeming contradictions. These varieties of toil have not bowed down the broad-shouldered courage of the present author; and his Herculean task, so far as his labours have

have hitherto extended, has been accomplished with very considerable success. Conciseness, elegance, and neatness, are not his characteristic excellencies: but his information is profuse, his learning recondite and appropriate, his industry unrelenting, and his judgment improved in solidity since the publication of his *History of the Oriental Languages*; which pursues in the vernacular tongue the career of *Jenisch* *. This thick volume contains but a small segment of the circle of research which the author has undertaken to illustrate;—he aspires, like Mithra, successively to illumine the whole zodiac of Persian-affairs.

To this volume is prefixed a valuable original map. *Guillaume de l'Isle*, as was reasonable, appears to have supplied the basis of construction, and to have been locally corrected by subsequent investigation. The improvements are very numerous, and derived from a comprehensive comparison of authorities: in the west, *D'Anville*,—in the north, *Guldenstedt*,—in the east, *Rennell*;—have supplied important innovations. The sides of this map just include the whole courses of the Euphrates and the Indus. At the top, it comprehends part of the Black Sea, the whole eastward stream of the Kuma, part of the Caspian Sea, the sandy valleys which once connected it with the shrinking lake of Aral, and the whole westward course of the Jaxartes. At the bottom, it indicates the winding shore of the Persian Gulf and Indian Sea. The Oriental names are reduced to the European alphabet by an uniform and well-devised system of orthography: the more noted antient names are annexed in Greek, and the modern in Persian characters. It is much to be wished that this map were re-engraved on a larger scale in this country. To the curious in topography, and in scripture-criticism, it could hardly fail of being acceptable, as well as to a vast number of the Oriental emigrants; and its diffusion in our eastern settlements would attract many commendatory remarks. It is, however, rather the work of a literary than of a mathematical geographer.

The introduction contains an estimate of the relative credibility of the foreign and native sources of intelligence concerning the early state of Persia and its dependencies. The author strongly inclines, like Richardson, to discredit the boastful histories of the Greeks, and to prefer the less antient accounts, however corrupted by successive tradition, which *Mirkhoud* and others have preserved.

* Author of the valuable *De Fatis Linguarum Orientalium Commentatio*. 1780. Vienna.

The first chapter treats of the dimensions of the Persian empire, which have varied considerably. *Ægypt*, *Syria*, and *Asia Minor*, were at one time dependent provinces: so was, at another, probably, a great part of *Hindustan*. In general, it may reasonably be considered as extending between the *Indus* and *Euphrates*. It was probably colonized from the southern shore; and the seats of civilization in early times seem, as in *North America*, not to have penetrated far back into the country. The northern frontier continually varied with the approach and retreat of wandering *Scythians*.—A second section treats of the extant maps of *Persia*, and defends the alterations hazarded by this author. A third is occupied by a critical catalogue (may we thus translate *catalogue raisonné*?) of the several writings consulted in this work; which are arranged under the heads of modern systems and dissertations; travels, Greek and Roman classics; and printed and manuscript *Oriental* books, a considerable number of which our author has fortunately been able to examine.

The second chapter traces a chorographic sketch of *Persia*, which name this author derives (p. 229) from a *Zend* or *Sanskrit* word signifying *bright*. Sir William Jones derives it from *Pars*, a *leopard*. *Achæmenes* is the same name (p. 213) with *Jemshid*, who flourished about 900 years before Christ. *Elam* (p. 208) occasions difficulty to our author: we conceive it to be the same word with *Aram*, which in Persian still signifies *rest*, *station*; and may have originally meant a *tent*. The name at least seems to have been successively applied to every part of *Syria*, that was adapted for pastoral life. The exchange of *l* for *r* in kindred dialects is very common; thus the Italian *azzurro* becomes *azul* in Spanish, and the Peruvian *Rima* is called *Lima* by its conquerors. It must, however, be acknowledged that little dependence can be placed on Oriental etymologies, while our histories of the Persian language continue so defective. Sir William Jones has treated the subject rather as a modern scholar than as an antiquary. It may be easy to ascend from the present amalgam of Arabic and Persian to a dialect purely Persian; and from this to the *Pehlevi*, a dialect employed under the Sassanian princes, in which many works were composed between the terminations of the second and sixth centuries of the Christian æra. The *Vyrasp nameh* and the *Zerdusht nameh*, which have been of late consulted for the doctrines of Zoroaster, were originally written in *Pehlevi*. It is difficult to determine whether the *Zend* or *Sanskrit* prevailed in the independent part of *Persia* during the ascendancy of the Greeks over its western provinces; whether the Hebrew, the Chaldee, or some other dialect, was the court-language of

Babylon under the Caianian family; and what was the national tongue under Jemshid and the Pishdadian dynasty. The date of the Palmyrene inscriptions has never been ascertained, and those of Persepolis have never been read. M. WAHL treats, in distinct sections, of the provinces comprehended within the geographical limits of Persia, and of those which have occasionally obeyed its sway. Nearly all that is known of the antient geography of Asia finds a place in the latter division. He also devotes an entire section to the seas, lakes, rivers, mountains, and valleys.

The third chapter undertakes to investigate the physical properties of Persia: its climate and soil; its men, their subdivisions, numbers, figure, manners, diet, diseases, arts, and civilization; its animals, vegetables, and minerals: but of this chapter only the first and second sections are yet before the public. We have sought much, and long, for a convenient extract: but every page is so bristled with proper names of cramp sound and uncouth spelling, so mottled with words in the Greek, Armenian, Persian, and Babylonian alphabets, so studded with references and intersected with notes, that, in pity to our compositor, we must veil from our readers a part of the merit of this new Pangloss. Concerning the much-contested site of paradise, however, we shall select a few lines:

‘ In Iranvedshi, this Tempe of the earth, this paradise of Persia, this fountain-head and centre of the world, is the garden of Eden certainly extant; for that God miraculously withdrew it is no where said. That he guards it from the access of the human race, by a cherub with a flaming sword, is a beautiful and expressive hieroglyph, too truly proclaiming that the infantine innocence of man, and his vernal virtues, are no more, but are lost for ever to the world along with the primæval perennial spring. The precise spot of aboriginal Eden may not indeed be easily ascertained: but all the separate features of the topographical delineation tend to concenter the sacred soil within this province of Iranvedshi.

‘ The whole account is finely hieroglyphic, and plainly of Chaldaic origin. It could not else have agreed so closely with the system of the Avesta. Yonder—Adam and Eve, the first human pair, the patriarchs of the whole human race, at the beginning pure, innocent, holy, and immortal; afterward seduced to evil, and becoming mortal sinners. Here—Meshia and Meshiana, also, the patriarchs of the whole human race, also at first pure and innocent, and the conditional heirs of immortality; afterward seduced to evil. Moses and Zoroaster both let the woman first yield to temptation; both give her the serpent for a tempter.

‘ The serpent is with both the enemy of good, the symbol of the first cause of the evil in the world; only, the hieroglyph is more complete in Zoroaster, and his serpent more identified with Ariman the evil god. For the tree of life and the tree of experience, we find in
Zoroaster

Zoroaster the tree Hom and the water Chei. This tree Hom is an obvious emblem of life, vigour, and the creative generative faculty, planted by Ormuz near to the well-head Ardvisour, for the preservation and happiness of man; lest the arch-enemy should overcome him and destroy him. Whether through Abraham or whatever channel this Chaldaic hieroglyph travelled to Moses, we may confidently look to Chaldaic tradition for the locality of the scene;—and this the Avesta places in the district Iranvedshi.

Not only on this but on many other occasions the author ingeniously consults the Avesta for geographical elucidations. He expresses (p. 300) surprise that the name *Sour*, which occurs for Syria in the Avesta, and is evidently the root of that name, should nowhere be found in the Old Testament:—he ascribes the word to the language of the Medes. It will in this case have been introduced by the first Darius, who divided the Persian empire anew, and imposed many fresh names of provinces. From the older name, Aram, is derived the *Αραμ* of the Greek writers who preceded Darius. After his time, the name Syrian gradually creeps into use:—it does not occur in Homer.

We wish that this cumbrous volume had been divided into two: but we await its successors with great interest.

ART. XX. *Tableau Historique & Politique, &c. i. e. An Historical and Political Outline of the Administration of the French Republic in 1797, and of the Causes and Consequences of the Revolution of the 4th of September.* By Sir FRANCIS D'IVERNIS. 8vo. pp. 350. 6s. Boards. Elmsley, &c. London. 1798.

IF in our past commentaries on the instructive and elaborate writings of Sir F. D'IVERNIS*, relative to the French finances, we have uniformly cautioned our readers against listening to the burden of his song, *that the very real pecuniary difficulties and ill-dissembled bankruptcies of the state would ultimately produce a not less real dissolution of the government, and sudden deficit in the power of France*,—experience has not hitherto disappointed our prediction, nor deceived our expectation. When the financial catastrophe of an indebted nation arrives, and ruin knocks at the door of every public creditor, to exaggerate the wants and depreciate the resources of a country favours a general spirit of acquiescence in the inevitable calamity; and prevents an anxious and speculative pursuit of revolutionary changes in the constitution, for the sake of obtaining rulers less prodigal, or better skilled in the extraction of supplies. The impressive pictures of hopeless disarrange-

* See vol. xix. p. 515. and vol. xxi. p. 537.

ment, so repeatedly presented by our author, have doubtless had their influence in pacifying the impatience of the innumerable sufferers by the five bankruptcies of the *great nation*. During the solvency of a country, to decry its means, and to undervalue its ability, may serve to cripple the arm of enterprise, and to clench the opened fingers of expenditure: but, the balloon of its credit being once burst, the wider is the rear that is proclaimed, the less effort will be made by those whom it supported to preserve the elevation in which they floated. Inverted circumstances require an inversion of policy: to trumpet abroad the magnitude of their necessities is become, with the Directory, the regular plea for obtaining contributions. The friends of peace in France instinctively attached themselves to represent the income of the government as more than adequate to the calls of the commonwealth. While the loyal despaired of the revenue, the seditious described it as overflowing. The attempt to refuse the new supplies, which occasioned the revolution of the 4th of September, was grounded on an assertion of the ample sufficiency of the extant taxes. To line with supposititious hoards the treasury of the republic, is to further the views of the antagonists of the pentarchy. We therefore recommend it to our author, (whose solicitude for accurate information concerning the public accounts of the Parisians, and whose acute dissection of their official documents, cannot enough be admired,) to deduce in future from his valuable data conclusions less strained; and to discover, in the growing produce of interior order, and in the confluent plunder of tributary nations, resources for the republic, coeval with the fertility of its soil and the disunion of its neighbours. The aggrandizement of France is justly alarming to Great Britain, and to every other contiguous state: but it is not by warring with the principles of the Revolution, that this aggrandizement can best be checked. It has been the natural result of those principles, which, by tending apparently to bestow power on the multitude, lead them to consider an incorporation with France as a gain of personal consequence. This aggrandizement, therefore, must still be progressive, until some other great continental nation shall establish also a democratic constitution, and have rival inducements to offer as the reward of subjection. There is more chance of creating such a counterpoise by patronizing the principles of the Revolution, than by opposing them. There is yet a more urgent reason for throwing at present into the shade the doctrines of the anti-jacobins:—however well calculated to draw forth from the rich a cheerful contribution to the cost of an external war, they tend to

to repel the zeal of the croud which may shortly be wanted for the national defence.

An anecdote, very characteristic of Frenchmen, is thus related :

‘ On the very day on which *Villers* announced the bankruptcy which only gave occasion to the passing of a decree of urgency, the question of the new costume occasioned a multitudinous debate. It was on the point of abolishing all harmony between the two Councils for the Five Hundred had laid exclusive claim to the use of the purple or crimson colour. This was given up, at length, from a love of peace, and on the grave exhortation of a committee, whose report was thus conceived : “ Why the red colour for the Council of Five Hundred only ? It is considered as the emblem of sovereignty. It cannot, then, be the exclusive attribute of this Council : that of the Ancients is of the same rank : both form integral parts of the legislative body.” The committee proceeded to remark, that the toga recalled too obviously the sacerdotal appearance, that it would be more convenient to compromise with custom, and, instead of dressing like Romans or like priests, to preserve the semblance of representatives of a French people. It was then agreed to renounce this whimsical habit, and to adopt a dress common to both Councils. There was some merit in this self-denial ; for great pains had been taken to provide the constitutional dresses against the 21st of January, the day appointed for commemorating the death of Louis XVI. by an oath of hatred to royalty. To increase the brilliancy of this ceremony, it was agreed to invest themselves, for the first time, in their new costume. Unluckily, in their fit of indignation against English merchandice, the Conscript Fathers had forgotten to introduce into their decree an exception in favour of the purple kersey-mere, which is essentially requisite to this senatorial toga. Imagine the consternation of the Five Hundred, when *Calés* arrived with the intelligence that the cloth had been seized at Lyons, as English merchandice, by order of the Minister of Police ; and produced an official letter from the latter, in which he writes that he should have deemed it insulting to the national representation had he suffered the cloth to appear by mistake, in formal violation of its own laws. The reporter finished by demanding justice against this treasonable attempt, and was warmly seconded by *Julien Souhait*. “ If this were only a personal cause, (said he,) we would have answered the minister’s letter only by the profundity of our contempt ; but the outrage has been committed not on individuals, but on the national representation, on the French people.” He concluded by moving a message to the Directory, to urge them to indict the authors and favourers of this outrage. The motion was adopted unanimously, and ordered to be transmitted to the commissioners of both Councils.’

About the half only of this volume is occupied with the ledgers and pay-books of the republic ; the remainder dwells on the revolution of the 4th of September, with much clearness. The author admits that *Pichegru* had in view the restoration of royalty, and perseveres in thinking its resurrection imminent.

We should rather expect such an innovation from the repose of peace: which, by favouring a more delicate morality, will give a fouler tinge to the retrospect on the revolutionary period; and, by bestowing the languid leisure of inaction, will awake in a turbulent and fickle people a craving for enterprise, for change, for agitation.

The government of Berne is regretted by Sir FRANCIS D'IVERNOIS with unphilosophic sensibility: it was so notoriously faulty, that even Mr. Gibbon composed a seditious pamphlet against it. Its fall comes, perhaps, in time to convince other countries how insecure is every authority that is maintained against the wishes of the people; how unavailing is their regret for what they once determine to abandon; and how zealous is the allegiance which a reform of abuses will purchase, even when deferred beyond the period at which alone it really merits any gratitude. Had this revolution occurred without foreign interference, it would have been a justifiable theme of triumph.

The internal state of France is unfairly, we surmise, darkened by the pencil of our author. It has lately happened to the writer of this article to be repeatedly in company with three persons, an American, a German, and an Englishman, who had travelled much in France within the last eight months. From their testimony, shall be stated a few particulars which contrast, in many respects, with our author's assertions. The agriculture is every where sedulously attended: many waste lands have been broken up: the wages of rustic labour have doubled: the great estates are subdivided into allotments, which have mostly been purchased by the occupier: numberless handsome farm-houses are building by the yeomanry along the road-sides. The manufactories of Lille, Sedan, Amiens, Abbeville, and Rouen, are gorged with orders, and in want of hands: they wish for the disbanding of the armies in order to obtain weavers: the wages of labour have greatly risen. Lyons has declined; Nismes flourishes. The commerce of the sea-ports has suffered in all quarters. The pageantry of Paris has not diminished: the walks, the carriages, the theatres, the ball rooms, are at all times crowded with decorated beauty: but its luxury has diminished; many palaces are to let, many are become places of public entertainment; there is no demand for works of the fine arts, nor for the more costly and elaborate sorts of furniture. The interest of money is unrestricted; it fetches from six to seven per cent. The multitude speak with pride and triumph of the public condition, and willingly talk of *la Republique*. Young men, who affect fashion, talk of *la Patrie*. Among the polished ranks, it passes
for

for ill-breeding to mention politics at all, or to allude in any way to the events of the Revolution. Conjugal fidelity and rational religion are rising in repute.—These are not symptoms of a state on the eve of dissolution.

The writings of Sir FRANCIS D'IVERNIS better deserve perusal in France than in this country: they tend to inspire a critical taste in liberty, and a reasoning jealousy of power, which neither opposes nor approves from party-motives, but from reflection and conviction. There is less of this spirit afloat in the French public than in our own; on which account, tyrannical laws with them are more frequent.

ART. XXI. *Beiträge zur Chemischen Kenntniss der Mineralkörper, &c.* i. e. Contributions towards the Chemical Knowledge of the Mineral Bodies. By MARTIN HENRY KLAPROTH, Professor of Chemistry in the Royal Prussian Academy, &c. Vol. II.* 8vo. pp. 332. Berlin. 1797.

THE greater number of essays comprized in the present volume are new,—a few only being drawn together from different publications. ‘As productions of leisure hours, (says the professor,) that could only be sparingly obtained, many of them are far from having that perfection to which they would more nearly have approached, had my ordinary occupations permitted me to devote myself at greater ease to analytical pursuits.’ The numbers of the tracts are continued from the former volume. They begin at XXVII and continue to LXXII inclusive, so that the present articles are on the whole far more concise than their precursors. We shall note the main results, dwelling only on the more interesting particulars.

XXVII. *Of the Spinel*, a gem antiently comprehended under the hyacinth. It contains of alumine 74,50, silex 15,50, magnesia 8,25, oxyd of iron 1,50, lime 0,75, in 100,50 parts. The half grain, gained during the process, was owing to the extracted parts not being made quite so dry as the original stone.—XXVIII. *Peruvian Emerald*. From 100 parts of this beautiful gem, 66,25 of silex were obtained, 31,25 of alumine, of oxyd of iron 0,50, two parts being lost during the process.—XXIX. XXX. *Bohemian and oriental Garnet*. The first yielded siliceous earth 40, alumine 28,50, oxyd of iron 16,50, lime 3,80, manganese oxyd 25: the second, of iron 36, of silex 35,75, alumine 27,25, manganese 0,25.—XXXI. *Vesuvian*. Silex 35,50, lime 33, alumine 22,25, iron 7,50, manganese 0,25. This was the Vesuvian of Vesuvius. A specimen from Siberia yielded silex 42, lime 34, alumine 16,25, iron 5,54, of manganese a

* For Vol. I. see App. Rev. xxii. p. 271.

vestige.—XXXII. *The Leucit.* The extraordinary (and by the author most unexpected) result of this investigation occurs again in our account of the later numbers of the *Chemical Annals*. In his first experiments, he found a loss of above $\frac{1}{3}$. It was visible that so great a proportion was not either gas or water; and the analyst, having vainly pursued the fugitive ingredient for some time, at last seized it by the direct application of acids. He would not trust to his discovery till he had tried the mineral acids all round. Other specimens, besides those from Vesuvius, were examined; and in all kali was detected, making a little more or a little less than $\frac{1}{3}$, the rest being silix more than $\frac{1}{4}$, with alumine less than $\frac{1}{4}$. It is known from the *Annales de Chimie*, that M. *Vauquelin* found kali in the lava that inclosed the leucites.

XXXIII. *Pumice.* Silix 77,50, alumine 17,50, oxyd of iron 1,75, of manganese a vestige.—The analysis is not therefore compatible with the supposition that pumice is altered asbestos.

XXXIV. *Sydney earth.* The Professor doubts whether this contains a new earth; which doubt, in our account of the new volume of our *Phil. Trans.*, we shall find Mr. Hatchett fully confirming.—XXXV. *The granular Sulphate of Barytes from Peggan.*

—XXXVI. *The scaly ditto from Freiberg.*—XXXVII. *The Staurolithus.*—XXXVIII. *Experiments on Witherite and Strontian.*—

XXXIX. *Sulphate of Strontian from Pennsylvania.* The specific gravity of this new fossil is 3,830. The Professor decomposed it by fusion, and by boiling with carbonate of kali. He found it to consist of Strontian 58 parts, and sulphuric acid 42. We have been informed that this curious fossil is believed to exist far more abundantly near Bristol than in Pennsylvania.—

XL. *The boiling well at Reikum in Iceland.* In 100 cubic inches, carbonate of natron 3 grains, Glauber's salt 5 grains, common salt 8,50, silix 9.—M. KLAPROTH reduces Dr. Black's analysis thus:—In 100 cubic inches, free carbonate of natron 1,50 grains, silix 10,80 grains, common salt 8 grains, dry Glauber's salt 3,70 grains. He concludes his paper with the following strictures:

'Dr. Black asks, *How is the silix dissolved in the water? Does hot water possess the power of dissolving silix; or can this be effected by an alkali alone?* His answer is unfavourable to *Bergman's* opinion, that the power of heated water is sufficient for this purpose. He thinks that the alkali occasions the solution, and that heat only favours it. According to him, a chemical union of silix with alkali is previously requisite; and he supports this conclusion by the effect of steam on glass. The doubt, suggested by the disproportion of these substances in the Icelandic springs, he would obviate by supposing that the silix was originally combined with much more alkali; but that afterward part of this alkali was neutralized by acids or acid vapours, which

which combined with the water:—but this method of explanation is needless: since it results, from many experiments, that siliceous earth is completely soluble by itself in water.

‘ The opinion, that the silix of the Iceland springs is dissolved by natron seems farther to have determined Dr. Black to suppose the salt present in its *caustic* state; because in this state only is it capable of the effect:—but, without mentioning the want of actual proof of the presence of caustic alkali, there exists no where in nature any analogous example. The effervescence, on saturating the saline residuum with vinegar, might afford evidence of the contrary, were it not possible to be objected that the natron may have attracted the carbonic acid during the evaporation of the water.’

XLII. *The siliceous Tufa from Geyser* contains 98 of silix in 100, alumine 1,50, iron 0,50.—XLIII. *The elastic Sandschistus of Brazil* has silix 96,50, alumine 2,50, iron 0,50. XLIV. *The glass-stone of Dauphiné*, silix 52,7, alumine 25,6, lime 9,4, iron and manganese 9,6.—XLV. *The Chrysoprus, and the accompanying green earth.* This investigation contains results of considerable importance to general chemistry; to which belong the purification of nickel by ammoniac, and particulars concerning the coloration of glass.—XLVI. *The noble Opal from Cscherwenitz in Upper Hungary.*—XLVII. *Other opaline bodies.*—L. LI. *The Menilite and the stone containing it.*—LII. *Of the Meerschbaum.*—LIII. *The Bayreuth Steatite.*—LIV. *The Cornish soap-rock.* Silix 48, magnesia, 20,50, alumine 14, iron 1, water 15,50.—LV. *The Chinese Steatite*, called by our author image-stone—*bildstein, agalmatolithus*. Out of this stone the Chinese cut many of their idols. The transparent variety contains silix 54, alumine 36, iron 0,75, water 5,50:—the opaque, silix 62, alumine 24, lime 1, iron 0,50, water 10. The three preceding analyses demonstrate the vast difference in composition between three fossils usually referred to the genus Steatite.—The Bayreuth fossil having besides silix no earth but magnesia; the Cornish, alumine and magnesia; the Chinese, alumine without a vestige of magnesia.—LVI. *Addition to the analysis of the Lepidolite in the former volume.* The Professor now finds that the $6\frac{1}{2}$ missing parts in 100 consist of kali.—LVII. *Ore of Uranite.*—LVIII. LIX. *Ores of Titanium.* These metallic substances are known from publications of considerable standing. The menakanite of Cornwall turns out to be an ore of Titanium.—LX. *The garnet-shaped ore of manganese.* Manganese 35, iron 14, silix 35, alumine 14,25.—Mr. K. separates the iron by adding nitrous acid with sugar to the subject; the iron remains in the filtre.—LXI. *Tin-ores.* The author finds that simple fusion in a crucible, coated with charcoal, affords more uniform results than the use of any fluxes. He is of opinion that oxygen, closely combined, has hitherto prevented success

in the assaying of tin ores in the moist way. M. Morveau has lately combated this opinion.—LXII. *Bell-metal ore*. Sulphur 25, tin 34, copper 36, iron 2. These proportions are not constant.—LXIII. *Yellow lead-ore of Bleiberg*. The purest crystals, lead 64.42, molybdæna 34.25—but see Mr. Hatchett's paper in the 2d part of the Phil. Trans. for 1797.—LXIV. *Siberian grey copper ore*. Copper 78.50, iron 2.25, sulphur 18.50, siliceous 0.75.—LXV. *Iridescent copper ore*.—LXVI. *Siberian Malachite*.—LXVII. *Bismuth silver ore from Scapback*. This singular fossil contains lead 33, bismuth 27, silver 15, iron 4.30, copper 0.90, sulphur 16.30.—LXVIII. *Antimonial silver ore of Wolfach*.—LXIX. *Crystallized glanz-cobalt of Tunaberg*.—LXX. *Cobaltic ore of manganese from Kengersdorf*.—LXXI. *Native sulphate of cobalt from Herrengrund*.—LXXII. *The mineral springs at Imnau*. Two of these springs precipitated acetated lead brown, and tarnished silver and quicksilver; they also had an hepatic smell:—but no hepatic air was extricated. The author remarks that 'the above phænomena had occurred to him in other cases, and that they oftener arise from admixture of putrifying organic matter than real sulphurated hydrogen.' On inquiry, this was found to hold at Imnau, the smell having arisen from putrid cement. The removal of this deprived the springs of the power of producing any appearances analogous to those of sulphurated hydrogen.

After this account of the present volume, it is needless to say that the Professor has made us acquainted with a variety of new and unexpected combinations in the mineral world. He has also greatly advanced the difficult and important art of chemical analysis.

ART. XXII. *Nachrichten, &c. i. e.* Intelligence concerning the French Military Hospitals. By G. WEDEKIND, Physician to the Army of the Rhine. Vol. I. 8vo. pp. 378. Leipzig. 1797.

DURING military operations, the causes of disease often become more easily ascertained than in other cases, on account of the large scale on which they operate; while the variety of forms, under which disorders exhibit themselves, enable the attentive observer to determine their nature more perfectly. It is well known that our countrymen have distinguished themselves by making an advantageous use of such opportunities; and they have not been totally neglected by foreigners. During the late, shall we say, or present mighty shock of nations, it was to be hoped that the zeal of army-surgeons and army-physicians would redeem part of the evils which the war has occasioned. What has hitherto issued from the

the English press we have duly noticed, and we have kept a constant look-out towards the continent. The present volume, which is but the first of an intended collection, is the only work of this kind that we have yet received.

In his preface, Dr. WEDEKIND remarks that larger sums were expended in France under the monarchy on the health of the army, than in any other country; there were always two sets of medical persons among the military; the physicians, surgeons, and apothecaries, belonging to the hospitals; and the regimental surgeons, with their mates.

‘It is certain, however, (he adds,) that the republic has paid much greater attention to the sick and wounded soldiers than the monarchy. Our hospitals are very clean; the diet and attendance are much better than formerly; and nothing is spared that can contribute to the recovery of the diseased. Were the good-will and the intelligence of all that have been appointed to the hospitals proportionate to the excellence of the laws, and, to the enormity of the expence, what sick person might not have envied a soldier in a French hospital?’—‘The number of writings by military physicians and surgeons is far greater than the Germans suppose: but much less than it would have been, had not politics diverted the minds of men from other subjects. The most precious fruit for medicine, that has ripened during the war, will not be enjoyed by the public before peace takes place. We may promise ourselves great accessions to the art from French surgeons, as soon as they are at leisure to prepare them. Meanwhile, a collection of documents belonging to the era of the war itself may be important, with a view to practice, to medical policy, and to the knowledge of the administration of hospitals.’

The contents of this volume are partly regulations, partly medical facts and observations. I. The 1st is a long decree respecting the care of health in the armies and military hospitals. II. The military pharmacopœia. In the recipes, we observe many things worse, and few better, than the usual preparations among us. III. Means of maintaining the air pure.—These are chiefly lime-water to attract carbonic acid gas, and marine vapours to destroy contagion. IV. and V. concerning the dysentery. VI. On the diseases that were epidemical among the soldiers and people in the department of the Upper Rhine in 1794. VII. On injuries of the head. VIII. On the treatment of gun-shot wounds. In these last papers, there appear to us to be a number of directions and cautions founded on genuine observation, and well deserving the notice of our army practitioners.

ART. XXIII. *Observations sur le Sentiment du Beau and du Sublime, i. e. Observations on the Sentiment of the Beautiful and of the Sublime.* By EMANUEL KANT. Translated from the German by HERCULES PEYER-IMHOFF. 8vo. pp. 120. Paris. 1796. Dulau and Co. London.

THE attempt of M. *Nitsch* to bring into circulation the very abstruse philosophy and pedantic phraseology of Professor KANT * has not hitherto been successful: even the project for a perpetual peace, although neatly translated †, did not obtain popular attention. A want of lucid order, of neat simplicity, of tasteful arrangement, of palpable discovery, is not compensated to general readers by the industry which has assembled, and the meditation which has surveyed, an immense and varied mass of natural and intellectual phænomena. Yet for many disquisitions the curious world will ever remain indebted to this eminent thinking philanthropist. One of the more popular but least valuable has here been separated from its companions, in order to be introduced to the ideologists of Paris; and it is well adapted to its new atmosphere. The very title of a dissertation "on the Beautiful and the Sublime" excludes the expectation of rigid philosophical precision. The beautiful and the sublime are neither allied nor antithetic emotions; and, like the pathetic and ludicrous, they have no claim to be treated conjointly. A beautiful object may be sublime, as Satan accosting Uriel; or it may be ludicrous, as Titania convening her Elves

"To pluck the wings from painted butterflies,
And fan the moon-beams from the sleeping eyes"

of her queer lover. In like manner, a pathetic object may be sublime, as the distress of Lear in the storm; or it may be ludicrous, as the distress of Adriana in the second act of the comedy of Errors. The artist who aims at the beautiful willingly describes objects gratifying to the senses, or to the moral pleasures associated with them: he who aims at the pathetic as naturally describes objects wounding to the senses, and to the moral pains associated with them. It should seem, then, that the beautiful and the pathetic may be fitly placed in opposition. So may the sublime and the ludicrous: for it is the province of the sublime artist, by the selection of stimulant, impressive, and great ideas, to raise and preserve in the mind a high pitch of tension: but it is the province of the ludicrous artist, by the selection of very incompatible and unequal ideas, by the sudden presentation of weak and minute after strong and great impressions, unexpectedly to relax and destroy the tension of

* See Rev. vol. xxii. p. 15. † See Rev. vol. xxii. p. 114.

the mind : which relaxation of tension, if undergone for a short time, and with intermission, produces laughter ; if for a long time, yawning. We cannot, therefore, approve the metaphysical writer, who couples together the beautiful and the sublime, without undertaking to discuss either of the connected and far more closely concatenated topics. We suspect that he proposes to himself the display of ingenious declamation rather than of philosophic deduction, and wishes to attain the praise of the orator rather than that of the reasoner.

To give an idea of the execution of this essay, a short extract will suffice :

‘ In my opinion, the French and the Italians are those nations of Europe, in whom ideas of the beautiful most sensibly reside : but the Germans, the English, and the Spanish, are more remarkable for ideas of the sublime. In Holland, this sentiment is imperceptible.

‘ The beautiful itself is divided into two kinds : either it enchants and affects, or it is gay and delights. The first kind approaches somewhat to the sublime : the turn of mind which possesses it is thoughtful, and capable of deep emotion. The second kind is lively and joyful. The first suits the Italian, and the second the French.

‘ In speaking of the national character which wears the stamp of sublimity, it should be remarked that this last is sometimes of the terrific kind inclining to the gigantic ; sometimes it is an admiration of the noble ; and sometimes of the magnificent. I think that I may confidently attribute to the Spanish the sentiment of the first kind ; to the English that of the second, and to the Germans that of the third. A taste for the magnificent is not so original by its very nature as other sorts of taste ; and, though the spirit of imitation may be connected with any sentiment whatever, it belongs peculiarly to the splendidly sublime :—for this sentiment is properly an union of the noble and the beautiful ; which, separately considered, are less lively :—it results that the character entertaining them is at leisure to follow examples, and even needs models :—So that the German will be less susceptible of the beautiful than the French, less susceptible of the sublime than the English, and yet more adapted to the union of the two than either, and less likely to incur the fault of excess to which either single emotion tends.’

Were we endeavouring to characterize this work in the dialect peculiar to Professor KANT, we should observe that “its intensive like its extensive magnitude is small :—as a detached disquisition, or as a contribution to the theory of taste, it is alike unimportant ; its subjective is as slight as its objective worth.—Of the author we cannot but suspect that his empirical acquaintance with works of taste is not comprehensive ; his receptivity for æsthetic gratification not delicate ; his transcendental deduction of the categories of criticism neither discrete nor exhaustive ; and that the phænomena of beauty, with respect to him, rank among the noumena.”

ART. XXIV. *Les Emigrés justifiés, &c. i.e.* The Emigrants justified; or a Refutation of M. Leuliet's Reply to M. Lally-Tollendal. By F. T—D. 8vo. pp. 100. Paris. London, Dulau and Co.

OF M. de Lally Tollendal's impressive and eloquent Defence of the Emigrants, we spoke as we felt, in vol. xxiii. p. 508. and to Leuliet's Reply a few words were allotted in vol. xxiv. p. 585. This is a rejoinder to that reply, not by the original author, but by an anonymous coadjutor, as imprudent as he is virulent. Where the object is to obtain an alleviation if not a reverse of sentence, it is absurd to revile the governing power, the only fountain of clemency. Is indignation never to wear the curb of prudence? Is it just towards a fellow-sufferer, to revive by abuse the undistinguishing anger which time and security had begun to subdue? Is it becoming to search for firebrands in the furnace of the Anti-jacobins, when the arm should be extending the branch of the suppliant?

ART. XXV. *EDRISI Africa. Curavit JOHANNES MELCHIOR HARTMANN. Editio altera. 8 maj. Gottingæ. 1796.*

THIS commentary on the African geography of the middle ages is a prize-dissertation crowned at Göttingen in 1791, and now republished with corrections and improvements. It is a very complete disquisition. The prolegomena treat of the country, the person, and the religion, of the author; and of his geographical work, his sources of intelligence, and his mode of computation. The second section compares this Arabian geographer with Abulfeda. The third extracts his description of Africa, and ascertains his topographic nomenclature in very learned notes.—This elaborate undertaking merits the gratitude of every friend to geographical science.

ART. XXVI. *Lettre écrite le 1 Juin, &c. i.e.* A Letter written on the 1st June 1797, to a Member of the Council of Five Hundred. 8vo. Paris. 1797. London, Dulau and Co. Price 6d.

THIS letter relates to the negotiation between the French Republic and the German Emperor, which occupied the politicians of Paris at the period at which it was written, or said to be written: it appears to be the work of one of the banished party, and recommends a more concessive and more equitable spirit than that which distinguishes the domineering Directors who have triumphed.

ART.

ART. XXVII. *Discours Moraux & Politiques; &c. i. e.* Moral and Political Discourses. By Madame DE GENLIS. First printed at Paris in 1790. New Edition. 12mo. pp. 248. Berlin. 1797. London, De Boffe. Price 4s.

THE general merit of Madame DE GENLIS as a writer is sufficiently known:—she seldom fails to be interesting enough to invite a *first*, and seldom brings forwards ideas so important as to merit a *repeated* perusal.

This volume contains a new edition of some pamphlets severally published at Paris, which here appear corrected, accompanied with such notes as the lapse of time has rendered necessary, and introduced by a preface. The matters discussed are, The Education of the Dauphin, The Expediency of a Law in favour of Adoption, The Suppression of Convents for Nuns, The public Education of Women, The Study of Botany, The public Education of the People, and The proper Limitation of Luxury and Hospitality. A reply to the criticisers of the second essay intervenes. The strictures on the education of women have the most value.

ART. XXVIII. *Grundriss der Naturgeschichte, &c. i. e.* Plan of a Natural History of the Human Species, delineated. By C. F. LUDWIG, Professor at Leipzig. 8vo. pp. 313. With Five Plates. 1796.

WE point out this learned text book as likely, by its references, to be of use to inquirers. The author has endeavoured to distinguish *man* from all other animals, more accurately than has hitherto been done. He assigns more anatomical points of difference between him and the ape: he points out what is arbitrary in the distinction of varieties and races; and he brings more arguments in behalf of the unity of the species.

The work contains a number of useful tables, belonging to the probability of life in different situations.

ART. XXIX. *The present State of Medical Learning in the City of New York.* 8vo. pp. 16. Swords, New York. 1797.

FROM this report, it appears that the attempts to establish a medical school at New York have been crowned with success. The lectures seem to be conducted nearly on the plan adopted in Great Britain.

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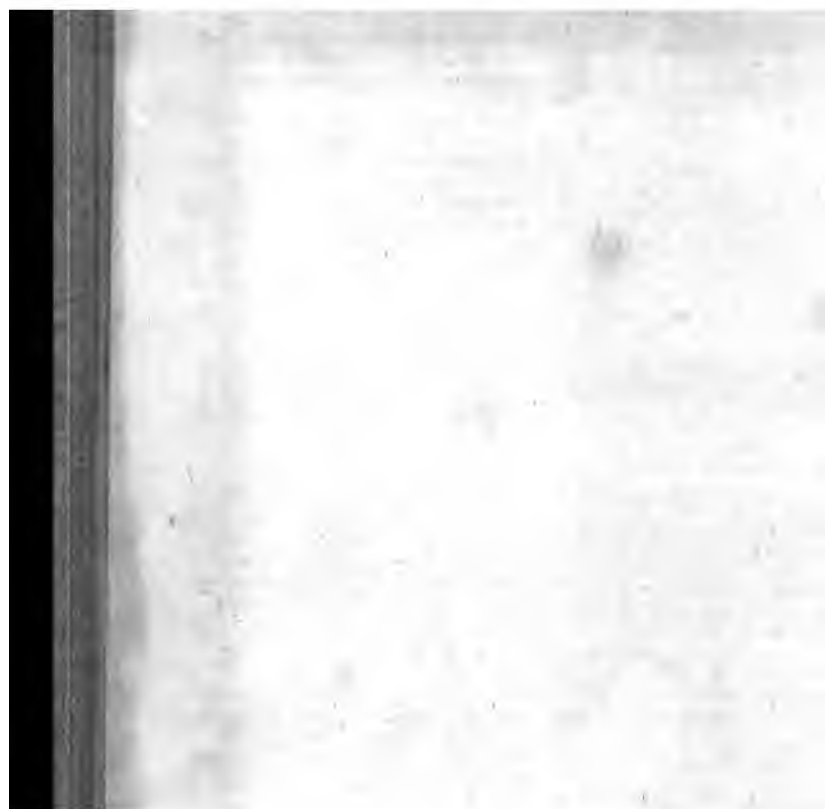
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